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The

# AMERICAN CATHOLIC

# Historical Researches.

V. 17

FOR 1900

The first law of History is not to dare tell a lie; the second, not to fear to tell the truth; besides let the Historian be beyond all suspicion of favoring or hating anyone whomsoever. LEO XIII.

Which if I have done well and as becometh the history is what I have desired; but if not so perfectly it must be pardoned me. MACHABEES XV, 39.

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THE

AMERICAN·CATHOLIC

HISTORICAL RESEARCHES.

VOL. XVII. JANUARY, 1900. NO. 1.

QUARTERLY, ONE DOLLAR A YEAR.

# Letters To and By Archbishop Carroll.

[From *MS.* Riggs Library, Georgetown College. Probably from Originals in the Archives at Baltimore.]

## Rev. John Carroll to the Trustees of St. Peter's Church at New York.

R. C. [Rocky Creek] near Georgetown, Jan. 25, 1786.

Gentlemen:

I was honored yesterday at the same time with your letters of Dec. 22, 1785, and January 11, 1786. You did me justice in supposing that the former was delayed on its way or had miscarried; for certainly I should not have failed in my duty of immediately answering so respectable a part of the congregation. You will however readily conceive, that this is not an easy nor, allow me to say, a very agreeable office in the present instance. One circumstance indeed gives me comfort; you profess to have no other views than for the service and credit of religion; and as I make it my endeavor to be influenced solely by the same motive, I trust that proposing to ourselves the same end we shall likewise agree in the means of obtaining it.

The first advices of any disturbances among you, were transmitted to me in letters from Messrs. Whelan and Nugent which I answered on the 17th and 18th inst. Both these gentlemen represented the steps taken as extreme and improper. I spoke of them therefore in the same manner in my

answers, and the more freely as neither of them mentioned the name of one single person concerned. Having now received a communication of your sentiments, I shall likewise deliver mine with the respect due to your representations, and with the freedom and plainness becoming the responsible and burdensome office, of which I feel myself every day more unworthy, in proportion as the duties and the weight of it grow upon me.

But I must first state to you the previous information I had received: 1st, that the trustees denied having agreed to the articles, of which I left a copy with Mr. Whelan; and which to my best apprehension had been adopted at the meeting I had the honor of having with those gentlemen. 2d, that an opinion was formed and propagated of the congregation having a right not only to choose such parish priest as is agreeable to them, but discharging him at pleasure, and that after such election, the bishop or other ecclesiastical superior cannot hinder him from exercising the usual functions. 3dly, that two of the congregation (by whose orders I am not informed) on Sunday, December, 18th, after Divine Service and in the face of all present in the chapel, seized in a tumultuary manner and kept possession of the collection then made. The first part of this intelligence shocked me very much both because it reflected on my veracity which in this instance I will steadily assert and because I considered the matters then agreed on as right in point of justice as the renewal of confidence and foundation of future union. The next point of intelligence was still more important. If ever the principles then laid down should become predominent, the unity and catholicity of our Church would be at an end; and it would be formed into distinct and independent societies, nearly in the same manner as the congregational Presbyterians of our neighboring New England States. A zealous clergyman performing his duty courageously and without respect of persons would be always liable to be the victim of his earnest endeavors to stop the progress of vice and evil example, and others more complying with the passions of some principal persons of the congregation would be substituted in his room; and if the ecclesiastical superior has no control in these instances, I will refer to your own judgment what the consequences may be. The great source of misconception in this matter is that an idea appears to be taken both by you and Mr. Whelan that the officiating clergyman at New York is a parish priest, whereas there is yet no such office in the United States. The hierarchy of our American Church not being yet constituted; no parishes are formed, and the clergy coming to the assistance of the faithful, are but voluntary laborers in the vineyard of

Christ, not vested with ordinary jurisdiction annexed to their office, but receiving it as delegated and extra hierachical commission. Wherever parishes are established no doubt, a proper regard (and such as is suitable(?) to our governments) will be had to rights of the congregation in the mode of election and representation; and even now I shall ever pay to their wishes every deference consistent with the general welfare of religion: of which I hope to give you proof in the sequel of this letter. The third article of my information was particularly mortifying; for I could not but fear, that a step so violent, at such a time and place, and probably in the presence of other religionists would breed disunion among yourselves and make a very disadvantageous impression, to the prejudice of the Catholic cause, so soon after the first introduction of public worship into your city.

I now return to the contents of your letters, and observe that after stating some censurable instances of Mr. Whelan's conduct, you desire me to remove him, and imply a desire that Mr. Nugent, as being very acceptable, may succeed to his office. I can assure you, Gentlemen, that I have a very advantageous opinion of Mr. Nugent's abilities, and he shewed me very good testimonials of his zeal and virtue. I repeatedly told him as I did to many of yourselves, but nothing that my own want of sufficient authority prevented me from giving him every power requisite for the exercise of his ministry. I hope before this to have that restriction of my authority removed, but as it is not, it remains still out of my power to employ him agreeably to your and my desires. If I am ever able to do it, I will certainly remember my assurances to him. But in the mean time what can I do? Can I revoke Mr. Whelan's faculties and leave so great a congregation without assistance? Can I deprive him, when neither his morals, his orthodoxy, or his assiduity have been impeached? especially while I am uncertain whether his removal be desired by a majority of the congregation? For I have received assurances very much to the contrary. But even if a considerable part are still attached to him, would the great object of unanimity be obtained by his removal? Would not his adherents consider Mr. Nugent as coming in upon the ruins of his predecessor and consequently would they not keep alive the spirit of discord? Upon these considerations I have taken a resolution, which will I hope, meet your wishes, as well as of every part of the congregation. As soon as I am at liberty to grant them, Mr. Nugent shall have powers from me act as your joint-chaplain; for the idea of parish-priest is not admissable, he has repeatedly assured me he never will accept of an appointment to the exclusion of his brother: in his letter

he says, a sufficient maintenance of both may be obtained. In the mean time he has full authority to announce the word of God, and I promise myself he will do it with effect, especially by including the great duty of charity and unanimity. He and Mr. Whelan will concur in recommending this characteristic virtue of christianity, by their examples as well as well as advice. Educated in the same school of religion, and connected by special ties to the same order, they will assist each other in the work of the ministry and every part of the congregation will have it in their power to apply to him of the two, in whom they have the greatest confidence. I must not omit taking notice of Mr. Whelan's address to the congregation inclosed in your last. I greatly disapprove it, and shall so inform him. When I wrote the letter to which he refers, I had heard nothing from New York concerning your uneasiness. I lamented that my hands being still tied, I was prevented from giving full employment to Mr. Nugent's zeal; and I must add, for Mr. LaValinére's credit, that when I declined granting him leave to administer the Sacraments to the Candian refugees, it was for the same reason, because I had no power to do it. Otherwise I have such a conviction of his many qualities, that I should gladly have indulged the wishes of those good people who solicited (this power) and of this I beg to inform him.

(At the close?) of your last letter you make some mention of eventually having recourse to legal means to rid yourselves of Mr. Whelan. This insinuation makes me very unhappy. I cannot tell what assistance the laws might give you; but allow me to say that you can take no step so fatal to that respectability, in which as a religious Society you wish to stand, or more prejudicial to the Catholic cause. I must therefore entreat you to decline a design so pernicious to all your prospects; and protesting against measures so extreme, I explicitly declare, that no clergyman, be he who he may, shall receive any spiritual powers from me who shall advice or countenance so unnecessary

[The continuation of the letter has not been discovered.]

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## Letter of Rev. William T. Thorpe at Rome to Rev. John Carroll, Concerning the Appointment of a Bishop for North America, 1786.

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Dear Sir:

Some time ago I had notice of your having transmitted a sum of money £24, 16, 11, to Mr. Talbot for me as marked in your letter of December 8th, and which money I have this week received by a bill on Mr. Strickland, who now transacts the business that Mr. Talbot before managed. I am much

obliged to you my Dear Sir, for this token of your kindness, but sincerely wish to serve you without any retrospection. The few expenses that have occurred occasionally in what has hitherto been done are much below that sum no more than what I esteem very well employed without any reimbursement or indemnification. My ambition is to serve as a friend honorbly engaged to premote the first and best of all causes. Three months ago, I had your address to the Roman Catholics, it came to me by the way of Ausbourg, where, and at Liege, it had long been detained in the hands of the different persons who read it with pleasure. I had before seen the London edition of it, a copy of which very speedily came to this Irish College, where the Rector, an Italian Priest, with the assistance of one of his scholars attempted to publish some remarks on it, which I sent to Mr. Charles Plowden to be transmitted to you for your amusement. They merit no other notice. Your address has pleased every body, who has read it within my knowledge. The moderation or rather singular modesty of your pen gives a grace to the goodness of the cause which it defends. You truly treat Mr. W. like a Father and a friend and I hope that your charitable concern for him will in time be confirmed. The apology that he produces for his conduct is one of the weakest that I ever saw made by any of his unhappy predecessors in that walk. It is much below and unbecoming of the character, which I have frequently heard of him as a scholar: his appeals to conscience and self persuasions are little artifice contrived to engage attention at the Tea tables which he frequented at Worcester. The irregularity in the conveyance of letters betwixt your country and this is very distressing when intelligence is necessary for any dispatch in business. I fancied the way of France to be more expedite and also the more sure, but the letters that I have sent to you by that channel, I do not perceive that you have received one. They have hitherto been always recommended to Mr. John Thayers and I am very conscious of not a word being contained in any of them, that could give offence or even displeasure to any human power on earth, so that I cannot account for their miscarriage. Hence forward I will write by the way of England only and thus hope that you more frequently hear from me, whenever you desire any service here. I have often expressed my desire and again repeated it, of having an ordinary established in North America; because I apprehend that difficulties will with time increase in that business. You are the best judge of the present humor of the States in that respect, but according to their system of government as it has been here represented, the objections against the character of a bishop

are more than against the character of a priest. The difference in the jurisdiction of a bishop in Ordinary's and of an Apostolic Vic. bishop in *parte* , is of such a nature as to be inconsiderable in the eyes of any heterdox government and perhaps also invisible to it. If the jurisdiction with which you are already invested be not obnoxious, its being decorated with episcopal character cannot surely cause it to be offensive while neither the insignia of it are publickly carried, nor publick Tribunals opposes, as I suppose them not to be at present.

If the foreign appointments of priests might necessarily be tolerated until a bishop be established in the country; The foreign appointment of one or two bishops can give less umbrage to the most jealous spirit of independence than a continual foreign appointment of many priests. I did not apprehend the difficulties against fixing a Bishop in the country, to originate from any contradiction of the government, because I suppose that all the Catholic subjects by having bishops of their own would be now closely consolidated in the whole body of the Republick. My concern chiefly arose from the humour of Rome, or rather from the spirit of the Propaganda Congregation which does not easily acquiesce to have bishops in Ordinary established in new countries, unless it be influenced by some powerful court. Without such interest and also well supported, it will be in vain to attempt the obtaining of an Ordinary for North America. If the States would not directly employ their authority in this business they might perhaps suffer its being promoted by the French Minis try, and if circumstances should to you, who reside in the country, show the superseding of each proposal to be prudential, why could not the character of bishop be quietly added to your present jurisdiction, it would undoubtedly be a much desired consolation to all. What I once said of your coming to Rome, was only in supposition of the proposal of an Ordinary being very well supported and with security of the support effectually continuing with you here: otherwise labor and expense would be lost. The character of Bishop can be received with much less inconvenience, and I much wish you to accept of it. I am very glad that Mr. Plowden communicates to you the accounts that he receives of the Society's existence and happy progress in Russia, about a year ago I was requested to write two papers on the subject for the service of one of our Missions: perhaps you have seen them because I wish them to be laid before you. I do not know the Missioner's name but he has a sister either at Hoaghstraet or Antwerp the request was made to me by a third person at Lieg; the papers were written and sent thither, but I never heard more

of them : one was in favour of a possibility and plausibility of some conjunction; the other contained objections. What I have farther to say on the subject shall be added on another occasion, and shall soon follow this. Your acquaintance here are well even with Mr. Stonor who now grows old. Your old friend Benneasa, bishop of Carpi, is often melancholy, and deplores the degeneracy of the times, though since the Duke of Modena has another Prime Minister, he sees less innovations both in Church and in State. I live at. Carlo Alfonso which agrees better with my health than with my inclination—My request to enter the Gesu was inflexibly refused by Cardinal Telado, who is Lord paramount there, he was so constituted by Ganganelli, whose deeds continue to be unchanged under his successor, yet our hopes of resurrection subsist but they are fixed in Almighty God alone.

I am ever, Dear Sir,
Most respectfully,
WILLIAM T. THORPE.

Rome, 2d December, 1786.
MR. JOHN CARROLL.

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## REV. DR. JOHN CARROLL TO THE COMMITTEE OF CATHOLICS AT NEW YORK, ACCEDING TO THEIR REQUEST TO SOLICIT THE SPANISH MINISTER.

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R. CREEK, APRIL 13TH, 1788.

GENTLEMAN:

This answer to your most obliging favr. of March 26th, will reach you much later than you might reasonably expect. I have told the Rev. Mr. O'Brien the melancholy occasion of my absence from Baltimore, and of my coming for these three weeks to a country place, remote from the post road. I owe every acknowledge for your generous and persevering exertions in cause, in which the honor and welfare of religion were so deeply concerned. Your vexations were great; but the blessing which God gave to your zeal, by rescuing your Church out of the Sacrilege hands which kept possession of it, cannot now fail of giving you comfort, and it may be considered as token of his farther designs of mercy towards the congregation of N. Y. I should not cooperate with your services to religion, if I hesitated to employ all my interest with Mr. Gardoqui (tho' you estimate it much too highly) in the matter you wish; I shall write to him therefore with great earnestness soliciting his consent for Mr. O'Brien's departure to the Havanna etc., by all the most powerful inducements for it, which I can suggest myself.

The property and time which you have devoted to the establishment and increase of our religion in the place your residence, require every return from me, not only of commendation but likewise of exertion to assist and relieve you: and Mr. Gardoqui's consent and recommendation, if obtained, will open the most ready and indeed the only source of relief, that I can think of.

I feel myself much honored with your request to me of residing some months at N. York; tho' it is not in my power to gratify you in it. Were I to reside there during the whole of Mr. O'Brien's absence, the detail of service and attendence on every call of that Congregation, would absorb the time which must be devoted to the general superintendence over every part of our American Church.

Last fall through my long detention at New York, I was under the necessity of leaving some congregations unvisited and unsettled who are now loudly calling on me. The utmost that I can promise (and that even will depend on certain contigencies) is to pay a short visit and concert with your arrangements for preventing the evils which your zeal so much dreads and which must be averted in so conspicuous and important Congregation. If I do not consent to your proposal, you may be assured that I am witheld only by necessity and a sense of other duties.

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LETTER TO MR. GARDOQUI, SPANISH MINISTER, TO ALLOW FATHER O'BRIEN TO GO TO SPANISH AMERICA TO COLLECT FOR THE CHURCH AT NEW YORK.

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HON. SIR:

The trustees of St. Peter's Church have lately represented to me the very wretched state of its temporalities, and that after having made so great exertions to vindicate the honor of Religion, they find themselves unable to made any farther advances at present, for its support and relief. Experience has taught them to regard your Excy. destination to America by your most gracious Sovereign not only as a event greatly calculated to promote the interests of his kingdoms, but likewise the extension of divine worship. They are too sensible of the generosity and success of your former interposition in their favor to request it in the same manner as heretofore, by importuning your Excel.y's. with many supplications to be carried to the foot of the throne, but they earnestly pray you (and your goodness will allow me to

unite my earnest prayer with theirs) to allow the Rev. Mr. O'Brien to proceed to Sp. America and solicit in behalf of St. Peter's Church, charitable contributions from private persons. From the accounts sent me, I have reason to think that the preservation of the Church and Divine Service depend on the success of this their application to your Excellency.

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BISHOP CARROLL TO CATHOLICS OF CHARLESTON, S. C., THAT THEIR CLERGY "MAY BE ENTIRELY INDEPENDENT OF AND UNCONNECTED WITH ANY FOREIGN PRINCE."

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JUNE.——GENTLEMEN:——I had the honor to receive, with singular satisfaction, a letter dated Charleston, April 11th. It could not fail of being highly agreeable to me to hear, that a prospect was opened of extending the blessing of true religion to your flourishing town and state, and that gentlemen of education, warmly and zealously interested themselves in realizing so comfortable a prospect. Ever since I received my present appointment, the introduction and the establishment of a clergyman at Charleston has been an object very near my heart. But till I was honored with your application, want of information and multiplicity of other business did not allow me to pay to it that attention I have since given it. You may be assured, gentlemen that I shall continue to engage my earnest solicitude, and that if I live to see a rational ground of success, I will do myself the pleasure of paying you my personal respects, both in discharge of my duty and to give consistency to your beginnings and every encouragement in my power. And since you have been pleased not only to inform me of your good intentions, but have condescended to solicit my advice, I will give it freely and without any other apology than the occasion of giving it shall suggest.

If either of the princes you mention, really intend to support chaplains for the use of their subjects residing in Charleston, it will be fortunate to have the exercise of our religion introduced even by these means.

But I cannot help expressing a wish that your clergy may be entirely independent of and unconnected with any foreign prince. For I conceive that their success and consequently the reputation of religion will, under the blessing of God, greatly depend on their personal character, who are to begin the work of the ministry. Now neither you gentlemen or the ecclesiastical superior in these States can effectually interefere in the appointment

of clergymen protected and supported by foreign princes, and you know that ecclesiastics who count the favor of principal or subordinate ministers, are not generally the most respectable body. But if, as I fear, sufficient cannot be raised to bear the first charges of introducing, nor a sufficient endowment made for the consequence subsistence of two clergymen, in that case the French and Spanish settlers with you might very consistently join in soliciting from their respective courts pecuniary help for completing this purpose. But no consideration shall ever induce me to empower in the exercise of the ministry any clergyman who shall [not ?] bring from their respective bishops unexceptionable testimonies of learning and morality, and shall afterwards be approved by the ecclesiastical Superior here. This latter condition is absolutely necessary to insure the honor and respect due to religion; for without it we may have amongst us disorderly and scandalous ecclesiastics."

The Catholics of Charleston addressed a memorial to the King of Spain in behalf of their project to build a church,—as appears from the following

LETTER OF DON JOSEPH IGNACIO VIAR, SPANISH AGENT AT NEW YORK, TO DR. CARROLL.

NEW YORK, APRIL 12, 1790.

SIR:

I have lately received an official letter from his Excellency Don Antonio Polier, minister of Spain for all what concerns the American affairs, dated in Madrid, 17th June, 1789. This was directed to Mr. Gardoqui, in whose absence as a Chargé de Affaires I am. I opened it, and —mentions that the king has resolved that an inquiry be made by yourself, with the greatest possible exactness, about the number of Roman Catholics in Charleston; if that Church has material enough; how much will be necessary to build it with proportion to the number of Catholics; the person or persons to whom this business may be trusted, and finally a regulaton of the expenses, as well as a plan of it, that upon these principles his Majesty may be pleased to resolve what is convenient respecting the Memorial of the said Catholics. So I wish you may be so kind as to give to me an exact information of all, that I may send it to the said minister.

Sir, I have the honor to be with great regard and consideration

Your most obedient and humble servant,

JOS. IGN. VIAR.

## Letter of Bishop Carroll to the Spanish Minister or his Representative at the Government of the U. S. Concerning the Church at Charleston, S. C., and the Gracious Benevolence of the King of Spain.

New York, June 25, 1791.

Sir:

Having been honored with your inquiries relative to the state of the Roman Catholic Congregation at Charleston, South Carolina, I take this earliest opportunity since my return from Boston, to give you the best information in my power. Your first inquiry was the number of Catholics in Charleston. This cannot be exactly ascertained, both on account of many being often absent at sea, or in commercial business in the inland country, and more especially on account of the small exceedingly inconvenient house, wherein they now meet for divine worship; by which many are prevented from attending. But I have no doubt of the number being at least between four and five hundred, and the certainty of a great increase. The 2d inquiry was the expense of building a church and fitting it with all necessaries for Divine Service. It is meant, I presume, that the Church should not only be sufficient for the actual congregation, but for such as it will be in a few years. The expense of finishing such a church with all its appurtenances cannot be less than 15,000 dollars. The finishing it with necessary ornaments, for the altar, linen, priestly vestments etc., would be an additional expense; but as these can be obtained cheaper in Spain, I presume that they who may be appointed to carry into excution his Majesties gracious benevolence will order them to be made there, and forwarded to Charleston.

You inquire farther in whose hands the money destined for the Church of Charleston may be safely lodged. My answer is that the safest method of disposing of it is to have in placed with the ministers of his Catholic Majesty residing in the U. S., and in the mean time inquiry shall be made concerning some proper and respcnsible persons at Charleston, who may give security for a right use of the money put in their trust.

Repeating my former request that you will be pleased to offer to his Majesty the tribute of my most grateful acknowledgment for his religious intentions towards the congregation of Charleston, I have the honor to assure you of the highest esteem and respect of

Your most obedient Servant.

† J. Bish. of Baltimore.

## Letter of Rev. Benedict Joseph Flaget to Bishop Carroll, Declining the Bishoprick of Bardstown, Ky.

October 18th, 1808.

Rt. Rev. Sir and most beloved Father:

When I had signified to you my positive determination to decline the dreadful honor to which your goodness is endeavouring to raise me, I began to enjoy a piece of mind to which I had been a stranger from the moment I heard of my promotion. Being however, told from several quarters that you insist on your unfortunate choise, in hope that time and reflection will wear off my opposition to it, once more I feel my heart overwhelmed with the deepest grief. Dearest father, nothing distresses me more than to afflict or disappoint you, but the motives of my refusal are of such a nature as to make my determination invariable. I earnestly beg of you to oppose it. All that remains then is to improve time to prevent the consequences of useless delay. Bishop Conkanen is yet in Italy and will continue there long enough to receive a letter from you before his departure. You have time to make known my refusal to his Holiness, and provisions for another candidate as early as you can expect mine. You certainly cannot be at loss for subjects more meritorious than I am. Were I permitted to offer my ideas, I would suggest that of requesting Bi. Conck. to present one of his own order for whom he could absolutely rely for correctness of principles: for as the Fathers already settled here will gain great influence, no check would be more necessary and more effectual than the authority of a bishop of their own order It is to be observed that the elected should be acquainted with the French language, the 3d part of the diocese speaking nothing but French. Should this hint be contrary to your views, could you not present Mr. Moranville, his talents, his principles, his zeal and conciliatory spirit are well known to you, and he can have none of the reasons for declining the burthen which compel me to deprecate it.

Once more, my Rev. and beloved father, I throw myself at your feet to beg you will put an end to my anxieties. For God's sake have pity on your child drive him not to extremes, but above all do not render his situation worse by provoking an order from his Holiness; for convinced as I am that it is the will of God I should refuse, I should be placed in the most painful situation, from the impossibility of reconciliating the interests of my conscience with my obedience to the head of the Church.

Allow me to add a prayer that you will put in my hands two duplicates of your letters for Rome, which I engage to convey thither, and if your occupation permit you not to write them yourself, I will have them done for you.

In the anxious expection of an answer, which I hope, will restore me to myself,

I remain with unbounded respect and love
Rt. Rev. Sir,
Your most humble and obedient servant,
B. FLAGET.

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SECOND APPEAL OF REV. B. J. FLAGET TO ARCHBISHOP CARROLL DECLINING THE APPOINTMENT.

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Rt. Rev. Sir and most beloved Father:

Though I was told yesterday by Mr. David that in a few days I would receive from you a favorable answer, I cannot help however entertaining some doubts about the satisfaction it will afford me. To be plain with you, I am afraid you wait only for some answers from the different parts, where formerly I exercised my ministry, which according to all probability, being full of compliments for my promotion, you will, then, urge them against me as a new proof I must accept, and will pay very little attention to all my arguments to refuse. Were it the case, my situation would be indeed more distressing, but my resolution would still remain the same, because the motives of my refusal should not be altered in the least.

This, I thought proper to write to you, to preclude all hopes of my ever accepting such a dignity and induce you, to appoint as soon as possible another candidate to fill up the place, I shall certainly leave vacant. After so positive a declaration, I beg of you with tears in my eyes, to let me forever enjoy unmolested the humble post I occupy, which suits thousand times better than the conspicuous one I had obtained through your goodness, and without presuming too much, I am confident I will prove more useful to your diocese in remaining in the college than in going to Kentucky as a bishop. Though in opposition with your way of thinking, in this peculiar circumstance, I flatter myself you will continue loving me as before, and considering me at all times as your

most humble and obedient servant and son,
BENT. J. FLAGET.

## Rt. Rev. John Carroll to Thomas Stoughton Esq., New York, Declining To Appoint Rev. John Thayer Assistant to Rev. William O'Brien.

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City of Washington, July 5, 1796.

Dear Sir:

Your favor of the 19th of June inclosing a memorial to the Trustees of St. Peter's Church by many members of the congregation and their proceedings thereon were delivered to me on the 2d inst. at Alexandria. My absence from Baltimore has been the occasion of the delay. Be so good as to present my best respects te the Gm. Trustees, and thanks for the very obliging manner of forwarding those papers to me, and to communicate my answer to them. A full persuasion of the expediency of giving assistance to Mr. O'Brien for the necessary service and instruction of his flock induced me at different times to propose a companion for him, and Mr. Thayer provided there existed entire confidence between Mr. O'Brien and him, and that the former was willing to accept the latter for his vicar or assistant. I judged this caution necessary in order to prevent the danger of dissensions, knowing that from them more prejudice would ensue to Religion, than benefit from the exertions of the assistant. I informed Mr. O'Brien of this, and at the same time, adding that I owed to his merits, his important services to his parish both here and in South America; and to his pastoral constancy during the melancholy period of last Summer, not to appoint one with whom he could not live in habits of intimacy and entire confidence. I now find that he has objections to Mr. Thayer which I cannot remove and am too much afraid of the consequences of imposing him on your present pastor as his vicar to risk that measure. The board of Trustees would he pleased to make this known to the committee of the Congregation with my reasons, and at the same time to assume them that my best endeavors shall be used to cooperate with their zeal, and being now assured by their own deliberation that for the necessary support of another clergyman, they will make good any deficiency in the present funds of the church; nothing shall be left unattempted by me to obtain one for them, not only competent to the duty, but who may likewise be of credit and singular advantage to the increase of piety and promotion of true religion. In the meantime till this can be effected I shall recommend and propose a plan to Mr. O'Brien for an

unfailing performance of evening service, as well as of a more dignified celebration of the holy Mass on Sundays, not doubting that some compensation will be made by the congregation to the French priests who will be employed for this effect, till such a vicar for Mr. O'Brien is procured as will best answer the purposes wished for by us all.

I have the honor to be . . .

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RT. REV JOHN CARROLL TO REV. WILLIAM O'BRIEN PASTOR OF ST. PETER'S CHURCH, NEW YORK, NOTIFYING THAT HE HAD DECLINED TO APPOINT REV. JOHN THAYER HIS ASSISTANT.

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CITY OF WASHINGTON, JULY 5, 1796.

REV. MR. O'BRIEN:

My letter of this date to the trustees of St. Peter, will inform you that I have not agreed to the request of the memorial transmitted by them, so far as tt relates to the appointment of Mr. Thayer. Whatever may be my opinion in behalf of him, my duty requires me not to assign you a vicar in whom you have not entire confidence. But tho' I decline appointing Mr. Thayer, I promised the memorialists to comply with that part of the memorial which represent the necesssity and solicits the assistance of another clergyman; in a congregation so numerous, the want of such a one must be felt severely by you and them; especially if it be true, as represented to me that on this account, there are often no vespers and evening services on Sundays; very few catechitical instructions for the young; that many grow up to years of full maturity and ripe age without being ever called to the Sacrament of Penance, and the Blessed Eucharist; and that it is frequently impossible for one clergyman to give as early and constant attendance to the sick and dying as ought to be; therefore they propose and engage to raise an extra sum for an assistant to you without diminishing your present income. My endeavor therefore will be to procure a person of exemplary piety and zeal, good abilities and conciliating disposition, and to recommend him to your paternal, rather than fraternal regards.

You once mentioned Mr. Burke of Norfolk, who has some claims on New York. He is now here on a visit; I wish to serve him. But between ourselves he does not come up to my ideas of a person fit to be your vicar. New York is a city of too much consequence not to demand superior abilities and a better acquaintance with the conduct of souls to christian piety and perfection.

Till another clergyman can be sent, I beg you to make immediate provision for celebrating Vespers on Sundays and assigning days in every week for catechising the boys and girls of the congregation; using for that purpose the proper catechism of the diocese I hope likewise it may be in your power to have High Mass every Sunday, celebrated by one priest. In this function as well as in that of Vespers Mr. Sibourd and the French priests with you will give their assistance. The former may likewise be of use for catechism. In my letter to the trustees I recommend some *compensation* to those gentlemen for such services.

I am sorry for the mortification you have received in this business; I trust that there will be now an end of it.

I am .....

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LETTER OF RT. REV. JOHN CARROLL TO REV. JOHN THAYER, GRANTING HIM AN EXEAT.

CITY OF WASHINGTON, JULY 5, 1796.

MR. THAYER—REV. SIR:

I thought my last had been sufficiently explicit: for I meant to renew without any ambiguity, what was expressed in my former letters, that Mr. O'Brien had rendered services too important to the Church of N. Y. for me, to force an assistant on him who did not enjoy his confidence. I see too plainly the risk of raising dissensions by pursing a different conduct; and that city has been witness already of too many. I should be embarrassed indeed if there were no remedy for the disorders mentioned in your letter besides your appointment: But tho' I should hope much good from your exertions, were it consistent with his approbation to whom you would be subordinate, yet as this cannot be without the danger of ———. I shall endeavors to procure some other fit person for the station now solicited by you. I have been and remain convinced of the expediency of an assistant priest, and should have been well contented if a right understanding had existed between you and Mr. O'Brien. But this not being the case, I comply reluctantly with your request and send you the inclosed Exeat, wishing you more satisfaction than I have been ever able to procure you, and a continuation of your prayers for the diocese in general and myself in particular, in union with which I am . . .

The letter from Shelburn shall be attended to.

Last Sunday I administered confirmation to your former congregation of Alexandria. They are laying the foundation and burning bricks for their Church. Your faculties in this diocese will cease as soon as you publicly make known your intention of leaving it.

# Rev. James Harold, the Botany Bay Irish Convict Priest of Philadelphia, "the Cause" of the Direful Dissension at St. Mary's Church, 1812-13.

On March 16th, 1811, Bishop Egan wrote to Archbishop Carroll announcing "the arrival of Rev. James Harold, formerly a respectable parish priest in the neighborhood of Dublin, and uncle of Rev. William V. Harold. He came last from Rio Janeiro and has a letter for the Archbishop from the Pope's Nuncio there. These will be presented by Mr. Thomas Maitland who leaves this morning for Baltimore."

"The unexpected arrival of Mr. Harold has made his nephew completely happy and should he remain with us he will be a great acquisition."

Who was this "great acquisition?"

*The Irish Rosary* of Dublin, April and May, 1898, gives this information.

The Rev. James Harold, in 1789, was, by Archbishop Troy of Dublin, appointed pastor of Kilcullen, and in 1794, was transferred to Saggart—anciently known as Rathwole.

Father Harold was indefatigable in the performance of the sacred duties of his ministry. Amid the terrible scenes of cruelty and violence, which marked the Summer months of the year 1798, he exhorted his faithful flock to forbearance and peace. On the very Sunday preceding the outburst of the rebellion he preached two impressive sermons, urging his flock to shun all disorder and discord. He did not fail, however, to administer the consolations of religion to his suffering people, and he fearlessly rebuked some of the yeomanry and military for the reckless barbarity which they displayed. Such earnestness, in those days, sufficed to justify the suspicion of his being hostile to the Government, and a military order was issued for his arrest.

Here is copy of the original writ issued by Lord Kilwarden for the apprehension and detention on board the "Lively" of Father Harold, the first convict priest to set his foot in Australia.

"George the Third, by the Grace of God, of Great Britain, France, and Ireland, King. Defender of the Faith and so forth. To the Commander of the ship called the 'Lively,' now lying in the Harbour of Cork or elsewhere, greeting. We command you that you have the body of James Harold detained in your custody, as it is said, under safe and secure conduct, or by whatsoever other Name, addition of Name, or Sir Name, the

said James Harold is called in the same before the Honble. Robert Day, fourth Justice of our Court of Chief Place in Ireland, or in his absence, before any of his Brethern Justices of said Court, in Dublin, Immediately on sight or receipt thereof, together with the day and cause of his being the said James Harold so taken and detained, to do and receive what shall then and there be considered concerning him, and have you then there this Writt. Witness, Arthur Lord Kilwarden, at the King's Courts, the 12th day of February, in the 39th year of our Reign.

" H. & R. Convoy. Ecc. W. Nourne.

D. M. Brutchell M. G. 13 feb.

"On a fiat granted by Mr. Justice Day."

This writ was endorsed.

ALLOWED

By the statute of the twenty second year of the Reign of King George the Third Six pence per Mile to be paid On bringg. up the prisoner

E. DAY

For a time he lay concealed in the house of a friendly Protestant at Hazelhatch, but when he at length ventured from his retreat to say Mass for his flock, he was seized at the very altar, and led off a prisoner. The only favour that he asked on that occasion was to be permitted to complete the Holy Sacrifice, and that favour was granted to him. He was detained several months in gaol, and was then, without further trial, shipped on board the convict vessel, the "Minerva," for Botany Bay.

Father Harold, according to *The Freeman's Journal* of Sydney, 1888, "was transported simply because some people in the district joined the rebel camp. The government said he must have told these people to join the rebellion and they transported him for no other reason."

As a rule, the treatment of the convicts on board the ships during their long sea voyage to the Antipodes was severe and harsh, but such treatment should be considered mild when compared with the hardships they endured on the hulks whilst being transferred from Dublin, and the other ports, to await transhipment in the convict vessel. General Holt, who had taken a prominent part in the County of Wicklow as a leader of the rebel troops, and had surrendered on promise of pardon, was transported to Botany Bay, together with Father Harold, on board the "Minerva." In his "Memoirs," he has left an account of his sufferings whilst being conducted from Dublin to join that transport vessel at Cove. "A bundle of hay," he says, "shared by another convict, was his pillow; a plank was his berth by day, and his bed at night." Some of the details he gives are too harrowing to be even mentioned. A scanty allowance of food was allowed to each convict, but

even that was measured out with light weights, and anyone who ventured to make complaint was instantly chained to the deck of the vessel. They suffered much from thirst, as only one pint of water was allowed in the twenty-four hours. "I often saw struggles," he says, "between the unfortunate wretches on board, for the possession of small pieces of ice, which adhered to the sails and other parts of the ship, to quench the burning of their parched mouths, so much were they distressed by thirst, and one man I actually saw expire, crying out, with his very last breath, 'Water! water!'"

He subsequently describes the vessel as "a floating dungeon of disgusting filth," under a "cruel and unfeeling monster, in the shape of a man, who commanded it." He adds that "many of the poor wretches on board had been eight months on the water without a change of clothes, in a state of inexpressible torment, and covered with vermin," and he concludes: "It would have been much better, and much more humane to have ordered us to have been shot on the strand, than to doom us to linger out such a wretched existence of miseries."

With Father Harold and General Holt, there was on the "Minerva," a Protestant minister, named Fulton, who was also transported for complicity in the rebellion. Another priest, named Father Barry, was under sentence of transportation, and was to have accompanied them, but he died in port before embarking. The "Minerva," sailed from the Cove of Cork on the 24th of August, 1799, arrived at Rio Janeiro on the 22nd of October following, and entered the harbour of Sydney on 11th of January, 1800. Father Harold, however, did not land till the 13th, the Octave of the Festival of the Epiphany.

There was at this time a young student in the College of the Dominican Order of Corpo Santo, at Lisbon, in Portugal, named William Vincent Harold, a nephew of our convict priest, who at a later period was highly distinguished among the sons of Saint Dominic. Father Harold addressed to this young religious two letters, from Cork and Rio Janeiro; and although, unfortunately, these letters have been lost, the substance of the correspondence was forwarded to Father Harold's brother, resident in Dublin, in the following letter, which, though written in schoolboy style, will be found intereting in many respects. It tells us of the sentence of transportation being accepted by Father Harold as a missionary apostolate among the wholly neglected Catholic convicts, and it makes known the sentiments that prevailed in those days as to the disgrace brought by transportation on the family name, and the opinion prevalent on the Continent regarding the unhappy disturbances in Ireland:——

"Lisbon, Corpo Santo, October 26th, 1800.

"My Dear Uncle,

"In vain would I describe the emotions I felt at the reception of your letter. It had a long delay, as it was dated on 11th September. I received it on the 23rd October. I had for a long time desired to commence a correspondence with you, the near ties of kindred between us seemed to demand it. The opinion I had formed (though young and inexperienced) of your judgment made me wish it; and the disagreeable events that happened in Ireland since my absence from that dear, though wretched, country, to one equally beloved by both of us renders it at present particularly interesting. Previous to my uncle's apprehension, he corresponded with me regularly. Since that period I have received two letters from him, one from the transport in the Cove of Cork, the second from Rio Janeiro, in Brazil, when on his way to New South Wales. In both he paints his sufferings in the most moving manner, yet through the whole he showed a resolution which could have originated in no human motives. He rejoiced at the prospect of his future labours in Botany Bay. He went not as a convict, but as an apostle, and the spirit of the latter seemed to animate every line he wrote. He not only forgave his persecutors, but considered them instruments in the hands of Providence for the best of ends. I am so far from considering his situation miserable that, were I to leave Portugal, and my native country needed not my labours, I would not for a moment hesitate to join him by the first opportunity, for, if we seriously reflect on the short time we have to remain on earth, and our real interest during this short period, we will be convinced that the place where we can do most for the glory of God and good of our fellow creatures, should be our choice. . . . It was proposed to me by a gentleman in Dublin, whom I shall mention in some future letter, to change my name. He told me it became a matter of prudential necessity. Prudence forbade me to answer his letter, as I could not have answered it with temper, and he is such a person as I would not willingly offend. I would reject the offer with the most marked contempt and indignation, were it made to me by the first man in Ireland No, I will keep that name for the very reason that others think I should change it, for his sake who is now unjustly exiled from his friends and country. . . . ."

The writer of this letter became the popular pastor of St. Mary's in Philadelphia. There he met his "Dear Uncle" on his arrival in March, 1811.

On the arrival of the "Minerva" in Sydney considerable indulgence was shown to the Protestant convict clergyman, Rev. Mr. Fulton. He was not only allowed to exercise his religious functions, but was very soon invested with magisterial authority, with all the privileges and emoluments which were connected in those days with the position of magistrate. The Catholic convicts hoped that some like indulgence might be extended to Father Harold, but bitter was their disappointment when they scornfully rejected every petition of the zealous priest to be allowed to administer the consolations of religion to his Catholic fellow sufferers.

In the month of May, 1800, information was given to the Governor, by some of the military officers, that the Irish convicts were engaged in seditious correspondence and unlawful meetings, and every effort was made to connect Father Harold in some way with such proceedings. The whole plot, however, appears to have been nothing more than a fancied conspiracy, concocted by designing officials to increase their emoulments, and to heap obloquy on the Catholic convicts. The convict Barrington has been made to write, in the narrative published under his name, that "the secrecy with which this business was conducted prevented the magistrates from making any discovery, and, of course, they succeeded in no degree on an examination of Harold, the Catholic priest, as being a party in seditious conversations; for nothing appeared to criminate him, though the fact was universally credited." In the following September those threats of conspiracy were renewed. Several of the convicts were treated with the greatest barbarity, in order to extort a confession of their guilt. On vague suspicion, Father Harold was thrown into prison. Barrington again writes. "In the routine of the inquiries of the officers they found occasion to imprison Harold, the Catholic priest, who, both for his language and behaviour, was suspected of being concerned in the intended attack on the Government." We learn from General Holt, who was eye witness of the harrowing scenes, the terrible treatment to which some of the suspected convicts were subjected. "The prisoners" he tells us, "were led out to Parramatta on the 6th October, and were consigned to goal, except the priest, who was left in a private house, on which, however, a guard was placed." The next day all were marched a few miles beyond Parramatta, to Toongabbu, where the Government transports were kept. One man, named Maurice Fitzgerald, was sentenced to receive 300 lashes. "The unfortunate man had his arms extended round a tree, his wrists tied with cords, and his breast pressed closely to the tree, so that flinching from the blow was out of question, for it was impossible for him to stir. Father Harold was ordered to put his hands against the tree by the hands of the prisoner, and two men were appointed to flog. They stood on each side of Fitzgerald, and I never saw two threshers in a barn move the flails with more regularity than these two man killers did, unmoved by pity, and rather enjoying their horrid employ-

ment. The very first blows made the blood spout out from Fitzgerald's shoulders; and I felt so disgusted and horrified, that I turned my face away from the cruel sight. One of the constables employed to carry into effect this tremendous punishment came up to me and desired me to look on at my peril. I have witnessed many horrible scenes, but this was the most appalling sight I have ever seen. The day was windy, and I protest, that though I was at least fifteen yards to the leeward from the sufferers, the blood, skin, and flesh blew into my face as the executioners shook it off their cats. Fitzgerald received the whole 300 lashes. The next prisoner who was tied up was Paddy Galvin, a young lad about twenty years of age; he was also sentenced to receive 300 lashes. The first hundred were given on his shoulders, and he was cut to the bone, between the shoulder blades, which were both bare. The doctor then directed the next hundred to be inflicted lower down, which reduced his flesh to such a jelly that the doctor ordered him to have the remaining hundred on the calves of his legs. During the whole time Galvin never even whimpered or flinched, if, indeed, it was possible for him to have done so." The object of the officials in forcing Father Harold to put his hands beside the bound hands of the sufferers, was supposed to have been to lower him in the estimation of his brother convicts, by making appear that he was concerned in the plot, and that by not revealing it he was the real culprit, and responsible for the punishment to which the sufferers were subjected.

Soon after this barbarious scene, Father Harold, with several of the supposed conspirators, were transported from Sydney to the more dismal quarters of Norfolk Island. At a later period we will see that this island dungeon was again portrayed as a place of horrors set aside for the most refractory, and for the outcasts among the convicts, but at the time that Father Harold was sent thither it was described by one who dwelt there as "a barbarous island, the dwelling-place of devils in the human shape, who were the refuse of Botany Bay, the doubly-damned."

A letter from Father Harold, addressed from Norfolk Island on the 8th January, 1803, to Mr. James Harold, his near relative, brings vividly before us the hardships endured by the venerable priest in that abode of sorrows. He had been allowed by the Lieutenant Governor to open a school in the island, but his increasing infirmities very soon rendered him unequal to the duties connected with that pleasing charge. He had also enjoyed for a while the company of a brother convict priest, Father Peter O'Neill, of whom we will have more to say hereafter. On the very day, however, on which he writes, an order had come for Father O'Neill's release, and thus every consolation would be withdrawn which had hereto enabled him to bear up in some way against the trials and hardships of that penal settlement. The document itself is singularly precious, as it is probably the only letter that is now preserved, written from Norfolk Island by the convicts of those days:——

"Norfolk Island, Jan. 8th, 1803.

"Dear James,

"Having written several letters since my arrival without receiving a single line from you or any other relation or friend, I have given up all intention of writing as useless business, but, as the bearer is my good and faithful friend, who will certainly have this letter forwarded to you, I could not miss the opportunity. This gentleman is the Rev. Peter O'Neill mentioned in a former letter. He brought with him property sufficient to afford us the necessaries of life, and had just as much left as paid his passage, etc., when his release arrived. Every shilling he could spare he left me, but any consideration of this nature is but a miserable compensation for his absence.

"I am now recovering from the flux, with which terrible disease I have been severely afflicted for the long space of twelve weeks, during which time my recovery was considered extremely doubtful. I was a month in the hospital, which I left as I came into it. I now live with a poor, honest, industrious, moral man (a great rarity in this island). I could not think of living alone in a cabin, especially in my present very infirm state. Last June I was very much reduced by the disorder of my head and bowels, aggravated by being confined to a school, which our Lieutenant-Governor allowed me to open for my own accommodation, but I was obliged to resign my charge. In Port Jackson my health was very good, for there the country is level, and admits exercise, but this island is nothing else than a seminary of hills, so high and steep that all the exercise an infirm man can take becomes fatigue, so that my existence here can be but short and miserable. It may be said, 'Why should I not continue in Port Jackson?' Were I guilty of any misdemeanour I should remain silent on that head, but I solemnly declare I was not. I endeavoured, at all times, to prevent any disturbance, and to preserve the peace of the colony. As there is now a general peace, I am inclined to suppose that a proper application to Government might procure me liberty to retire to some of the Portuguese or Spanish Settlements, without the privilege of returning to His Majesty's dominion. I should have written to Colonel Wolf and to Most Rev. Dr. Troy on that subject, but certainly I am not able in the short space, for, only this day, Friday, Mr. O'Neill, agreed with the captain of the ship, and on Sunday morning early he must be on board. However, with the advice of your friends, you may apply to these gentlemen in my name. This miserably-written letter will serve for your introduction

"I have a thousand questions to ask, and and many persons to inquire about, but I apprehend I should not be answered. I am particularly anxious about my nephew William, and often think of little James. You know those to whom I am sincerely attached; make them my affectionate remembrance, and write to me accordingly. As soon as you receive this letter, write to Mr. O'Neill, and enclose a letter to me, which he will take care to send me. In the meantime, write by post. The manner of conveyance, and whether the letter is to be paid to London, some gentleman will let you know, or you will be informed at the post office in Dublin. Mr. O'Neill's address and mine you have underneath.

"I am your affectionate Uncle,

"JAMES HAROLD."

As early as the year 1803, positive orders had been forwarded from the Home Government for the withdrawal of the convicts from Norfolk Island, and the abandonment of that settlement. Under various pretexts, however, the execution of this order was deferred, and it was not until 1807 that the last of the convicts and officials quitted the island, and were transferred to the Derwent, in Tasmania. It was the privilege of Father Harold, thus transferred with the other convicts to the Derwent, to be the first priest to land in Tasmania; but we have no record of his being permitted to exercise his sacred ministry there. It was not till after the departure of Father Dixon from the colony in 1808, that Father Harold was allowed to proceed to Sydney. He was now, however, so weighed down by infirmities, and so worn out by years of untold suffering, that he could do but little to console his brother convicts. Moreover, there was hardly any toleration for even the Catholic name in Australia in those days, and all the convicts were expected to conform their consciences to the relsgious dictates of the Protestant State.

At length the officials became weary of Father Harold's presence among the convicts, and permission was granted him to quit the colony. In the "Official Sydney Gazette and New South Wales Advertiser," of July 14th, 1810, there is the following official notice: "All claims or demands on the Rev. James Harold are requested to be presented for payment, he designing to leave the colony, per 'Concord.'"—[*The Irish Rosary*, April, May, 1898.]

Heaton's *Australian Dictionary and Men of the Times*, Sydney, N. S. W., gives the name as Rev. W. Harold, (the parish priest of Reculla, near Dublin, Ireland.)

The *Freeman's Journal* of Sydney, (1888), said of Rev. James Harold:

"He arrived in New South Wales in 1799. He remained a prisoner until April 19th, 1803, when Captain King, the Governor of the colony, granted a pardon to Fathers Harold and Dixon Father Dixon was, under conditions, permitted "to exercise his clerical functions as a Roman Catholic priest," so that by him, at Sydney, May 15th, 1803, "the first public services" were performed "and the first Catholic marriage solemnized on the same day."

Father Harold's clerical status was also recognized and he was allowed to go at his request, to the prisoners at Norfolk Island.

The colony at Botany Bay was, for eight years afterwards, without a priest. These were eight years of "attempted wholesale Protestantizing, through the agency of the lash and dungeon." The pitiful condition of the Catholics, especially the prisoners, had been made known throughout the Catholic world and a brave Irish priest came to their relief. This was in 1817. He was a Trappist—Father O'Flynn.

After Father O'Flynn had exercised his ministry at Sydney the Governor ordered his arrest and he was sent a prisoner to England and soon released.

This was the Very Rev. Jeremiah O'Flynn who afterwards became the pioneer priest of Northeastern Pennsylvania and founder of the Church and congregation at Silver Lake in Susquehanna County. A sketch of his life may be found in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, July, 1889.

Father Harold, we are told by a reliable writer, was so "terrified by the brutality which he witnessed on all sides in New South Wales in the enforcement of the rule requiring the attendance of all prisoners indiscriminately at the services of the Church of England that he applied, and at once obtained permission to return to England."—[*Freeman's Journal*, Sydney, 1888.]

He stopped at Rio Janeiro, Brazil, on his way back. How long or whether he did duty there is not known. From there he came to Philadelphia to meet his nephew whom he was, we may well believe, more "particularly anxious" about in 1811 than when that nephew was in 1800 at Corpo Santo but now as the "eloquent and elegant Dominican" was a pastor of the largest and richest congregation in the United States.

This then was the priest whose arrival in Philadelphia gave joy to his nephew for whom he had a particular regard and whom the Bishop considered a "great acquisition."

Unhappily Bishop Egan's hopes were not realized. When trouble arose between the Bishop and the Trustees and later between the Bishop and the two Fathers Harold the Bishop declared "Father James was the cause."

The election of Trustees took place on April 16th, 1811, when, in pursuance with the Charter, the newly arrived priest was with his nephew—Father William Vincent Harold—and Bishop Egan declared a Trustee of the church.

At dinner on Tuesday, January 7th, 1812, Father Hurley of St. Augustine's being present, Bishop Egan told the Fathers Harold that his physician advised him to "preach as seldom as possible in consequence of his blood spitting" and he expected them to preach alternately.

Father William Vincent Harold replied, "that he would preach only every third Sunday. He did not consider himself bound to any more than that part of the labor."

The two Harolds refused the Bishop's proposition and "he passed a sleepless night," he wrote Archbishop Carroll on the 14th when he added: "Nothing would give me greater pleasure than the removal of the elder Mr. Harold from Philadelphia, as then I should have some hopes of living peacefully with his nephew. Could I prevail on him to go to Pittsburgh I would keep the Rev. Mr. O'Brien until the arrival of my cousin. Before I propose Pittsburgh to Mr. Harold I ask the advice of the Archbishop how to proceed if he refuses, as I fear he will, as his great object is to make money which he cannot make there."

St. Mary's Church had been enlarged in 1810-11, at a cost of, perhaps, $30.000. The subscriptions for the expense aggregated $17,000. The deficiency remaining and the burden of expenses made the debt in April, 1812, amount to $6,775. The receipts for coming year were estimated at $3,729. The expenses $3,105. The deficiency of $624 the Committee, Messrs. Ashley, Carrell and Snyder, "saw no way of being freed from unless the services of one of their pastors be dispensed with and the salary of the clergy be reduced so, so as to put them more on a footing with the clergy of New York, Baltimore and those of the other Catholic Churches of this City."

The salaries paid the Bishop and the two Fathers Harold amounted to $2,400 a year payable quarterly in advance.

On July 1st, 1812, $600 was due. The treasury was empty. The Trustees tried to borrow $2,000. They could not. They tried to get $500—but "they could procure no money."

On August 18th, Lewis Ryan, Treasurer, offered the clergy $200 that had come in. It was refused.

On the Sunday following the refusal—23d—a circular signed by the Bishop and the two priests was distributed in the church.

They said the salary was payable quarterly in advance. "It is our only support, regularity in payment was expected—yet your clergy have been reduced to the mortification of soliciting the Board for that purpose. The payment which should have been made on the first of July has been hitherto withheld. . . . Could it be your wish to submit your clergy to such humilitation and from such men as these. Is our house to be thrown on the charity of the public or the patience of our creditors? Are our rights to be violated! our feelings tortured! and our character dishonored! by the caprice or malice of these men!"—and more in the same strain.

Fatal Address! Day of Direful Results!

All the disasters, all the discord. all the dissensions, all the schism, all the awful and diabolical actions of the dreadful days of Hoganism, O'Meallyism, Haroldism, Trusteeism,—had their birth in that circular. It was truly "the direful source of all the woes" that so long afflicted the Church of Philadelphia, the sad results of which continues to this day and will for all future time, in souls lost to the Church.

And the $600 not two months unpaid—but not yet earned—and $200 gathered up to meet a salary fixed in the days of pride at having a Bishop and a Cathedral, refused "from such men as these"—one of whom had in April advanced $1150 to pay the clergy and a debt then due.

The Pastors called a meeting of the pewholders. It was a scene of disorder—non-pewholders attended—threats and blows to intimidate the friends of the trustees.

The Trustees were censured without being heard.

They replied in a protest printed and distributed Sept. 15th.

A subscription was started and $1,000 raised in one week for the clergy. Even the money lenders who had refused now offered loans to the Trustees.

Now they had money—and Dissension.

However in October, the Bishop and Trustees became reconciled and thereafter were one in opposition to the Harolds.

The Bishop wrote Archbishop Carroll on Oct. 20th: "I candidly acknowledge the words of that address were never approved by me, though from a pliability of disposition I unfortunately sanctioned it by my signature, but it has been an instructive lesson to me of which I shall profit on all future occasions."

He said he had promised to bring his cousin, Regan, to Philadelphia, "in which case the elder Mr. Harold would be removed. . . . But whether Mr. Regan come or not it is my intention to have Mr. Harold, Senior removed whenever I can be so happy as to have another clergyman in whom I can place confidence."

On Feb. 1st, 1813, the Bishop sent the Archbishop a letter signed A CATHOLIC "which though written in an unknown hand I believe it to be the production of Rev. Mr. Harold, Sr., in order to intimidate me." He related that he had that "morning with Father Sibourd called on Father James Harold to know if he still persisted in refusal to go to Pittsburgh. He was answered that he would go there but still maintain his claim on St. Mary's and the emoluments resulting from it. If the Bishop's cousin came then he would relinquish all claim to St. Mary's and remain at Pittsburgh in case he found it to agree with him. I own it may be hazardous to appoint him to Pittsburgh."

On February 13th, he wrote that on Monday he intended to give Father James "the third admonition." He probably did so for on the following Sunday, 21st February, 1813, Father James announced to the congregation that Father William Vincent and himself would no longer officiate at St. Mary's.

"The people were inflamed to the highest pitch against the Trustees and the Bishop. Meetings were called and resolutions highly derogatory to the episcopal dignity and office were supported."

Bishop Egan "gladly accepted their resignations."

It was at this time, as Father Jordan relates in *Woodstock Letters*, HISTORY OF ST. JOSEPH'S that the Bishop is reported to have said, "Father James was the cause of the trouble."

Father James Harold remained in Philadelphia nearly two months. The Diary of Rev. John McElroy, S. J., now at Georgetown records under date April 11th, 1813, that Rev. Jas. Harold and Rev. Wm. Ryan intended to embark on the British packet Francis Teeling, from Annapolis, on 18th, but that Rev. Jas. Harold changed his mind and returned.

He returned to Ireland "before the close of 1813."

The "Memoranda" Book of Dr. Troy Archbishop of Dublin, refers to him as Parish Priest of Kilcullen, in 1816, but he probably resigned his parochial duties in the following year. He lived for years with his cousin Mr. Michael Ryan at 21 Lower Dominick St., Dublin, but very soon became quite helpless and childish. He died August 15th, 1830, at the age of 85.

He is buried in the Richmond Cemetery, Dublin, in the grave with his nephew Rev. William Vincent Harold—the Rev. William D. Harold, Rev. John Raymond Tommins and Rev. Lawrence Cummin.

The epitaph declares Father James Harold to have been:

"A FAITHFUL CHRISTIAN AND A FIRM FRIEND."

# Philadelphia's Two Masonic Priests.

In May, 1884, I was told by Rev. P. A. Jordan, S. J., that Father Da Silva, who, from 1829 to 1836, had been one of the priests at St. Mary's, was a Free Mason all the time he officiated there. Father Jordan referred me to the late Jacob Reed, the clothier, then living though a very aged man, as the Mason who had relieved Da Silva.

On my way to Mr. Reed I met his son "Joe." then attached to the editorial staff of *The Press*. I told him my purpose.

"You need not go to Father, I can tell all about it," he said.

He then related to me the story he published in *The Press*, May 15, 1884.

Thomas Tolentina Da Silva, a political exile from Portugal, was the priest; that on the death of King John of Portugal, the country was governed by Dom Pedro of Brazil, his son; that a Revolution in 1828 gained control, that Father Da Silva took refuge on an American vessel and was brought to Philadelphia, when he and his companions arrived destitute. They wandered along the wharves until a young Portugese whose mother kept a sailor boarding house brought the outcasts to his home.

The young man went to Jacob Reed, a tailor, at S. E. Cor. Second and Spruce, and told him that three of the men were Masons in distress who wanted to see one of the craft.

Reed visited them and found they were Masons. He conferred with William Cummings, Master of Lodge No. 2, of which he was a member. They with Kendall S. Cropper, Master of No. 158, fitted out the three destitute Masons supplied means and for their support.

*The Press* made publication as above set forth. "A RELATIVE OF THE CANON'S," wrote *The Times*, denying that Father Da Silva, who was at St. Mary's, was a Mason and asserting that it was a confusion of persons which led to the error—that there was in Philadelphia at the time another Father De Silvia who kept school at Front and South, "who must have died shortly after the Canon's arrival here."

It is more likely however that instead of the schoolmaster dying he but abandoned that method of making a living on securing, through Judge Randall, the Secretary of St. Mary's Board of Trustees, temporary employment as assistant to Father Kiely—and that this was about December, 1828.

This "RELATIVE OF THE CANON'S" desired "to dispel the scandal which might attach to the Canon's memory or to his relatives here," but such a sensitiveness is needless. The fact is that many Spanish, French or Portugese priests were then, and some now are Free Masons, notwithstanding Papal condemnations.

On January 6th, 1829, Father Da Silva was admitted as a member of Meridian Sun Lodge, No. 158, at the Masonic Hall, Chestnut above Seventh, north side.

Secretary John B. Moffitt certifies:

PHILADELPHIA, November 28, 1899.

MARTIN I. J. GRIFFIN, ESQ.

DEAR SIR:

On examining the records of Meridian Sun Lodge, No. 158, F. and A. M. I find that on January 6th, 1829, Thomas T. De Silvia was entered in said Lodge but appears to have made no further progress.

Yours Respectfully,

JOHN B. MOFFITT, Secretary.

At this time Rev. Jeremiah Keily was pastor at St. Mary's. The Minutes of the Board of Trustees show that in February, June and November, $100 was on each occasion allowed Father Da Silva. He was then not regularly attached to the church for at June meeting the Board allowed $200 extra to Father Keily "as he had no regular assistant" but in August the Board authorized the employment of additional pastors.

Under this authority Father Da Silva was engaged as one of the pastors.

After the election for Trustees of St. Mary's in 1830, he wrote Secretary Randall:

DEAR SIR:

It is with the greatest joy that I have seen the results of the late election, by which our respectable congregation have so wisely confirmed you again in the important office of Trustee; that you may continue to discharge that sacred trust with honor to yourself, and to all our religious congregation, is my constant and earnest Prayer, may your virtues be held up as an everlasting ornament to our Church, and to all the Christian world.

Allow me thankfully to express on this occasion, the great satisfaction which I feel in living in this blessed land, and your particular protection, whose continuance I shall endeavor to deserve. I am with the greatest consideration your obedient humble Chaplain.

CANON THOMAS TOLENTINO DA SILVA.

April 12th, 1830.

He continued to serve until May 6th, 1836, when he wrote the Trustees: To the Trustees of St. Mary's Church.

GENTLEMEN:

The many favours and marks of kindness for which I am indebted to you, are of such a nature as to induce me to believe that I shall never be able sufficiently to express to you the deep obligation which I am pleased. And this single consideration might perhaps of itself be a sufficient cause on my part, of remaining silent, were it not for fear of being thought ungrateful. The time has now arrived when it is not only proper, but absolutely incumbent on me to give you some testimony of my feeling for your friend-

ship and magnanimity toward me since my arrival among you. An extraordinary concurrence of unexpected circumstances have been productive of an event, which, however it may appear as a misfortune in the eyes of others, is to me what may be justly denominated a blessing from above. For although Providence does sometimes seem to neglect us, yet he never wholly abandons us, and the ways in which he leads us though apparently the most dangerous, are ordinarily the safest and the most secure.

When a lawless party of wicked and ambitious men actuated by no other motive than a malicious spirit of lust for power and dominion, did all in their power to prostrate, if not forever to annihilate the prosperity and glory of my native country, declaring themselves the inveterate and uncompromising enemies of a faithful, obedient and unoffending People, I was reduced to the dreadful necessity of bidding, as I thought, a last and final farewell to all that is near and dear to a human being, friends, relatives, property and home; and to seek security and shelter in a foreign clime; I found—Gentlemen, an acceptable asylum in the United States, The Land of the Free, and the Home of the Brave. And more especially under your immediate protection and patronage. You received me with open arms, you sustained me when impiety thought to have oppressed and destroyed me, you have helped to alleviate my grief at the most critical and trying moment of my distress, in a word, when reduced almost to the very brink of desperation and of ruin, you generously became the assuagers of my griefs, and the encouragers of my forlorn hopes. And now, Gentlemen, in return for all this, what can be considered a sufficient acknowledgement? My pen is entirely too feeble to delineate your merited Eulogium. I however, derive some consolation from the reflection that Hearts animated with celestial fire find in their own consciousness of having done good, a feeling of real unalloyed felicity and joy, which it is not in the power of external circumstances, however strong and efficient, to bestow. You are doubtless, aware, Gentlemen, that the confused state of the political affairs of my native country (to which I have already alluded above), and which was the cause of my departure thence, have at length become settled, I therefore feel it incumbent on me to return thither, that I may occupy my former place and undertake once more, as a servant of the Most High, and as a citizen the discharge and fulfillment of those sacred duties and obligations which the Canon and civil laws of my country justly impose upon all her children. It is true I am favored as well by the consent of my Prelate there as by Royal Decree, with the option of either remaining here with the privilege of receiving an annual revenue from home, or, of returning home and receiving it in *propria persona*, in return for services which I deem it incumbent on me to render. The latter of these alternatives I have chosen, and now—wait only a favorable opportunity to depart.

I have personally communicated this my determination to the Rt. Rev. Bishop, and I have now only to request of you the favor to make known to the large and respectable congregation over whom you preside (and to whom I am also under many obligations for the innumerable favors they have been pleased to bestow on me) these my sincere though humble acknowledgements. And be assured, Gentlemen, that, so long as a breathe continues to animate this mortal frame, I shall ever consider as one of the happiest and most interesting periods of my eventful life, my sojourn to the United States, where I have found so many noble hearted and generous souls.

FAREWELL.

And now that the Almighty God may ever continue to be propitious and to animate you to do what is good, and that you and your dear families as well as the Congregation for whom you act, and the American People in General may long enjoy His Divine favor, and protection, is, Gentlemen the earnest and sincere prayer of your much obliged and humble servant.

THOMAS TOLENTINO DA SILVA

Canon of the Cathedral of Funchal, Madeira.

Philadelphia, May 6. 1836.

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Another Philadelphia priest who was a member of the Masonic Order was Rev. Joseph La Grange, a French priest, who died of the yellow fever in Philadelphia, on September Ist, 1798. I find a Baptism record on Old St. Joseph's register as early as February, 1794, and on the marriage record as late as March 2d, April 2d, July 2d and August 5th and 21st, 1798. His name appears as Langrange in the list of victims of the yellow fever given in "History of the Pestilence" by Condie and Folwell.

In the *History of Philadelphia*, by Scharf and Westcott, Vol. III, p. 2066, he is named as Abbe La Grange, a member of L'Amenite Lodge, No. 73. It was composed of French and San Domingo refugees. The Lodge was chartered May 20th, 1797, and disbanded in 1823. The members made efforts to extend the Order in San Domingo. I find record of six Lodges chartered prior to 1807 by the Pennsylvania Grand Lodge.

J. E. G. M. de La Grange, a relative of Father La Grange, was in 1800, Worshipful Master of the Lodge. On New Year's 1800 in the presence of the Grand Lodge he delivered the first eulogy in French on the character of Washington, who had died, Dec. 14th, 1799.

This Worshipful Master, at 110 Walnut St., had a French Circulating Library. He also was a sworn Interpeter of Languages.

## Bishop Carroll's Recommendation to the Clergy on the Death of General Washington.

BALTIMORE, December 29, 1799.

REV. SIR:—We, Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man, who contributed so essentially to the establishment and preservation of its peace and prosperity. We are therefore called upon by every consideration of respect to his memory, and gratitude for his services, to bear a public testimony of our high sense of his worth when living; and our sincere sorrow, for being deprived of that protection, which the United States derived from his wisdom, his experience, his reputation, and the authority of his name. The Executive of the State of Maryland having appointed the 22nd of next February as a day of general mourning for the death of General Washington, and for a solemn tribute of respect to his memory, I likewise recommend to and direct my Reverend Brethern to give notice to their respective Congregations, to observe that day with a reverence expressive of their veneration for the deceased Father of his Country, and founder of its Independence, to beseech Almighty God to inspire into those who now are or hereafter may be, invested with authority, to pursue his wise, firm, just, and peaceable maxims of government and preserve us in the enjoyment of those public blessings, for which, next to the merciful dispensations of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence.

Those of my Reverend Brethern who residing in towns and very populous parts of the States, may think themselves called on, as well by melancholy occasion as by public expectation to renew in the minds of their hearers, their recollection of the talents, virtues, and services of the deceased General, are advised not to form their discourses on the model of a funeral sermon, deduced from a text of Scripture, but rather to compose an oration, such as might be delivered in an Academy, and on a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initation in our Church, but who had discovered in early age the germ of those extraordinary qualities which expanded themselves in Washington, and flourished with so much lustre, during a life of unremitting exertions an eminent usefulness.

If these discourses shall be delivered in churches, where the Holy Sacrament is usually kept, it will be proper to remove it previously with due honor, to some decent place.

I am respectfully, etc.

# Catholic Memorial Services on The Death of Washington.

*Written For The Catholic Citizen by Martin I. J. Griffin.*

The one hundredth anniversary of the death of "the great, the good, the illustrious Washington," on Dec. 14, 1799, has just been commemorated.

Congress and several of the State executives, on learning of his death, appointed his birthday, Feb. 22, 1800, as the day for the general commemoration "throughout all the land, of his character and services to the country."

Accordingly, on Dec. 29, 1799, Right Rev. John Carroll, bishop of Baltimore, which See then composed all the United States, issued a circular letter to all the priests, telling them that "Roman Catholics, in common with our fellow citizens, have to deplore the irreparable loss our country has sustained by the death of that great man who contributed so essentially to the establishment and preservation of its peace and prosperity," and that they were "called upon by every consideration of respect to his memory and gratitude for his services to bear public testimony of our high sense of his worth when living; and of our sincere sorrow of being deprived of that protection which the United States derived from his wisdom, his experience, his reputation and the authority of his name."

He accordingly recommended that the day of "general mourning for the death of General Washington and for a solemn tribute of respect to his memory"—Feb. 22—be observed by the respective congregations "with a solemn reverence, expressive of their veneration for the deceased father of his country and founder of its independence, to beseech Almighty God to inspire into those who now are, or hereafter may be invested with authority, to pursue his wise, firm, just and peaceful maxims of government and to preserve us in the enjoyment of those public blessings, which next to the merciful dispensation of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence."

The priests "residing in towns or very populous parts of the States," who thought proper "to renew in the minds of their hearers their recollections of the talents, virtues and services of the deceased general," he advised "not to form their discourse on the model of a funeral sermon, but rather to compose an oration such as might be delivered in an academy and

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and on a plan bearing some resemblance to that of St. Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initiation into our Church, but who had discovered in his early age the germ of those extraordinary qualities which expanded themselves in Washington and flourished with so much lustre during a life of unremitting exertions and eminent usefulness."

By this letter we may believe that in every city, "town or populous parts," where Catholics had chapels, some observation of the day took place, but, unhappily, only the discourses delivered at Baltimore, Philadelphia, Georgetown and Albany testify to the fact of the commemoration, and of these, the Baltimore and Albany discourses alone are known.*

In suggesting to the clergy that any discourse should be like unto that on one "who was deprived of life before his initiation into our Church," one might inquire whether Bishop Carroll had a thought of the possibility of Washington entering "into our Church."

There was a tradition among the Jesuits of Maryland years ago that Father Francis Neale had been called to visit Washington four hours before his death. Historian Lossing wrote me that it was "ridiculous" to so assert.

At Philadelphia the commemoration services of the Catholics took place at St. Mary's Church, on the day appointed, Feb. 22, 1800. On the day before the United States Senate had resolved to "meet in the Senate chamber at half past twelve o'clock, and from thence walk to the church on Race street, to hear the eulogium to be pronounced on the character of General Washington." That was at the Zion Lutheran church.

When this message was presented in the House of Representatives it was ordered "to lie on the table." Mr. Rutledge offered a resolution similar to that adopted by the Senate, but by a vote of 40 ayes to 43 nays it was defeated because of the objection, "as it might be the wish of several members to attend the oration at the Catholic church in preference to the one in Race street, members ought to be left to their own option."

So when a majority of the eighty-three voters would not unite with the Senators in going to the Lutheran church, we may rightly conclude that a goodly number of the forty-three went to old St. Mary's to hear Rev. Mathew Carr, O. S. A., deliver his "oration."

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*I have since the above was written discovered "Sketch of a Discourse Occasioned by the Death of General George Washington." Printed at Dublin, Ireland, by P. Byrne. Though without name, it is doubtless, that of Rev. Matthew Carr, O. S. A., delivered at St. Mary's, Philadelphia.

No record exists of the special character of the services at St. Mary's. From the expense account of the celebration as shown by the original papers, it appears that the subscriptions for the celebration amounted to $162, that the musicians were paid $62 and the singers $40. There was a funeral urn, there was a carpenter, a decorator, "black stuff," "bombazet" and bills for "sewing cur ains and other work for fixing the church in mourning," by Thomas Hurley, the father of (later) the well known Father Hurely, while Eleanor Byrne was paid "ten dollars for making curtains and hangings," and Mr. Le Breton "for clining and dressing the altar and all the other trouble" got $5, and an extra "one dollar for clining the snow out of the yard." The constable got seven shillings and six pence, or $1 for "his attendance at the chappell.

So by this we get to know that this, the largest and richest congregation in the country, made most elaborate preparations and had, doubtless, a most satisfactory commemoration. Perhaps it was the anticipation of of this which made the House of Representatives of our country refuse to go with the Senators to the Lutheran church, prefering the Catholic celebration.

Bishop Carroll's "discourse" was "delivered in the Catholic Church of St. Peter's, Baltimore." It was printed by Warren & Hanna. Copies of it are now very scarce

Another Cathoiic commemoration there is record of is the "Oration addressed to the Catholic congregation of St. Mary's Church of Albany, N. Y.," which The Albany Gazette of Feb. 27, 1800, printed. It may be found in *U. S. Catholic Historical Magazine*, Vol. 1.

At Georgetown, D. C., commemorative exercises took place at Holy Trinity Church. After the services "on a stage covered with black," Robert Walsh, Jr., of Philadelphia, age 16, a pupil of the College, "delivered with propriety and spirit an ingenious and eloquent academical eulogium." No copy of it is attainable.

Doubtless the thoughts of it are embodied in Mr. Walsh's tribute to Washington in *The American Catholic Quarterly Review*, which he founded in 1827.

On the same occasion Master Dominick Lynch of New York, "recited with animation a pathetic eulogy" which may be found in "*The History of Georgetown College.*"

# SKETCH

OF A

# DISCOURSE,

OCCASIONED

BY THE

# DEATH

OF THE LATE

## General George Washington.

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Dublin,

PRINTED FOR P. BYRNE, 108, GRAFTON-STREET.

1800.

This Discourse though bearing no name of author is presented as being, most probably, the one delivered by Rev. Matthew Carr, O. S. A,, at St. Mary's Church, Philadelphia, on February 22d, 1800, the day of general commemoration appointed by Congress.

It is printed in Dublin, Ireland. Father Carr came from that City in 1795 to found a church of the Order of St. Augustine, Philadelphia.

It is printed by Patrick Byrne, a Catholic, who afterwards came to Philadelphia and established himself as a publisher at N. E. Cor. Fifth and Chestnut Sts.

It is a Discourse on the model recommended by Archbishop Carroll when requesting the clergy to comply with the wishes of Congress to have services on that day commemorative of Washington, that discourses be not on the model of a funeral sermon but of "an oration such as might be delivered in an Academy and on a plan bearing some resemblence to that of Saint Ambrose on the death of the young Emperor Valentinian."

The discourse was prepared for delivery before the members of Congress and was so delivered as the speaker said to some of his hearers that remote posterity would "learn by a reference to *your journals* what were the feelings with which *you* were penetrated."

Members of the House of Representatives were present. That body by a vote of 43 to 40 refused to go in a body with the Senate to the Zion Lutheran church as "some of the members desired to attend the services at the Catholic church" the record declares. So only in Philadelphia could the language of the speaker properly make reference to "the journals of your proceedings."

I am of the opinion that Father Carr prepared this Sketch of his Discourse and sent it to the Superior of the Order at Dublin, who had it printed.

No copy of Father Carr's Discourse printed in this country is known. I have searched for years for it. None was printed in this country as far as is known and every known eulogy has been catalogued in Hough's list of such discourses. A copy of this SKETCH is in the library of the Boston Athenæum. That and the copy in possession of editor RESEARCHES are believed to be the only copies in this country. Though lacking positive proof of Father Carr being the author I am satisfied that it is his Discourse at St. Mary's Church.

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## SKETCH, &c.

FRIENDS AND FELLOW CITIZENS,

The Father of your country is at length no more!—already has his venerable frame descended to the dreary and relentless tomb. A short and unexpected illness has consigned his body to the grave—his spirit to the skies;—his example alone remains;—may that be ever present to our minds. If any sense of virtue dwells within our breasts—if any just ambition guides our steps, sure I am, it will behove us to reflect unceasingly upon it; since by doing this, we cannot but become both better citizens and better men.

In this hour of public calamity, you have not been slow to manifest your grief. Involuntarily you have mingled your tears with those of an afflicted family. But you have willed that a remote posterity should know your sense of this event, and learn, by a reference to the journals of your proceedings, what were the feelings with which you are penetrated You have ordained that every honour which affection can bestow, or piety suggest, should mark his solemn obsequies. You have decreed that this transcendant worth should form the subject of a funeral discourse; and it has fallen to my share unworthily, to celebrate departed greatness, and render to the manes of the hero who was once our pride, this sad, this unavailing homage, this final tribute of a nation's love. How shall I commune with you on this awful subject. Alas! no language can do justice to the merits of so good a man—no pomp of words add lustre to the fame of one, whose praises are indelibly written in the hearts of those whose virtues are attested by the concurring lamentations of an entire people—whose achievements are commemorated by a monument no less considerable than the republic itself, which his labours have contributed to found.

It is not now my province, as it will be that of the biographer hereafter, to enter into the numerous details of that memorable and well spent life which has so recently attained its term. The task of recording that long series of military operations which signalized the glorious campaigns to which we are beholden for our independence, and of examining minutely the particular considerations of policy by which Washington was governed in the most trying junctures whether of peace or war, is reserved for the pen of the historian.

It belongs to me merely to remind you, what were the prominent features of his illustrious career—what the general views by which he appears to have been actuated throughout the whole course of his existence, and what the peculiar circumstances by which his character may be discriminated from that of other men, who have in ancient or modern times, raised themselves like him, above the level of humanity, and like him commanded the admiration of mankind.

If looking back to an early period of the life of Washington, we trace his progress through those subordinate ranks in military service, to which genius will commonly be found repugnant, but through the medium of which, genius can alone arrive at the most arduous of all stations.

If we contemplate him whilst fulfilling in his youth, the duties of a post in which eminent talents are seldom required, in which they should never be permitted long to sojourn, and in which the occasion of displaying them by hardly any possibility occurs, we shall find him supplying the deficiencies of an officer superior to himself in every thing but in capacity, and rescuing from massacre, the discomfited bands of the ill fated Braddock. This meritorious service, which might suffice to found the reputation of any ordinary personage, was hard to be forgotten—yet was it destined to be thrown into the shade; to be obscured by the subsequent acts of him who performed it. If I have mentioned it, it has been solely for the purpose of shewing you, that the consummate prudence, the persevering firmness, and the unerring judgment, which have characterised Washington, during so long a term, were rather the gifts of nature, than the results of experience.

As often as the name of Washington is mentioned, our thoughts are naturally directed to that unforeseen revolution, which, whilst it gave a being to the United States of America, constituted at the same time a salient epoch in the annals of the human race. Limited indeed must be the mind of that man, who saw in our emancipation, nothing more than the establishment of a new power in augmentation of the number of those

which arrogate to themselves the dominion of the civilised world. Who discerned not in that triumph of the empire of reason over the empire of prescription, the certain indication of that new order of things, which the century on which we are about to enter, bids fair to develope;—the fruitful germ of future struggles and successive changes, extending far beyond the limits of that enviable quarter of the globe which we inhabit. But it might justly be accounted a digression, were I to speak to you of some consequences which actually have flowed, or of others, which yet hidden in the womb of time, conjecture may embrace, as likely to flow from this resplendent source*

When Britain vainly confiding in her own strength, and presuming upon your weakness—when Britain regardless of those immutable principles of justice, which common sense cannot fail of implanting in the understandings of men not strangers to the blessings of freedom, first held to her American colonies the language of oppression—a sense of the wrongs you sustained converted you at once into a warlike nation.—Kindled by menace, the spirit of liberty infused its energy into your souls, and but a few comparatively were found degenerate enough to plead the cause of tyranny. Yet your means were not proportioned to your courage. Your sequested position; your habitual security—precluding you from the necessity, precluded you also from the requirement of military science. Accustomed only to an irregular warfare, carried on occasionally, with a few scattered Indian tribes, who molested your extreme frontiers; you were ill acquainted with those tactics, which jarring interests, excessive population, and the crimes of princes have so unhappily rendered familiar to Europe. Few of those amongst you who were proficients in the exact sciences, had studied them in their baneful application to the art of war.—Devoting yourselves to rural labours and to mercantile pursuits, you were skilled neither in the manner of manœuvering with large bodies, nor in that of seconding by the the judicieus distribution of numerous pieces of artillery, the movements of infantry, nor in that of constructing, attacking, or defending works, conformably to principles long since determined by scientific, and profoundly meditated rules. Your pecuniary resources too were

* It will occur to the reader that one of the consequences alluded to by the author, is one in which humanity must feel deeply interested, viz. the gradual abolition of that degrading slavery to which such vast numbers of expatriated Africans are doomed by the colonial system. That the legislature of America have contributed more to that pious work than the parliament of England notwithstanding the importunate lamentations of Mr. Wilberforce, and the sincere, but unavailing exhortations of Mr. Pitt, is a fact which will hardly be disputed.

at a low ebb, and the confidence reposed in them was lessened, in proportion to the degrees in which the channels of your commercial prosperity were interrupted by the war. It was under circumstances no less critical than these, Washington was called upon, not merely to command, but to instruct, I had well nigh said create an army The prospect of difficulties which might well have sufficed to discourage the most enterprising, did not dismay his fortitude, or deter him from becoming, regardless of every peril as of every obstacle your defender in the moment of adversity. Can it be necessary for me to dwell on the eventful period which ensued; or enter into any enumeration of those manifold services, which Washington did not cease to render, from the hour in which hostilities commenced, until that in which the issue of them was decided by the capitulation of an highly distinguished general officer, whom fortune afterwards destined to give laws to India, and finally to * * * * * * *. [Ireland.]

Might I not be thought to offer to insult to your memories, were I to speak to you of the passage of the Delaware—of the lawns of Princetown—of Germantown—of Monmouth;—of days which are no doubt yet cherished by you in rememberance, days of which all of you have heard, and in which some of you perhaps have bled. The unwearied exertions of those painful and fatiguing years, can be appreciated by those alone, who are conversant with the sublime duties of a great captain—and conversant also with the penury of the means you at that time possessed. The immediate effects of those exertions are to be judged by all effects which have called for the gratitude of this age, and will probably excite the wonder of the next.

In the year 1782, the return of peace afforded to the cultivators of a fertile and a virgin soil, the means of resuming those habits of active industry, on which only can be founded, the real happiness, and true prosperity of any state. It was then, that the most virtuous and most enlightened of your citizens, invested with your confidence, and the depositaries of your will, devoted themselves to the momentous care of substituting for a provisional government, that constitution which should seem best calculated to ensure your welfare. You all remember with how much of prudence, and how much integrity, they proceeded to discharge themselves of this important trust. They cautiously refrained from annihilating the basis of that system which they were commissioned to revive, for it was a maxim with them, as it had been one with the reformers of Biscay, to retain nothing on the score of prejudice, to introduce nothing for the sake of innovation. They retained two houses of assembly;—they left untouched, the antiquated and majestic fabric of the laws. But they proclaimed no wisdom hereditary -no persons sacred—no character however august, irreproachable of necessity. They tempted no foreign prince to trample on your rights and fatten on your spoils. They armed no idol with a power to destroy.

Warned by experience, they wisely limited the prerogatives accorded to the executive branch; and as wisely anticipating the dangers of divided sway, determined to confide to one, as much of power as was wanting to its energy. They sought in a first magistrate, a personage who might rather be thought to honour station, than to be honoured by it—one who should impose respect on foreign nations, and should have studied well the interests of his own. One who should frown on faction, whose party should be that of all good men. Who never seeking to extend the limits of that influence which power gives, should feel himself the servant not the master of the people. In a word, one who should prove the upright guardian of the institutions over which he was appointed to preside. Such was the first magistrate they sought—and such the personage they found in Washington.

Fortunate indeed it ever must be deemed, that at a crisis when the rivality of the most opposite interests, the rage of the most inveterate men, and the shock of contending opinions, were preparing to manifest themselves in the almost unexampled fierceness of that war, which during the last seven years has desolated so fair a portion of the globe—fortunate I say it must be deemed, that pending that crisis; America had such a president to boast. Inflamed by no provocation—misled by no delusive proposition—actuated by no personal motive—he constantly forbore to interfere in the quarrels of Europe, and whilst he strenuously asserted your rights, found means to preserve your neutrality. He knew that aggression was a legitimate cause of war, but knowing also that redress was preferable to revenge, he judged that the language of expostulation and remonstrance should invariably precede, if it could not preclude, the language of hostility. I should by far exceed the necessary limits of discourse, did I attempt to lay before you in detail, the several passages of that pure administration to which you are indebted for the preservation of your federal government, and for the singular prosperity you now enjoy. Its complexion may easily be gathered, from the mildness of the laws which were passed during the course of it, from the rapid progress of your population and your industry, as well as from the general wish so often manifested for its long continuance. But exaltation had been always burthensome to Washington. As he had submitted to it for no other reason than that he might use it to your advantage, so he had determined to relinquish it, as soon as his presence amongst you should become through any circumstances, less material to the well being of the state. The noble simplicity which characterised alike his person and his mind, but ill accorded with any thing which looked like ostentation. He was superior to all sordid views, superior even to the love of power. His activity had somewhat declined from age, and he was anxious to divest from public cares the few remaining years to which he was entitled to look forward.

Too few have been those years—they were consumed in virtuous habits and in agricultural pursuits. The same admirable temper—the same chaste and inflexible reserve, which had ever been remarked in Washington, accompanied him even to old age. The courage which he carried with him to the field, did not abandon him in the severer trials of the bed of sickness. Sinking beneath the pressure of disease, he dreaded not the stroke which we deplore, and may be said to have departed from this life, with the tranquillity of an intrepid veteran, who, unelated, undismayed, retires clamly from a post by which he has no longer any obligation to remain.

Thus ceased to breathe a man to whom your children, and your children's children, will look back with reverence as to the founder of the commonwealth; a man whose history will be interwoven with the history of your country, and will be held up by it to all succeeding generations, as great in war—great in peace—but greatest in retirement. If we apply our minds to the investigation of those moral attributes which formed his character, we shall discover that it was remarkable throughout, but most remarkable in this—that whilst he was distinguished by those eminent qualities, which fitted other heroes to acquire and to maintain ascendancy over the minds of men, he was exempted from those passions, which have in almost every instance detracted from their worth, and not unfrequently have rendered them the scourges of the times in which they lived.

It seems as if a stranger to the workings of ambition, each effort, nay each action, had proceeded from, and terminated with, a sense of duty merely. If we consider him in his military capacity only, we shall find that he may not unaptly be compared to Fabius. If we survey him in the aggregate of his deserts, and more particularly in his manner of administering the affairs of the republic, we shall be led to think that it is hard to institute a parallel. He had the fortune and the magnanimity of Sylla, yet did he not resemble Sylla, for at no instant of his life did any man impute to him the stain of cruelty or of licentiousness. He had the wisdom and the success of Cromwell in more recent times. Yet did he not resemble Cromwell. Dissimulation and hypocrisy did not deform so excellent a nature. There entered not into his composition any thing which was odious, any thing which was even ambiguous, in fine, not any thing which the warmest friend, the most enthusiastic panegyrist of his reputation would counsel me

to represent to you in other than its native colours. His bitterest enemy—if indeed the world contained a being, depraved enough to be the enemy of such a man could not contest the justice of that praise which it had been reserved for Pericles to claim, for Washington alone to earn. That in the course of long public services, during which he had been frequently entrusted with the management of warlike enterprizes and the conduct of civil affairs, he had obtained advantages which others might pretend to in common with himself, but that he had procured one title to consideration which was peculiarly his own; he had never wantonly caused the misery of any fellow citizen.

It is not for me to describe, it is for us all to sympathize in the sorrow of those who now mourn the privation of the best of husbands and the best of friends. Happily for our miserable kind we are allowed to derive consolation from the weakness of our memories, and from the imperfections of our nature. It is with moral sensations as with material objects which strike in proportion to the distance and the elevation from whence they are contemplated.

The details of the most interesting scene no longer present to our senses become gradually less present to our recollections;—and it cannot be denied that occurrences tragical in themselves, affect us in the same manner and upon the same principles with the illusions of the drama although in a far different degree. Several component parts of affliction resolve themselves by degrees into one uniform impression. Each particular horror which appalls the sight—each insulated expression which as it gains the ear inflicts a wound upon the heart, subsides through the medium of the lapse of time into a general effect, after which we may be compared to men slowly and inevitably receding from a tremendous picture on which our eyes are as inevitably fixed.

The respectable sufferers to whom I allude will find a melancholy satisfaction in those unequivocal testimonies of regret which I read in the countenances of all I meet, and in that wide spread gloom which now prevades America.—May you never forget your obligations to the chief who first crowned you with victory, who afterwards conferred on you the fruits of that victory by sealing the character of your independence—whom all of you should strive to imitate—whom none amongst you can hope to excell.

*Dublin, March 14th*, 1800.

# THE EXPENSE OF WASHINGTON MEMORIAL SERVICES AT ST. MARY'S CHURCH PHILADELPHIA, FEBRUARY 22, 1800.

On that day "at eleven o'clock the Rev. Mr. Carr, delivered an eulogium on the character of Washington at St. Mary's church in South Fourth St."—(*Philada. Gaz.* Feb. 26, 1800.)

The following are Expense Account papers relating to the celebration.

Subscription . . $ 162
Paid Musicians . 62
" Singers . 40

102
40

Rec'd. of Mr. Carr 62

Bills p'd on acc't, of St. Mary's Church, for 22d Feb.

| | | |
|---|---|---|
| H. Fullerton, | $ 69 | 25 |
| H. Holland, | 6 | |
| M. Doran, | | 87 |
| T. Hurley, | 6 | |
| E. Byrnes, | 10 | |
| for Painting Urn &c. | 4 | |
| LeBreton, | 6 | |
| P'd Constable for attending, | 1 | |
| P'd Carpenter, | $ 103 | 12 |
| Rec'd of Mr. Carr, | 42 | |
| | $ 61 | 12 |
| Rec'd of M. Leamy, | 18 | |
| | 43 | 12 |
| Sales of 145 yd Blk Stuff at Yorke's Auction | 26 | 10 |
| | 19 | 02. |

Philada. 18, Feby. 1800

Mr. John Carroll

Bot of Alex. Fullerton.

| | | |
|---|---|---|
| 7 ps. blk Bombazet at 62s. 6 | £21 | 17 6 |
| 1 " " | 3 | 10 |
| 3 " " | 10 | 6 |
| Sewing Silk | 1 | 4½ |
| $ 69-56 | £25 | 19 4½ |

Rec'd 25th March 1800 the above in full. Alex. Fullerton.

Bought of Hannah Holland

24yd Crape Gauze at 1 10½ £2 5 0

February 21 1800. Received payment for H. Holland. Anthony Groves,

Mrs. Nelly Byrnes Bt of M. Doran

1lb Thread 6 6

Recd Paymt in full M Doran

1800 Mr. John Carroll to Tho. Hurley

Feby 19, To work Done at St. Mary's Church £4 10 0

Including Sewing Curtins & other work for fixing the church in mourning. Recd paymt in full March 3d

T. Hurley.

Recd Mar. 10th, 1800, of John Carroll Ten Dollars for making Curtains & Hangings at St. Mary's Church for 22d Feb. Elleanor Byrne.

Phila. Feb. 21 1800

Mr. Thomas Hurly to William Berrett

To an urn 1

To Painting 3

Recd paymt of Mr. John Carroll $4

March 3d T. Hurley

Philadelphia feubruary the 2d 1800

to the trustisee of St mary Church to Lebreton Dr for Clining & Dressing the alter and all the others trouble $5

Received the payment in full

One Dollars for Clining the snow out of the yeard. C S LeBreton

Mr John Carrol April 3d 1800

To John Stowers, Dr

To his attendence at the Chappell as Constable—— £0 7 6

Recd Payment John Stowers

Sales at Samuel Yorkes and on account of Mr. Jno Carrel 1800 Demb 24

| | | | |
|---|---|---|---|
| 80yds Wildbore | 18 | 14 | 40 |
| Commission 2½ p ct | | 36 | — 57 |
| State duty 1 " | | 14 | |
| U. S. do ½ " | | 7 | 13 83 |
| 27yd Linnin at 3 6 | | | 12 14 |
| | | | 1 69 |

# An Address Signed by Rev. Ferdinand Farmer Congratulating General Washington "on the Happy Conclusion of the War for Independence."

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On Monday December 8th, 1783, General Washington arrived in Philadelphia from New York where he had bidden farewell to his Army.

"His Excellency was met at Frankford by the President of the State, the Hon. Financier, Generals St. Clair and Hand, the Philadelphia Troop of Horse and a number of the Citizens who had the pleasure of accompanying him into the City. His arrival was announced by a discharge of cannon, the bells were rung and the people testified their satisfaction, at once more seeing their illustrious Chief, by repeated acclamations."—[*Pa. Gaz.* Dec. 10th, 1783.]

Addresses were, during the week, presented him by the General Assembly, the Merchants of Philadelphia, [Thomas FitzSimons being one of the seven signers] the City Council, the Militia Officers, the Trustees and Faculty of the University of Pennsylvania and the Clergy, Gentlemen of the Law and Physicians of the City. The latter was presented on Saturday, December 13th, by Rev. Ferdinand Farmer and the other signers named.

General Washington left Philadelphia on Monday, December 15th, on his way to Annapolis, Md., to resign to Congress his commission as General of the Army.

The *Pennsylvania Gazette* of Dec. 17th, contained the Address.

SIR:

We beg leave to congratulate your Excellency on the happy conclusion of the War. At length the hazardous conflict is over . . . the blessings of peace and independence are ours . . . and we approach your Excellency, as you retire from the field, with the mingled emotions of joy, gratitude and affection.

Let others, Sir, recount your military achievements, and draw the honorable comparison between them and the deeds of those other heroes whose names adorn the records of time. It is ours to view you in another light and to see your character surrounded with a glorious splendor, before which the Star of a Cæsar or an Alexander must hide its diminished head. The mad ambition of unlimited conquests was not your incentive to action—your aim was not to exalt yourself upon the ruins of your fellow citizens. It was the voice of your country that called—it was the genius of freedom that led you into the field. In defence of liberty, property and the rights of mankind, your sword was drawn. It was consecrated by RELIGION, by LAW and by HUMANITY; it was revered as their guardian. The purest principles directed the management of the war. Undissembled piety, without the fear of offending Heaven, could implore its assistance to your arms.

Virtue, philosophy and the sciences considered their cause as involved in that which you so illustriously supported. Heaven has smiled upon the glorious struggle. Our freedom is established . . . the sciences flourish . . . and the gates of happiness are thrown open to mankind.

The scene of military glory is now closed, and you leave the field amid the grateful acclamations of a happy people. May the example you have set . . . may the instructions you have given never be forgotten. May all the blessings of peace and domestic life crowd to your retirement. Long—very long may you enjoy them. Your country has still a deep interest in you. No retreat can prevent your continuing the distinguished object of the affection, esteem and confidence of her friends. The learned professions, in particular, will ever consider you as their Patron and protector, and gratefully honor him, who, under the blessing of God, hath enabled science once more to lift up her head.

*Signed, in behalf of the Clergy, Gentlemen of the Law, and Physicians of the City of Philadelphia.*

FERDINAND FARMER,
WILLIAM WHITE,
JOHN EWING,
FRANCIS HOPKINSON,
WILLIAM BRADFORD, JUNR.
JAMES WILSON,
THOMAS BOND,
WILLIAM SHIPPEN, JUNR.
JAMES HUTCHINSON,

## *FACULTIES GRANTED BISHOP LEONARD NEALE OF DEMARARA.*

[Papers of Administration of Abp. Neale, Archives Baltimore, Case 12, Letter N.]

In 1779, Rev. Leonard Neale, afterwards the Second Archbishop of Baltimore, was appointed to the See of Demarara, in British Guiana, South America. He remained until January, 1783, when he came to the United States.

Here is a copy of the decree of faculties granted him on his appointment to the government of his See.

[*Translation.*]

The following faculties are granted Rev. Dr. Leonard Neale for the district of all islands in America and all British Subjects and Colonies. To be used until recalled.

1—Of administering the Sacrament of Penance and of exercising all Parochial duties.

2—Of absolving from sins of Heresy and Apostacy of faith and from Schism and from all cases reserved to the Holy See. even those contained in "Bulla Cœnæ." Never, however, of absolving his accomplice from any external mortal sin against the 6th Commandment.

3—Of dispensing Clergy of irregularities which were incurred by secret sin, except wilful murder.

4—Of dispensing for a reasonable cause, and of changing, simple vows into other pious works, except in cases of vows of Chastity and Religion.

5—Of dispensing in the fourth degree of blood relationship and of simple affinity mixed with third, so that marriage may be contracted but among Catholics alone, provided the woman is not forced nor lives in the power of an immoral man and as to Matrimony already contracted even in the 3rd degree singly or second and third mixed, with those who are converted to the Catholic Faith, from heresy or infidelity if both parties are converts.

6—Of restoring the right of demanding the marriage debt when from any cause it has been lost.

7—Of blessing Vestments and anything for the use of the altar, where the Holy Oils are not employed.

8—Of granting Plenary Indulgences 1st. to Converts from heresy and to all the faithful, and whoever are in danger of death, if they are sorry and not able to confess.

9—Of dispensing his penitents, when it seems expedite, concerning the eating of fresh meat and lacteals on fast days especially during Lent.

10—Of keeping and of reading books of heretics and infidels treating of their religion for the purpose of impugning them.

11—Of reciting the Rosary or other prayers if he cannot take the Breviary with him or is unable to recite the divine office on account of some legitimate hindrance.

October 4, 1779. RICHARD DEBOSEN, VIC. AP.

Endorsed. 1779.

"Faculties Granted to the Rev. Leonard Neale."

[Printed Sheet, 12 mo.]

THE

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HISTORICAL RESEARCHES.

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*QUARTERLY,* *ONE DOLLAR A YEAR.*

# General Washington and Archbishop Carroll.

LETTER FROM THE HONBLE GEORGE W. P. CUSTIS OF ARLINGTON, TO THE REVD. CHAS. WHITE, D. D.

ARLINGTON, HOUSE, JUNE 10TH, 1855.

REVD. AND DEAR SIR:

I owe you an apology for not having answered your esteemed letter before this time. My advanced age, and extensive correspondence, often causes that correspondence on my part, to fall in arrear. You are pleased to ask me whether the late Dr. Carroll was an intimate acquaintance of Washington. He was more Sir. From his exalted worth as a Minister of God, his stainless character as a man, and above all, his distinguished services as a Patriot of the Revolution, Dr. Carroll stood high, very high, in the esteem and affectations of the Pater Patriæ.

It is to be remembered, that at the commencement of the War of Independence, it was the Lower Counties of Maryland, and the Eastern Shore, that were principally settled, and emoraced in very great measure, the population, wealth, and power of the Colony. On the Western Shore, many of the oldest and wealthy and most respectable families, and a large proportion of the population were Catholic.

The Catholic Priesthood of the olden or of the present time, nad a great moral as well as religious influence over their flocks; to direct their influence in favour of the cause of American Liberty formed the untiring and patriotic labours of Dr. Carroll from the commencement of the troubles between the Mother Country, and the Colonies. And nobly did he succeed, Catholic Maryland responded to the call of the Patriot and the Priest, and many a gallant Catholic grasped his arms, and fought for the Civil and Religious Liberty of Generations yet unborn.

The famed Regiment of Smallwood composed of the flower of the Maryland youth, both Catholic and Protestant, was recruited principally in the Lower Counties and the Eastern Shore. It was the Tenth Legion of the American Army, marched into Philadelphia in 1776, eleven hundred strong, was cut to pieces at the Battle of Long Island, gallantry struggling for victory against an over-whelming foe and at the close of the memorable campaign of '76 at the Battle of Princeton, mustered sixty men commanded by the late Governor Stone then a Captain; the Prison Ship and the Grave had all the rest.

The patriotic services of Dr. Carroll were held in such estimation by the Revolutionary Congress that he was appointed together with Franklin and Chase, on a mission to Canada to arouse the Catholics there, in favor of American Independence. Honor to the memory of Samuel Chase, his fame and memory stand out in bright relief among the Revolutionary worthies of Maryland His bold and commanding spirit fitted him rather for the Battle Fields than the Senates of Liberty. It was at Annapolis, and under the very guns of a British man of war that Chase harangued his countrymen, and declared that by the God of Heaven he owed no allegiance to George the Third, and urged his hearers now that they had drawn the sword for the natural Rights of mankind, to throw away the scabbard, until these Rights were fully established.

Baltimore is and ever was a gallant City. In the Days of the First Presidency it was the habit of a choice band of Revolutionary worthies to assemble at Grant's Fountain Inn, to receive and bid welcome to the First President on his journeys to and from the seat of Government at Philadelphia. This chosen band generally consisted of Col. Howard, Genl. Smith, Col. Rogers, Col. McHenry, and others and up to '94 the period of his lamented death, Genl. Otho. Williams, and last tho' not least, Dr Carroll. As if by common consent, Dr. Carroll was in the centre of the interesting group on the steps of the Inn and consequently received the first grasp of Washington's hand.

The Review of the troops ended, the Baltimoreans would escort their illustrious visitor to the principal parlour of the inn, where many presentations to the President would take place, Dr. Carroll presenting distinguished Foreigners, with whom he became acquainted during his residence in Europe.

Washington was the most punctual of men, and those who assembled to do him honor, rarely waited a moment for his arrival. In one instance however, a disappointment occurred on the route from Philadelphia to Baltimore, proceeding from a most ludicrous circumstance. Old Giles, a favourite postillion who had driven the White Chariot containing *Lady Washington*, to and from the Army during the whole Revolutionary War, was a little dried up old fellow, very much resembling an Egyptian mummy and in the habit of sleeping on his saddle for miles during a journey. In a bad piece of road near Baltimore, and while Giles was enjoying a comfortable nap the chariot in which were the Chief and Mrs. Washington turned over on its side and was supported by a projecting bank. The postillion on the leaders drew up his horses and the equipage came to a full stop. No one was hurt. Meantime the Chief forcing his was thro' the upper door of the chariot called to Giles in no gentle tone, "You rascal, you have upset the carriage." This awakened the sleeper, who scared out of his senses leaped from his saddle, and cowered under the horse's belly for protection, exclaiming in a voice quivering from fear. "Yes ye Excellency, bad road Sir, but I'll soon make it up, go on Paris, go on my boy." "Why law Uncle Giles how is I to go on, with the charott upset, and you under the horse's belly?' The scene became so exceedingly ludricrous that Mrs. Washington laughed outright, in which she was joined by the members of the family in another carriage, by the servants and some neighboring people attracted by the novelty of the spectacle, till at length the Chief finding every body laughing but himself joined the chorus. The chariot was soon righted up by the attendants, the crest fallen Giles remounted, and the whole proceeded at a brisk pace for the City.

Meantime the shades of night were fast falling upon Baltimore, the troops had stacked their arms, and together with groups of citizens were looking with much anxiety for the videttes who had gone out to gather intelligence. At length a trooper is seen at full speed approaching and waving his cap, the signal that the White Chariot is near at hand. The troops fly to their arms, the line is formed, the passing salute is given, and and then the whole are in full march for the Fountain Inn.

In those olden days, there were but few houses westward and extending toward the water from the Fountain Inn. In an open space thereabouts, was dragged the artillery, that thundered from its brazen throats Baltimore's welcome to him she most delighted to honor. The scene became strikingly grand and picturesque. The blaze of the cannon lighted up the objects around, displaying a spectacle whose magnificence consisted in its being an affair of the heart, where a whole City moved by a generous and noble impulse, regardless of the hour, assembled to do honour to him to whom all honour was due.

The scene was indeed grand and impressive and "take it all in all," Baltimore will "never see its like again," and may well challenge the world to produce a fellow to it. Upon the steps of the Inn, stood uncovered, the Beloved Washington, surrounded by the Elite of Maryland, representing her Patriotism, her Chivalry, and her Religion, the stately march of the Troops, the strains of Martial music, the acclammations of the People, the thunder tones of the artillery, as they reverberated in the stillness of the night, all of which creating a proud Recollection and one to be fondly cherished among the glorious memories of the Past. Such was *Baltimore Sixty Years Ago.*

In 1797, on a journey to the North, I called on Mrs. Barry a most estimable Catholic Lady in Baltimore and spent an evening. After tea she said to me, "Do you know my young friend that I should be afraid to meet our good Bishop tomorrow, were he to learn that a member of General Washington's family was a guest at my house and I had not escorted him to the Bishop's residence. Will you go with me?" I replied that I should feel happy in embracing an opportunity of paying my respects to the distinguished Prelate whom I knew stood so very high in the esteem of every one and away we went.

We found the venerable man in his library, seated in a large arm chair, he was plainly dressed and wore a close fitting velvet cap on his head. He was evidently infirm in body, tho' with a mind clear and buoyant. He received me most kindly, and enquired particularly after the health of Genl. Washington and the Family at Mount Vernon, and said, that he trusted the Great and Good man was enjoying the true "otium cum dignitate" amid the shades of Mount Vernon, after a matchless career in the services of his country and mankind, and that in the delightful employments of Agriculture and Rural affairs, he would find a relaxation from the mighty labours of a long and illustrious life. The conversation then became general, and after half an hour most pleasantly and instructively spent in the Bishop's domicil, as we arose to depart, Mrs. Barry kneeled and craved the good man's blessing. He extended his hand, when, impressed by the sacredness and solemnity of the event, I bowed my head, and received in part the benediction, which I have ever esteemed as a blessing since it was bestowed by a man of God, and a Patriot of the Revolution.

I fear very Dr Sir, that I have written to you an unreasonably long letter and have

The honor to be, with much respect,

Your very obedient servant,

REVD. DR. WHITE. GEORGE W. P. CUSTIS.

From the Shea Collection,
Riggs Library, Georgetown College.
[Copy of a copy.]

# LETTER OF BISHOP CONCANEN OF New York to Archbishop Carroll Concerning THE POWERS AND JURISDICTION OF EACH.

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RT. REV. DR. RICHARD LUKE CONCANEN TO THE MOST REV. JOHN CARROLL, ARCHBISHOP OF BALTIMORE.

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LEGHORN, 23D JULY, 1808.

MOST HOND. AND DEAR LORD:—

This is the third time I venture to give you an account of what has been done at Rome for the benefit of our holy Religion in North America; of the high esteem and credit your Grace is justly held in by that court; and of the honorable attention and deference paid to all your proposals. I am confident you will be fully satisfied when you receive the important papers, whereof I am the bearer, except in one point, which is the unhappy choice made in my person for the See of New York, mentioned in my former letters, what a sacrifice I have made, and how reluctantly I accepted of the awful charge; though otherwise desirous, were I not so advanced in years, of serving, in a lower rank, the Mission in the United States, where there is such a pitiful want of laborers; but I was forced to obey the will of the Holy Father. And though scarce recovering from a long and dangerous illness, after having been consecrated at Rome, I set off from that city the 3d of last month; and I am here waiting ever since an opportunity of embarking for some port in N. A. There is a ship here ready to sail for N. York, but she is detained: and with utmost regret, I fear I cannot start from hence before next Spring. I felt the strongest impulse to venture through France, to profit of the parliamentary vessel that is to sail from Port—Orient; but after consulting many prudent and intelligent persons, I find it would be too probably risking, either my person to be seized, or at least my papers, matters being now on a bad footing with Rome. The loss of these papers would be too sensible to you, to me, and to the interest of all the Catholic Church of N. America. I must therefore wait with patience till an occasion may offer of sailing from Italian port.

In my letter of last March, I acquainted your Grace, that the persons you recommend, were promoted: Docr. Michl. Egan to the See of Philadelphia; which takes in Delaware, and part of New Jersey. Dr. John Cheverus to Boston, and the Provinces of New England. Dr. Flaget to Bardstown, comprehending the Provinces of Kentucky, Tennessee, and the great extent near the Ohio. just as you marked out in your last letter to Propaganda. New York takes in the Eastern part of New Jersey. And to the Metropoitan See of Baltimore are incorporated, for the present, all the Provinces to the East down to Georgia inclusively. I say, *for the present*, because Propaganda expects there will be other new Episcol. Sees soon erected, and therefore a reservative clause is inserted in the Bulls, regarding the annexed Provinces. You and your successors the Archbishops of Baltimore are to enjoy the use of the Apostl. Pale, *in Perpetium*. I carry with me yours, and flattered myself to have the honor, next Septr. or Octr. of assisting at a spendid function, in investing you with that sacred ensign; and the consecration of three new Bishops. Rev. Charles Nerinckx is appointed Administrator Apticus of the See of New Orleans; provided you think it proper, with ample faculties yon can communicate to him. Amongst others that of conferring the Sacrament of Confirmation. I have some private instructions both for him and your Grace. As no account has come to Rome, for many years, from the Missions in the Antille and adjacent Islands, you are empowered to constitute one or more Apostl. delegates, or Visitors for said places with ample faculties for each of them, which I hold with the other papers. All your spiritual faculties have been confirmed and greatly amplified.

I have not heard from my old confreres of Kentucky, for a year and more. It will be agreeable to them to know that the General of the Dominican Order with a special Rescript, and Indulto of the Pope, has delegated to me all his jurisdiction, powers, and faculties, both ordinary and extraordinary over all the Dominicans of North America, and of the Islands; and even of the Spanish and Portugese Continent, that cannot easily communicate with Rome.

# Death of Rt. Rev. Dr. Concanen First Bishop of New York.

REPORT BY REVD. PETER PLUNKETT TO ARCHBISHOP CARROLL.

LEGHORN, SEPT. 3D, 1810.

The event I here mention is the untimely and almost sudden death of a person, who has been long your correspondent and agent in Rome, the very worthy Dr. Concanen, named in 1808, to the bishopric of New York. This disaster, a sad one indeed for America, but particularly for the diocess he had been appointed to preside over, happened on the 19th of June at Naples, whither he had repaired towards the end of May with a view to secure his passage if possible, on board the only vessel which had permission to depart, and was to convey home the American seamen, belonging to the ships, that had been there confiscated: and in this, his view, he succeeded beyond expectation. For on his arrival he found that the vessel had engaged to take with her, between captains, supercargoes, mates, and common sailors, to the number of 260, so that scarce a place seemed to remain vacant in her. Nothwithstanding, thro' the combined exertions of the two American Consuls Mr. Hammet and Mr. Appleton, the first, resident at Naples, and the other at Leghorn, but then at Naples on a commission, and thro' the very strong recommendation moreover of Messrs Filicchi in their letter to the commanding captain, a place was found for him, and the most convenient and agreeable one on board. So the poor gentleman found himself quite happy, seeing that he had secured his passage, and how he was at the eve of compassing what he had been sighing after night and day these two years past; during which it is really incredible what he suffered from cross incidents, cruel disappointments, and preplexing difficulties, all tending to prolong and impede the accomplishment of his most ardent wishes. But alas! this his happiness soon vanished. Every difficulty was not yet overcome. Still remained another to be got over, which coming upon him totally unexpected, and in a rude and menacing manner, gave such a sudden and violent shock to his whole frame, as to occasion its dissolution in less than three days. This fatal difficulty was the following: A passport being indispensable for his embarking, Mr. Hammet was so good, as to apply for it in person at the Board of Police; where, on finding some doubts raised with respect to the real country of the Bishop, he produced the passport he had brought with him of General Miollis, Governor of Rome, wherein it was clearly specified that he was a native of Ireland and of no other country. But this did not quite satisfy in the moment, (tho' it did afterwards, but when it was too late) and an officer of the board was dispatched immediately to his lodging with a formal intimation to him not to embark at his peril without a proper license from Government. Such an intimation must certainly have appeared to the Bishop to imply either a total denial of the passport, or at least a delay in granting it, that would prevent his going with the vessel, which was to sail in two or three days, for, it threw him into a most violent agitation, which lasted for some time. As soon as he recovered from it a little turning to a secularized Dominican, that was in the room with him, he said: "Well now I may bid a farewell to America forever. I pray you my dear Abbe Lombaidi (the secularized Dominican) to see, that whatever regards my

funeral and burial be done in a decent manner, so as not to disgrace my rank and character." Such an address was taken by the Abbe to be nothing more than the mere effect of a momentary depression of spirits. But it proved otherwise. It proved the effect of a clear foresight of his last impending hour. For, the agitation brought on a fever, which continued not only all that day (Sunday 17th) but also to his last moment. On Monday he made his confession to the Abbe, saying that it would be his last: and he made it with such sentiments of deep compunction, as the Abbe himself wrote me, that would have pierced the heart of a stone, and melted it into tears. After the confession he desired to be alone; but desired the Abbe to return to him the morning following, rather early. The Abbe returned, and to his very great surprise and regret he found him speechless: and seeing that he was still in his senses, he gave him the final absolution: after which he expired, and without the least struggle. On Wednesday the 20th in the church of *San Domenico Maggiore* were performed over his remains with due solemnity the funeral rites as he desired: and in the same church, in the vault of his confreres he was afterwards interred.

You are to know then that Dr. Concanen a little before he went to Naples, sent me from his Olographal Will, or Will of his own handwriting, to be consigned to Mr. Anthony Filicchi, whom he had named in it his sole Heir—fiduciary, and Executor. In this Will I had some reason to think that he had made two or three dispositions regarding America, which it was fit you should know and which I was desirous to communicate to you: but could not tell you precisely what they were: and to know this I have been waiting all this while to see the Will opened, which for very just and prudent reasons was not opened before Thursday last; and not before this morning have I been able to see a copy of it. Now that I have this before me, I can tell you precisely that the dispositions regarding America are three, and all three in favor principally of the Dominican Mission in the province of Kentucky, founded by Father Dominick Fenwick; to which Mission he leaves in the first place the two bales, that are here in the hands of Mr. Anthony Filicchi his Executor, with what they contain, excepting Pontificals, Pontifical habits, and a silver chalice, which he bequeaths to the Cathedral of New York for the use of his Successors. In the second place he leaves to the same mission whatever may be found belonging to him at his death, in case this should happen on his way to America, authorizing Mr. Filicchi to recover everything, money, books, clothes, &c., and to forward them to the above named Father Fenwick and in the third place to the same mission he leaves the sum of near eight hundred pounds sterl: which is in the hands of a Banker in London, but deducting from it first one thousand Roman crowns to be distributed at Rome, in several little legacies, and in Naples for his soul: and deducting secondly one hundred pounds sterl: to be sent to Dublin, and there divided by the Archbishop Dr. Troy between a Sister, Niece, and Nephews according to the private instructions he will receive; and deducting lastly whatever expenses may have been incurred on his account by his Executor, whom he intends to free from all control and responsibility in every line, regarding the discharge of the office committed to him.

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Copy of a Copy.

# REPORT OF THE DEATH OF BISHOP CONCANEN OF NEW YORK. 1810.

[From the *N. Y. Spectator*, Oct. 6, 1810.]

CONCANEN. Died at Naples, on the 19th of June, in the 70th year of his age, the Right Rev. Luke Concanen. This venerable prelate had been appointed about two years ago and consecrated Bishop of New York, by the present Sovereign Pontiff Pius the 7th. No sooner was he appointed, than he tried all means in his power to repair to his beloved flock; but the unhappy circumstances of wars and revolutions always prevented him from attaining the end of his most ardent desires; till at length he had reason to believe, after a series of disappointments and expenses, that the long wished for period had arrived, which would enable him to obtain a passage to this country. Naples, in Italy, was the port from which he contemplated sailing, whither he repaired in order to avail himself of the opportunity of a vessel there, bound for the United States. He had already secured his passage, when the Government of Naples, informed of his arrival and intention, arrested, declared him a prisoner, and ordered him, under the severest penalties, not to embark in any vessel. This disappointment is thought to have affected him so sensibly, on seeing himself probably deprived from ever being able to consecrate the remainder of his days to the welfare of his flock, that he fell dangerously ill, and, in a few days after, terminated his exemplary and edifying life in the great Convent of St. Dominick, in the above mentioned city, where on the following day, his obsequies were celebrated. Dr. Concanen was the first Catholic Bishop of New York, appointed immediately by the Apostolic See for that Diocese. His desire of being useful, induced him, at the age of nearly seventy years, to take the resolution of coming to this country, after having resided nearly forty years at the Court of Rome, where he had acted as an agent for the Bishops of England and Ireland, to both of which countries he had rendered the most signal and important services. His funeral service will be performed on Sunday the 7th instant, in St. Peter's Church, at half past ten o'clock A. M, with a solemnity becoming the occasion.

[From Shea Collection, Riggs Library, Georgetown College.]

# REV. PETER PLUNKET TO REV. A. MARECHAL AT LYONS, WHOM HE HAD MENTIONED TO THE POPE AS DR. CONCANEN'S CHOICE TO SUCCEED HIM.

REVD. SIR:

These steps which I have taken, have not, I see met with yr. approbation: to the contrary, I see they have alarmed you they have wounded your feelings, and excited your indignation to a degree, as to stigmatize them with the note, of rashness and inconsideration; which note you have been pleased also to stamp even upon the wishes of the Venerable deceased Prelate. Permit me dr Sir, to expostulate with you for a moment, and to make you sensible how both the Dr. and I have most consequently acted on this occasion, he informing his Wishes and I in making them known to him who alone can accomplish them. Listen then to me for a while. Pray did you not make to Dr. Concanen the offer of a handsome sum of money for enabling him the better to undertake his journey thro' France, to which you exhorted him, and this certainly with a view to hasten his arrival in America, for the comfort and instruction there of a flock, that with the utmost impatience had been expecting him for near two years? And pray was it not very natural, that the Dr., on seeing such an offer made him, by one to whom he was unknown, an offer, that exhibited a most striking and splendid proof of goodness of heart, of generosity, and of zeal moreover for the glory of God and spiritual good of our neighbor, should be struck with amazement, and should form the highest idea of the offerer, and should also in writing me, look for the minutest information concerning him?

And, pray in answering him was it not strictly incumbent on me not to withhold from him in the least the information I had already received from our very worthy friend Mr. Whitfield regarding you? Certainly the least liberty taken in altering it, would have been unpardonable in me. Confess now, Dr. Sir, that your own uncommon goodness of heart, your own uncommon generosity, and your own uncommon zeal for the spiritual advantage of your neighbor have betrayed you, and have given rise to those ardent wishes in Dr. Concanen which you have condemned as foolish and ill grounded, have encouraged me to apply for their fulfilment, which application you have looked upon in that same light. But as I see clearly from you letter that the fulfilling of Dr. Concanen's desires regarding you would not meet with your satisfaction, and might render you unhappy in your mind, *depend upon, it I shall do my best to prevent it*, and as I am of opinion, that nothing will be concluded in this affair without consulting Archbishop Carroll, so I would advise you to engage by time this gentleman to avert the nomination, in case such a thing was in agitation; I pray you to remember me most affectionately to Mr. Whitfield, and desiring the honor of your commands, I remain with the truest sentiments of esteem and consideration,

Yr most humble and obedt. Servt.

PETER PLUNKET,

Leghorn, the 8th of 1811 (?)

From Shea Collection,
Riggs Library, Georgetown College.
Copy of a Copy.

# Will of Patrick Mannering of Evesham, New Jersey, 1777.

[Book 24 of Wills, p. 193. Secretary of State's office, Trenton, N. J.]

In the name of the Father and of the Son and of the Holy Ghost Blessed be the Holy and undivided Trinity now and forever Amen. the seventeenth day of April in the year of our Lord 1777 I Patrick Mannering of the Township of Evesham County of Burlington and Province of New Jersey Taylor being sick of Body but of Perfect Mind and Memory do make this My Last Will and Testament Revoking any former Will or Settlement by Me made And first I recommend My Soul to God that gave it and My Body to the Earth to be Buried after a Christian like Manner at the discretion of My Executors and as to My worldly affairs I give, devise and dispose of them in manner following: I do constitute Make and Ordain Timothy McAuley of said Township of Evesham, Shopkeeper, and Timothy Carrell, of Philada., Shopkeeper, My only and Sole Executors of this My last Will and Testament. And first, I leave and Bequeath to the nearest relation of Blood kindred to Me that shall appear in Philadelphia and prove the same and to My sister Margaret all and singular My Estate both Real and personal by him and her to be enjoyed and freely possessed Except Twenty pounds, to be given for the use of the Roman Church in Philadelphia, and all My Household Furniture and cloaths to be given to the aforesaid Timothy McAuley, to be disposed of as he thinks fit, and in case no relation appears I leave and Bequeath all My aforesaid Estate for the use of the aforementioned Church. In Witness whereof I hereunto Set My Hand & Seal this seventeenth day of the above Written Month and year.

PATRICK MANNERING { L. S. } Signed, Sealed and delivered in the presence of us Joseph Marriatt, Jun. Jonathan Fortiner.

This is to certify that I, Timothy Carrell, have no knowledge of any appointment by Patrick Mannering to act as his Executor, nor do not intend to interfere in his affairs. TIMOTHY CARRELL. Philada., Decemr. 5th, 1782.

To Whom it May Concern:

Be it Remembered, that on the ninth day of December, one thousand seven hundred and eighty-two, personally appeared before Me Samuel Kemble, Duly authorized, Joseph Marriatt, who, being duly affirmed according to Law doth affirm and say that Patrick Mannering, the Testator herein named, at the time he signed the within Will was somewhat in Liquor, but was otherwise in his proper senses as far as he knows and as he verily believes. JOSEPH MARRIATT. Affirmed at Burlington. December 9th, 1782, before Samuel Kemble, Surrogate.

The foregoing Will, being proved, Letters of Administration were granted by His Excellency William Livingston, Esq., unto Charles Sexton & John Thompson Administrators of the within Will Named, they having first been duly Sworn truly to perform the same Exhibit a true and perfect Inventory and Render a just and true account of their Administration. Given under the Prerogative Seal the day and year aforsaid.

BOWES REED, REG.

# The First Catholic Celebration of the Fourth of July.

## SERMON OF ABBE BANDOL, CHAPLAIN OF THE FRENCH AMBASSADOR.

## OBSERVATIONS ON THE CELEBRATION BY REV. JACOB DUCHE THE TRAITOR--MINISTER.

The first distinctively Catholic celebration of the Fourth of July, was at St. Mary's Church, Philadelphia, in 1779.

Gerard, the French Ambassador, issued the following invitation to members of Congress, the President and Council of State of Pennsylvania, and prominent gentlemen:

Vous etes prie de la part du Ministre Plenipotentiarie de France d' assister au Te Deum quil fera chanter Di manche 4 de ce Mois a midi dans la Chapelle Catholique neuve pour celebrer l' Anniversaire de l' Independance des Etats Unis de l'Amerique.

A Philadelphie, le 2 Juillet, 1779.

(*Translation.*)

You are requested, on behalf of the Minister Plenipotentiary, to assist at the *Te Deum* which will be celebrated on Sunday, 4th of this month, at noon, in the Catholic chapel, to commemorate the anniversary of the Independence of the United States of America.

At Philadelphia, July 2d, 1779.

The original of this invitation can be seen at the Ridgway Library, in the collection of papers belonging to Dr. Rush. It is No. 15.001. It is valuable as proof that St. Mary's was the church where special services of a public character took place as it was "the new chapel."

The *Pennsylvania Packet* of July 10th, 1779, and also the *Pennsylvania Journal* had the following report:

At noon the President and members of Congress, with the President and chief magistrates of this State, and a number of other gentlemen and their ladies, went, by invitation from the honorable the Minister of France, to the Catholic chapel, where the great event was celebrated by a well-adapted discourse, pronounced by the Minister's chaplain, and a Te Deum, solemnly sung by a number of very good voices, accompanied by the organ and other kinds of music.

From the "United States Magazine," of 1779, page 313, is extracted the following:

"The address of the Chaplain of his Excellency, the Minister of France, on Sunday, the Fourth of July, the anniversary of our Independence, at the new Catholic chapel, just before the *Te Deum* was performed on the occasion, when were present, agreably to the invitation of the Minister, His Excellency, the President of Congress, the Honorable Congress, His Excellency, the President of the State, the Honorable, the Council, officers, civil and military, and a number of the principal gentlemen and ladies of the city.

*(Translation from the French.)*

"*Gentlemen:*—We are assembled to celebrate the anniversary of that day which Providence had marked in His eternal decrees, to become the epoch of liberty and independence to the thirteen United States of America.

"That Being, whose almighty hand holds all existence beneath its dominion, undoubtedly produces in the depths of His wisdom those great events which astonish the universe and of which the most presumptuous, though instrumental in accomplishing them, dare not attribute to themselves the merit. But the finger of God is still more peculiarly evident in that happy, that glorious revolution which calls for this day's festivity. He hath struck the oppressors of a free people—free and peaceful— with the spirit of delusion which renders the wicked artificers of their own proper misfortunes. Permit me, my dear brethern, citizens of the United States, to address you on this occasion. It is that God, that all powerful God, who hath directed your steps; when you were without arms fought for you the sword of Justice; who, when you were in adversity, poured into your heart, the spirit of courage, of wisdom and fortitude, and who hath, at length raised up for your support a youthful sovereign whose virtues bless and adorn a sensible, a fruitful and a generous nation.

"This nation has blended her interests with your interest and her sentiments with yours. She participates in all your joys, and this day unites her voice to yours at the foot of the altars of the eternal God to celebrate that glorious revolution which has placed the sons of America among the free and independent nations of the earth.

"We have nothing now to apprehend but the anger of heaven, or that the measure of our guilt should exceed His mercy. Let us then prostrate ourselves at the feet of the immortal God, who hold the fate of Empires in His hands, and raises them up at His pleasure, or breaks them down to dust. Let us conjure Him to enlighten our enemies, and to dispose their hearts to enjoy that tranquility and happiness which the Revolution we now celebrate has established for a great part of the human race. Let us implore Him to conduct us by that way which His Providence has marked out for arriving at so desirable an end. Let us offer unto Him hearts imbued with sentiments of respect, consecrated by religion, humanity and patriotism. Never is the august ministry of His altars more acceptable to His Divine Majesty than when it lays at His feet homages, offerings and vows, so pure, so worthy the common offerings of mankind.

"God will not reject our joy, for He is the author of it; nor will he forget our prayers, for they ask but the fulfillment of the decrees He has manifested. Filled with this spirit, let us, in concert with each other, raise our hearts to the Eternal; let us implore His infinite mercy to be pleased to inspire the rulers of both nations with the wisdom and force necessary to perfect what He hath begun. Let us, in a word, unite our voices to beseech Him to dispense His blessings upon the counsels and the arms of the allies, and that we may soon enjoy the sweets of a peace which will soon cement the Union and establish the prosperity of the two empires.

"It is with this view that we shall cause that canticle to be performed, which the custom of the Catholic Church hath consecrated to be at once a testimonial of public joy, a thanksgiving for benefits received from heaven, and a prayer for the continuance of its mercies."

This Discourse was delivered by Abbe Bandol, Chaplain to Gerard the French Minister.

The celebration was by order of Gerard. In his report to the French Government he said:

"It is the first ceremony of the kind in the thirteen States, and it is thought that the éclat of it will have a beneficial effect on the Catholics, many of whom are suspected of not being much attached to the American cause. My chaplain delivered a short address which has obtained general approbation, and which Congress has demanded for publication."—[Durand's *Doc. of Rev.* p 189 ]

A copy printed in French is in the Ridgway Library, Philadelphia. It gives the name of the Chaplain as Bandot—a typographical error.

The attendance of the prominent patriots at this service was accepted by Loyalists as proof of the Divine vengeance upon the cause of Independence, when the French fleet under D'Estaing, owing to a storm, failed to come up the Delaware but set sail for Newport. In Rivington's New York *Loyal Gazette* of Nov. 6, and its supplement of Nov. 24, 1779, or in *Loyal Verses*, a poem entitled *The Congratulation* by Dr. Jonathan Odell may be found. He, and others like him, were jubilant at the disaster. Here is one verse referring to the Mass on July 4th. It represents one Patriot speaking to another:

Oh brother, things are at a dreadful pass,
Brother, we sinned in going to the Mass
The Lord, who taught our fingers how to fight
For this denied to curb the tempest's might.

But the members of Congress and other distinguished patriots did not accept this view and were not terrified at being present at Mass. It may have been for novelty as at their homes public Mass would not have been permitted. So on May 7, 1780, the patriots again went to Mass at St. Mary's to attend the Requiem of Don Juan de Miralles, the Spanish Agent, who died at the camp of Washington at Morristown, N. J., and was there interred.

The Rev. Jacob Duchè, the Episcopalian minister of Philadelphia, delivered the first prayer in the Continental Congress, but "his heart was black with treason" when the days of trial came. He wrote Washington the well known letter advising him to abandon the Revolutionary struggle.

Duché went over to British allegiance. He, in 1779, at New York, published *Letters of Papinian* in which he said of this celebration at St. Mary's.

"The Congress and Rebel Legislature of Pennsylvania have lately given the most public and unequivocal proof of their countenance and good will to Popery. They have set an example which they unquestionably wish others to follow."

Then follows the account from *The Packet.* He adds. "I shall leave you to make your own reflections on this most edifying exhibition. Charles I, was called a Papist for permitting his Queen, who was bred a Roman Catholic, to attend Mass. What are we to think of the American Rulers who not only permit their wives to attend Mass but attend it themselves in person and offer up their *devout* orisons in the language, service and worship of Rome. * * * * Whatever may be the opinion of some to the contrary it is absolutely certain that on the part of many the present is a *Religious War.*" [*Letters of Papinian.* Fj 2420, Mercantile Library].

This Rev. Jacob Duchè had in 1772, written "Observations on a Variety of Subjects, Literary, Moral and Religious." They were dated from Philadelphia, and signed CASPIPINA. He thus speaks of Rev. Robert Harding, Pastor of St. Mary's, who died Sept. 1st, 1772.

It is extracted from Duchè's own copy which I possess.—

Speaking of *Rome* reminds me of a visit I lately received from the Rector of the Roman Catholic church in this city, in consequence of a letter I sent to him from Mr. Philips, the author of the life of Cardinal Pole, which has lately revived much of the old controversy in *England.*—Mr. Harding, (for this is the name of the Rector) appears to be a decent well-bred Gentleman; and I am told, he is much esteemed by all denominations of Christians in this city, for his prudence, his moderation, his known attachment to British liberty, and his unaffected pious labours among the people to whom he officiates. He corresponds with our old friend Abbe Gr———t at *Rome.* He was so obliging as to invite my friend the Merchant and myself to spend an hour with him in his little *Carthusian* cell, as he called it. The small apartment joins an old Gothic Chapel, and together with another opposite to it, (which is occupied by an assistant German Priest) forms a kind of porch through which you enter the Chapel. Here the venerable man entertained us very agreeably; and as I was particularly inquisitive about the settlement and labours of his brethern the *Jesuits* at *Paraguay*, he put into my hands, at parting, a very circumstantial narrative of the rise and progress of these settlements, written by one *Muratori*, which I have since read with much pleasure.

## Monody to the Memory of General George Washington.

By M. Fortune.

Whilst mem'ry dwells on virtues only thine,
Such as unrival'd greatness would proclaim;
Fame o'er thy relics breathes a strain divine;
To consecrate a Patriot's glorious name.

O may thy Country, prompt to give its meed
To true desert, thy various merits scan,
On lasting monuments record each deed,
That makes the Soldiers, or exalts the Man.

Thy last remains to Death's cold arm's consign'd,
In gratitude, Columbia's sons revere,
Thy Name, reflecting lustre on mankind,
And to thy widow'd Country ever dear.

Long may thy prowess and distinguish'd Name,
Our hopes, the rising generation, lead,
Thro' Honor's temple to immortal fame,
By ev'ry manly feat and gallant deed.

On scenes revolving, where firm Patriots bled,
Imagination melts the Muse sincere,
And eyes thy Host to fields victorious led,
Whilst on thy Urn, remembrance drops a tear.

In various scenes, on this sublunar stage
Oft have we seen thy brilliant genius shine
The martial vet'ran and enlighten'd Sage,
In thee, illustrious Chief! did both combine.

For thee, Bellona wreath'd a war-like crown,
Amidst ensanguin'd plains with carnage red;
And wisdom from above confer'd renown,
In public Councils, on her vot'rys head.

Farewell, great shade, this sacred Earth can tell,
Its bosom ne'er receiv'd a nobler guest;
A shrine, in which a greater soul did dwell,
A heart with finer feelings e'er imprest.

Methinks, I hear thy awful spirit say,
Let discord, ceasing now, no more prevail;
My Friends unite—let sacred union stay
Columbia's glory and your Country's weal.

Michael Fortune was a Philadelphia Catholic. He also wrote, Sept. 19th, 1803. "Lines on the Death of Commodore Barry."

# Death and Burial of Rev. John Burke of Philadelphia, 1799.

The following Reflections on the Death and Burial of Rev. John Burke, a priest at Old St. Joseph's Church, Philadelphia, who died of yellow fever September 17th, 1799, were written by Thomas Lloyd, an English Catholic, a soldier of the Revolutionary War in the Maryland forces and official Reporter of the first House of Representatives of the United States.

TUESDAY AFT'NOON, 17 Sept.

There are certain periods of our lives in which the events which happen to us, with all the circumstances they strew upon our road, are viewed with additional gloom or increased satisfaction. If the delicate instrument of the humam mind is tuned below the pitch of reason and reflection, the sadness of Sorrow is more deeply colored; and Grief, real or imaginary, is augmented, either to the ravings of despair or (*what is worse*) to the concealed, the silent, the heart-rending secrecies of midnight hour. If its strings are screwed above that note, which harmonizes and ameliorates the Soul, the extravagance of Joy, the madness of Enthusiasm, at the gratification of unexpected pleasure or the fulfilment of any favorite pursuit or passion, rapidly flung it into a boundless chaos or the fleeting enchantment of frail delusive magic. But when those strings are wound up, and touched by *successfnl Love* (founded on and aided by the purity of Reflection), the power of Reason and of thee, Religion! the tones, produced by those masters of ye music of the true sublimity of the music of the soul, lull all to Peace, and the *man*, expanded into the *angel*, soars gratulating to a Heaven indeed.

These Reflections were excited by a scene to which I was this day a solemn witness. A number of combined circumstances had brought me far lower than the degree marked on the scale of the thermometer of our passions—melancholy. It was in fact, depression. Amongst these circumstances, the sad certainty I have been in for many hours, of losing a blessed and valued friend, was not the least, and the sad consciousness of the ineffectual succors of our art in a case so inveterate as his, added new weight in the preponderated balance. I had, after a painful and exact attendance on the Rev. Dr. Burke, nearly marked the hour of his death. I called many times on the morning of death, to witness the gradual departure of his spirit; and although he was in perfect possession of his intellect when he expired, not a solitary farewell escaped his lips to his weeping attendants—nor did one sigh, one groan, announce to his expecting angel that the spark which sixty years since heaven had bestowed on it had again elicited from the prostrate clay.

In the fatal disease of which he died putrefaction takes place so rapidly as not to admit the smallest delay of the interment of the body. Although I had been in several Catholic countries yet it had never been my fortune to witness the funeral of one of the superior Orders of their clergy. Curiosity, which is no small feature in my composition, forced me to stay. That I might enjoy the effect in proportion to my feelings, I retired into the venerable chapel, which communicates with the dwelling-house by a long gallery or entry, and where the lamenting sexton was breaking up the floor near the altar, near which the bodies of three other martyrs to their duty in the same disease, the reverend, the good, the pious, Flemming, Grassel and Ennis, lay united in death, unconscious of the approach of a *fourth* to their society.

The chapel is not in any particular or striking style of architecture, but was originally built for a very small congregation. The roof is supported on arches, on whose keystones are painted cherubims. It is obscurely lighted, and its darkness is nearly 'visible.' The altar is neat, approaching even to elegance, and its ornaments in a style of execution by no means disgracing the state of the arts in our city at the time of its erection. Over the altar is a Madonna, painted by West; her countenance, full of mildness of mercy, seems placidly to bid

"Blessed spirits haste away."

Whilst I was lonely treading over the graves, which contained the bodies of some of my most edifying and accomplished friends, I indulged the sacred sensations. I had not long before read Keates' pathetic description of the monk, in the last hour of existence, brought at midnight to the sombre Chapel of La Trappe, on a hurdle, there to receive the last ceremonies of the Church and to have those lips absolved from the rigid, chilling vows of silence, which soon were to close in silence everlasting. The recollection of the scene *had not improved my cheerfulness*, nor had the objects surrounding and beneath me added firmness to the imbecility of my mind or comfort to my spirits.

At last the grave was finished. I walked to the chamber where my departed friend lay in simple array, without the fastidious pomp of vain parade. He was habited in the undress peculiar to his Church and Order, a close cassock, with rows of small buttons extending to the knees; on his head was the square velvet cap of the presidency of the College, where he was Superior; around his legs and feet were wrapt fine linen, and from his neck hung a particular vestment of the priesthood.

His hands were crossed over his breast, and tied in imitation of the ligature which bound the hands of his Redeemer. In those hands, which often had been exalted to his God in most fervent and sincere adoration, was the image of that Redeemer on the Cross, with the face opposite the face of the deceased. This mild countenance, expressive of placid content, of gentle resignation, even in death, was to me beyond (almost) feeling, interesting. His silver, unshorn beard contrasted with the flowing, flaxen locks which loosely were displayed on the neck and shoulders, forming an object divinely worthy of the mild pencil of the inspired and inspiring *Guido*.

The coffin was black, with a cross of white on its whole length. He was placed in it by us all. The small procession moved on through the ——— gallery to the chapel. It was deposited in the grave.

"No solemn organ pealed to the sacred roof with holy requiem; no mellifluous choir chanted the heart-moving *de profundis*—the silence was interrupted only by the dropping of the earth upon his body, re-echoed by the cloistered walls and the sobs and sighs of his faithful attendants ——— last the mourning creaking doors were closed, and ——— trumpet of judgment shall call his ——— "

[The manuscript is torn where the blanks are.]

Father Burke's first baptism on March 22d. Last Sept. 2d, 1799.

Rev. Francis Anthony Fleming died of the fever in October, 1793. The Catholic victims of that visitation numbered 335 out of a total of 4,041 from August 1st to November 9th. Father Fleming's will is dated Sept. 10th. It was proved November 25th. It was witnessed by Fathers Graessl and Christopher Vincent Keating and by John Peter Eck and Christopher Harper.

Father Graessl also died of the fever in October, but prior to Father Fleming. He had been selected by Bishop Carroll as his Coadjutor and Rome had appointed him but he died before the papers came to this Country.

Father Ennis—mentioned in the above Reflections—died of the yellow fever of 1798, when so numerous were the victims that the burials in St. Mary's grave yard were 248. The total deaths by the fever were 3,645 or over 24 per cent. of the population that remained in the city.

He had been appointed associate priest with Fathers Neale and Keating on Oct. 22d, 1794, though I do not find his name on the register now at St. Joseph's until June, 1795.

Father Joseph La Grange, a French Priest also died of the fever on September 1st, 1798. Though not named he too, without doubt, was interred at St. Joseph's.

## The Antipathy of New England Aroused by a SPURIOUS LETTER SETTING FORTH THE DESIGNS OF THE FRENCH IN CANADA UPON THE BRITISH PROVINCES AND THE VALLEY OF OHIO IN 1755. COPY OF THE LETTER. PHILADELPHIANS ORGANIZE TO FOUND A SETTLEMENT "WITHOUT PAPISTS" WEST OF THE OHIO RIVER.

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John Adams' Diary, under date of 1756, March 24th, Sunday, records: "Spent the evening at Mr. Wibard's [Minister] with Messrs. Quincy, Cranch, Savil, in conversation upon the present situation of public affairs, Mr. Quincy exerted his talents in a most eloquent harangue. Mr. Cranch quoted the Bishop of Quebec's letter concerning the French Missionaries among the Indians. Some, he says, are very good men."

This letter, undoubtedly spurious, helped to "fire the hearts" of the New Englanders against Canada and the French.

This letter was printed in the Boston *Evening Post* of Sept. 8th, 1755. It seems to have been considered so important in its manifestation of the hostile spirit of the French Catholics, "the turbulent Gallicks," as to have been issued in a separate sheet and sold at a low price. The note appended to the advertisement in the *Post* read as follews:

N. B. It ought to be read (for more reasons than one) by every intelligent man in North America."

A LETTER.

From *Canada*, to Monsieur *L'Maine*, a *French* Officer, dated *Montreal*, *April* 10th, 1755.

*Sir*,

By my Letter, dated at *Quebeck*, *February* 6, 1753. I acquainted you with my arrival, and his most Christian Majesty's Intentions concerning

the Reduction of the *English* Provinces in *North-America*, the number of Regulars we had in *Canada* and *Missisippi*, with the natives inlisted, and our Grand Monarch's Orders to erect Forts all round the *English* Settlements, sufficient to receive Fifty Thousand Troops, which he determined to send when said Forts were completed. I also gave you an Account of the Correspondence we had with our Friends residing among the *English*, and the large Quantities of Provisions we were favoured with by the Way of *Cape-Breton*, &c. Since which I have farther to add, that in *July* last arrived at *Quebeck* near three Thousand Soldiers, Part of which we immediately dispatched to the *Ohio*, who arrived in good Season to defeat the *English* Forces last Fall; and in *December* last arrived in the River *Missisippi*, a large number of Regulars, brought over in Merchant Ships, who were conducted to *New-Orleans*, tho' with great Difficulty, from whence, after a short Stay, were transported within forty miles of our Fort *Du Quesne* (tho' it was *April* before they arrived there) and remain'd incog. to prevent the *English* from having any Intelligence what Force we had in those Parts, as we have certain Advice of two Regiments coming from *Ireland* to *Virginia*, who are to attack our Fort at the *Ohio* early this Spring, with some additional Forces to be raised to join them. We are daily sending Men from *Canada* to reinforce Fort *Du Quesne*, and expect by the middle of *May* to have at said Fort or near it, about Six Thousand Men, the Natives included. The main Body will meet with the *English* Army before they reach the Fort, and give them such a Reception as they have not been acquainted with.

We are impatiently waiting the Arrival of a large number of Troops, which are to be sent to *Canada* this Summer, with Money, Stores, *&c.* As soon as they arrive, we are to attack *Oswego*, Fort *Albany*, *&c*, upon which we doubt not the Six Nations will openly join us. There is a Rumour here that our Grand Monarch is to send a large Fleet of his Ships with Troops *&c.* to *Cape Breton*, this Summer, in Order to make a final Conquest of all *Nova Scotia*, which will be a glorious Acquisition, and secure in our Interest all the Indian Tribes Eastward, who with our Troops that Way will harrass the *New-England* Men, and keep them at Home, while we are subduing the Western Provinces. Our Ministry for seven Years past, has wisely been sending great Numbers of Veteran Troops and poor Families to settle the Land bordering upon the *Ohio*, on the Back of the *English*. The Soldiers are to kept in Pay, and have a Bounty with so many Acres of Land to improve:

The Males of the poor Families for their Encouragement, have also a Bounty, so much Land, and all Sorts of Utensils for Husbandry, which has brought over great Numbers to settle, and will soon fill that Part of the Country with Catholicks, so as to drive Hereticks into the Sea. It is of infinite Advantage, *Sir*, to our Cause, that the Lands Southward of *Hudson*'s River, are principally people by Vertue of Patents granted to *Penn*, *Baltimore*, *&c.*, with Liberty for Catholicks to carry on their pubiick Worship, which gives our Court Opportunity, undiscovered, to send great Numbers of our Jesuits, and good Catholicks into those Parts (which they have lately done) in order to inspect into the State and Circumstances of the Inhabitants, and the Number of our hearty Friends. *Penn's Disciples*, and our good Friends the *Moravians*, you know, *Sir*, refuse to take up Arms against us; and our Friends inform us, they are almost half the number of Inhabitants in those Parts, and that the other half consists of a Variety of mongrel Protestants of different Nations, *viz. Dutch*, *Germans*, *Palatines*, intermixed with great numbers of our good Catholicks, who have from time to fled into those Parts, or been tranposed from *Scotland* and *Ireland*, so that if they raise any number of men in those Parts to oppose our Troops, their Army must be made up chiefly of Catholicks, who if obliged to take up Arms, will throw them down as soon as the Battle commences.

I must acquaint you, *Sir*, that among other Particulars in the Grand Plan our Court formed for the Reduction of the *English* Settlements in *North America*, one was to send a number of Missionaries into the Western Provinces for sundry Years past, who were to transform themselves into any Shape, be of any Religion, and become all Things to gain some. Into each as cannot be gain'd to act for us, they instill Principles not to act against us, and by thus infatuating them we reduce their Numbers, and as it were kill one half of the Inhabitants with *Jesuits Powder*.

We have some Men in great Authority, who conform to the established Religion, and others to the Religion of the Country, in order to get into Office, which will give them Opportunity sooner or later to help us bring about a general Revolution, by extirpating Heresy, and establish the true Catholick Religion in those Parts. I must tell you, *Sir*, we fear no Army that can be raised by the *English* in *North-America*, except the *New England Oliverians;* they will die hard, all our *Indians* and *Canadians* seem to dread them, and say, if we ever get their Land it must be Inch by Inch.

The whole Body of those Puritan Hereticks Eastward of *Hudson's* River, are like a formidable standing Army, that will one and all sacrifice their Lives before they will give up their Lands, their Religion and the Protestant Cause. However, if our Army at the *Ohio* defeats the *English* Troops, which we are not in the least scrupulous of, the Day is our own, and the Western Provinces will become an easy Prey to our Troops, and Indian Allies. If there is not an Army sent in those Parts of old *Britons*, or *New England Oliverians* to stop our Career, tho' the latter we most dread, they (esteeming us ravenous wolves) would drive us out of our Burroughs and sculking Places; but as we design to harrass them Eastward, they will find work enough to defend their own Territories.

But there is one Thing, the want of which amidst all our pleasing Prospects, would disappoint our deep laid Schemes, frustrate our Designs, and render the measures we have already pursued quite abortive, I mean, a constant Supply of Provisions. The Inhabitants of *Canada* are already reduced to the utmost Distress, having sent all to our Army, and left themselves to feed almost upon Herbs and Roots; and the Provisions we sent were such an insignificant Trifles, that if there had not been carried last Summer, a large Quantity of Pork, Beef, Flour, Rice, Bread, *&c*, up the River *Mississippi*, our Troops must have abandoned the Forts there.

Our Court suspected that as soon as we began to attack the *English* settlements, they would not bring any Provisions publicly to *Cape-Breton*, therefore prudently form'd a grand Scheme to obtain Provisions from another Quarter, and wisely sent Commissaries to all the neutral Ports, *viz.* to *Surinam*, St. *Eustatia*, St. *Thomas*, *Curiacoa*, *Carthagena*, and also to the *Havanna* and *St. Augustine*, knowing the Places were profusely supply'd by the *English* from *New York*, *Philadelphia*, *South-Carolina*, and various other Parts, and at these before-named Ports our Commissionaries are to reside to buy up all the Provisions they can come at, and send to *Canada* and *Mississippi* Our Court have also sent into various Ports of *North America*, Gentlemen of no small Figure to reside among the *English;* these have blank Permissions signed ready to fill up for all *English* Vessels, to trade in any *French* Ports, whose Owners will send so much Provisions. But all our deep laid Plots, Schemes and Artifices will be confounded, and we at last defeated, if the *English* Governments on the Continent should take it into their Heads to lay an Embargo, and prevent the Exportation of Provisions to any Place where we could come at them: and finally, if the *English* Court should get angry, and send a Fleet of their Ships, and block up the

River St. *Lawrence* and the *Missisippi*, but one Year, we at *Canada*, and our Troops at the *Ohio*, must sell ourselves to them for Food, or perish. I do therefore intreat, *Sir*, that all our Jesuits, Monks, Friars, and Holy Fathers of our Mother Church, may put up Ten Thousand *Pater Noster's* and *Ave Maria's*, that they may invoke our holy Saints, that the *English* might continue their former Charity towards us, and supply us with Provisions as heretofore, and not block up the aforesaid Rivers, but that our Ships might go in and out without molestation; then we shall accomplish all our deep laid Schemes, extirpate Hereticks, and Enlarge the Dominion of our Grand Monarch.

*I am, Sir,*

*Your most obedient,*

DE ROCHE.

[Correct copy, D. M. Matterson. Searcher in Historical Records.]

A COLONY WITHOUT PAPISTS.

The country from "100 miles west of Pennsylvania, to 100 miles west of of the Mississippi," is a well filled Catholic region to day. Below is a report of a project to attempt a settlement from which they should be excluded. The account is taken from *The Remembrancer;* or *Impartial Repository of Public Events* Part III, for the year 1776. London. J. Almon. Page 131, etc.

"Scheme for the settlement of a new colony to the westward of Pennsylvania, for the enlargement of his Majesty's dominions in America, for the further promotion of the Christian religion among the Indian natives and the more effective securing them in his Majesty's alliance."

Projected by Sam. Hazard who in a letter dated July 14, 1756, to Hon. Thos. Pownal, said, "I have now between 4 and 5,000 persons able to bear arms engaged to go and settle in the proposed colony, if the scheme goes on' and can easily procure more than double that number; among those already engaged are 15 ministers."

The colony was to begin 100 miles west of Pennsylvania to 100 miles west of the Mississippi—Land was to be given all over 14 years—at least 12 ministers were to go—'No member of the Church of Rome' shall be able to hold any lands or real estate in the Province nor be allowed to be owners of, or have any arms or ammunition in their possession on any pretence whatsoever, nor shall any Mass house or Popish Chapels be allowed in the province."

# ARCHBISHOP CARROLL'S OPINION OF THE CLERGYMEN SUGGESTED AS NOMINEES FOR THE SEE OF PHILADELPHIA, 1814.

[Draft letter of Abp. Carroll—on selecting successor to Bp. Egan of Philada.]

M. Case II, Adm. Neale.

Rt. Rev. Sir:

The Rt. Rev. Bishop and Rev. Gentlemen who have been consulted about providing for the vacant Diocese of Philada., conceive it to be their duty to look for the fittest subject and most likely to promote the glory of God, and the benefits of true religion, not only amongst the Clergy of the vacant Diocese, but likewise of other Dioceses, with a view of exhibiting their names and qualifications to his Holiness the Pope. The following persons have been mentioned hitherto, of whom some one is most likely to meet the approbation of all concerned in the appointment to be made at Rome. They are Messrs David of the Diocess of Bardstown & Dubourg, Administrator of the Diocess of Louisiana. The first these is nominated by all consulted; and the second Messrs Gallitzin and Hurley of the Diocess of Pennsa. The only objection to Mr. David is the difficulty of removing him from the good Bishop of Bardstown. He is eminent in prudence, constancy, ecclesiastical learning, piety and zeal for instruction. The talents of Mr. Dubourg are generally known, but it may be doubted, whether it is proper to nominate him, who is out of this ecclesiastical province and in an independent Station, as administer of the Bishoprick of New Orleans, dependent immediately of the Holy See. You should know, however, that Mr. Dubourg is much dissatisfied with his Situation and probably would be glad to exchange it with the Bprick of Philadelphia.

The Rev. Mr. Gallitzin has for many years lived so far distant, that I cannot speak speak with confidence of his present disposition; he has made sacrifices of worldly rank, performed actions of disinterested zeal, his literary, and I presume, his Theological acquaintances are considerable. But a strong objection to his preferment is, a great load of debt, rashly, tho' for excellent and charitable purposes, contracted.

The Rev. Mr. Hurley has uncommon talents which with more leisure for improvement of them, will enable him to acquire eminence in Science. He might now be an useful Prelate but in the opinion of some will be more unexceptional at a more advanced period of life.

# FEAR OF CATHOLICS IN COLONIAL PENNSYLVANIA, 1755-6.

While we uphold the historical view that Catholics in Colonial Pennsylvania were free from "hatred and persecution" and were free to exercise all the practices of our faith unmolested and restrained, that their lot was not an unhappy one and was just about the same as we enjoy to-day as far as religion is concerned, it must not be supposed that not a harsh word was said against them or that no one regarded them unkindly.

That would not be true, of even to day when we know unkind words are spoken and injustice done us because of our religion, while on the whole we are not "hated and oppressed."

But, Catholic writers have always blamed the Quakers for all these harsh expressions. Catholic historical writers, speak as if there were no others in Colonial Pennsylvania save Quakers and Catholics. There was not a Colony in which there were so many nationalities and sects. All were welcome just as they are to day to our country and all had the same freedom of religion, as is exercised to day in our land. Pennsylvania was truly the "seed of a great nation" and that nation is our great country.

From about 1753 to 1758, numerous anti-Catholic utterances can be picked up in official documents and correspondence, sermons or newspapers. Such were few before this period—indeed rare.

That they became more frequent or bitter during this time is due to the fact that the northern and western sections of the province were exposed to the attacks of the French, that the region along the Ohio and its tributaries, was claimed by France and England—that a state of war existed for its possession, that the Indians were sought by both nations and their alliance desired, that they carried off people to Catholic Canada—that traders or "emissaries" were prevented by both from dealing with them—that Philadelphia was threatened by Indians, and by the French—that a state of alarm existed—that the Quakers would not sanction resort to arms—that their enemies, the Episcopalians, were bitter against them, as they always had been, and sought to destroy their power and succeeded.

Now as the French were Catholics it was believed, of course, that the Catholics of Pennsylvania and Maryland would aid the French. As *Gordon* says "considerable jealousy of the Catholic religion prevailed in the province whilst all others were tolerated without fear. This arose from apprehension that a similarity of religion led the Catholics in the province to support the French interests."

That would be the case to-morrow if this country and France were at war. That the same wrong notion has been made evident even in our own day, and especially during the wars with Mexico and Spain, so we cannot view too harshly those who, a century and a half ago, held the same belief. Indeed they were justified in believing, in saying and in doing as they did, if it were true that the Catholics were "looking for the brave French soldiers on the banks of the St. Lawrence" to rescue them from their condition of "hatred and oppression," as Rev. Wm. Tracey, S. J., in his "Colonial Pennsylvania" says. Of course they were not doing any such thing, as an historical fact, though as a bit of romance it helps to tell the tale of oppression which imagination pictures the Quakers as exercising over our brethren.

These anti-Catholic utterances of Episcopalians can be found in *The Pennsylvania Archives*. Here is an illustration of the temper of these Christian ministers, that as it concerns Father Harding and the Catholics right in Philadelphia, is more strictly within our lines. Besides, it is very amusing now.

There was terror in our city in June, 1755. The French, were on the western border, held Fort Duquesne (now Pittsburg) and an army of British forces and of Virginians, under Washington, were moving against it. In this state of alarm Rev. Mr. Reading delivered a sermon in Christ Church, on Sunday June 22d, 1755, on *the Protestant's Danger and the Protestant's Duty*.

Here is some of the spirit of the discourse:

"What course shall we pursue in the defence of our native rights and privileges, when these dogs of Hell, *Popish* superstition and *French* tyranny dare to erect their heads and triumph within our borders.

"Indignation swells our breasts, Love of Freedom, inflames us, while we behold the *Slaves* of France and the Inquisitors of Rome approaching to crush us."

After going on in this strain for some time the thought that some of these "dogs of hell" were living in Philadelphia, apparently harmless, seems to have required this Christian minister to seek to explain this to his people. So here is the way he did it.

"If you see the Men of this persuasion quiet and peaceful in the midst of your dwellings, one of their own writers, a Cardinal, a person of great Note and Authority among them, plainly tells the reason; 'We are not obliged,' says Bellarmin, 'to destroy heretics, when we are not armed with power, sufficient to accomplish it.'"

Then he went on:

"Do I behold our fair streets trod by the lordly feet of French Conquerers; our well built mansions deprived of their just Owners, become the property of the servile courtiers of an arbitrary monarch."

Then addressing those he termed "the fair and tender portion of my audience" he cried out in agonizing terror. "Who is yonder Virgin shrieking in the arms of a lustful Ravisher? Who is yonder matron weeping over the slaughtered husband, grieving for her Sons, hurried into slavery and banishment and utttering fruitless complaints to the ears of insulting enemies—Defend me Heaven! Frenzy burns up my very soul at the thought! Hide us ye Rocks!—Cover us ye mountains! Let not our eyes behold the ghastly scene of Desolation, Mourning and Woe."

In this distress the Lord alone could be his helper, so he cried out:

"Arise now O Lord, and let thine enemies be scattered and by good providence that neither the Gates of Hell, the Gates of Rome, nor the Gates of France, shall ever prevail against us."

But on July 9th Braddock's defeat took place and the next month the defeated English forces, under Col. Dunbar, straggled into Philadelphia and encamped on the ground extending from Fourth to Fifth, from Pine to South Streets.

About 500 feet from St. Mary's Church and right in the midst of the "dogs of hell, Popish superstition and French tyranny" who seem not to have made any effort to "destroy" now that the French had routed the army of "the heretics." Without a doubt Catholic women were of the number of those who brought apple pies and rice puddings to the distressed and defeated soldiers worn out by defeat and their long march.

Twenty six years after that, French soldiers marched through the streets of our city on their way to Yorktown, to save our city from England's soldiers.

An army of Catholics with "power sufficient to destroy heretics" marched through our city and maiden and matron welcomed them while Minister Reading's sect were the avowed enemies of the country these French were here to defend.

Retributive justice had surely compensated for the Anti-Catholic utterances of Reading and others.

That represents the state of affairs in 1755. Here is an evidence of the same spirit the following year.

"The chief justice, came into Council and related all the facts proved at the trial of Charles Jegler. He then produced certain examination taken before him on information given against the Roman Catholicks of this city for disaffection and treasonable utterances viz. the examination of Barnabus McGee, Jos. Rivers, Thomas McCormack, Rowley Kane and John (or Jane) Dorsius, for whom a warrant of arrest was issued."

Dr. Hugh Mathews, was also arrested. He "had company at his house that was seditious as many papers and letters had been handed about in said company which there was great reason to suspect, contained some traitorous and treasonable matter."—1756, Nov. 24th. *Col. Rec.* Vol. VII, p. 344.

Nothing serious appears to have been done with the accused as far as we can discover. Nor have we been able to get the "facts proved at the trial of Charles Jegler."

Dr. Mathews was released, for in the *Pennsylvania Gazette*, of Feb. 3d, 1757, we find the following advertisement.

Philadelphia Feb 3, 1757.

Notice is hereby given that Dr. Hugh Mathews, intends to leave the Province in a short time, therefore desires those who have any demands against him, to come and receive their money and those indebted to him are likewise requested to pay.

A census of the Catholics of Pennsylvania had to be taken to find out how many enemies there might be. So, in 1756, Father Harding reported to the Secretary of the Province that the number of Roman Catholics, English and Irish, in Philadelphia was: males 77, females 62; total 139. In Chester County there were 25 males and 15 females; total 40.

The next year Father Harding reported: "in Philadelphia 72 men and 78 women being all Irish or English." So there was a decrease of 5 men and an increase of 12 women in Philadelphia. This year, Father Schneider who attended to the Germans of Philadelphia, Berks, Northampton and Chester Counties reported that in Philadelphia city and county "but up the country" there were 122 men and 131 women. So in Philadelphia in 1757 there were 403 Catholic men and women.

So finding there were 400 Catholics in and about Philadelphia, and about 2000 in the Province, a law was passed debarring them from being enrolled in the militia or of having arms. But King George II. rejected the law mainly because it permitted the election of officers. But in less than a score of years Pennsylvania made Militia laws against the wishes of the King of England, and made them specially to do hard work against him. But Pennsylvania did not then debar, by law, Catholics from entering her service even though George III. was thought about to arm the Catholic Canadians to come down and impose "Popery" on the Colonies.

## AN ARRANGEMENT MADE BY THE MOST REV. LEONARD NEALE ARCHBP. OF BALTIMORE, WITH THE SUPERIOR OF THE SOCIETY OF JESUS REGULATING THE MISSIONS OF THE SAID SOCIETY WITHIN HIS DIOCESE.

The Most Rev. John Carroll the late Archbp. of Baltimore intended to determine together with the superior of the Society of Jesus in North America what stations or missions were to be assigned to be permanently under the spiritual care of the Religious of the Society of Jesus according to their Institute. But by his continual occupations, and at last by his lamented death, he was prevented from doing it in authentic manner, his superior the Rev. Leonard Neale actually Archbishop of Baltimore agreed with the Rev. John Grassi, superior of the Religious of the Society of Jesus in this country, to come to a proper conclusion of this affair, being as convinced as his worthy professor was that such an arrangement is and will always be for the real good of his Diocese, as it tends to diminish in an advantageous manner the burden of Episcopal duties and will enable the Religious of the Society of Jesus to exercise their functions both in perfect understanding with episcopal authority, and in exact compliance with the obedience they owe to their Superiors as it is prescribed by their laudable Institute.

The consequence of these considerations by mutual agreement between the Most Rev. Leonard Neale, Archbishop of Baltimore and the Rev. Father John Grassi, superior of the Society of Jesus in North America, the Missions and Congregations of St. Inigoes, Newtown, St. Thomas, with their dependencies, White Marsh, Harford, Bohemia and St. Joseph, in the eastern shore. also Fredericktown with their dependencies are now restored as formerly were, and put again permanently under the Spiritual care of the Religious of the Society of Jesus. Likewise the Missions and Congregations of Georgetown and Alexandria, District of Columbia, St. Patrick's Church in Washington city, with Queen's Chapel and Rockcreek congregations are assigned and given to be permanently under the Spiritual care of the Religious of the Society of Jesus according to their Institute.

In case that it should not be in the power of the Superior of the Society of Jesus in this country to send any of his Religious, and he could procure other priests duly qualified, it will be lawful for him to send them on said missions with the approbation of the Most Rev. Archbishop. Should it happen that no priest could be found to supply the said Missions, the Superior of the Society of Jesus will give notice to the Most Rev. Archbishop and adopt with his concurrence the most proper measures to provide for the exigency of the Missions.

In confirmation of this mutual agreement which is intended to have the force of an instrument regulating in future, this writing is Signed by both parties. Georgetown, D. C., April the third A. D. 1816.

LEONARD, Archbp. of Baltimore.

JOHN GRASSI, Superior of the Religious of Society of Jesus in North America.

J. W. BESCHTER, Secretary. [Woodstock Letters.]

[From the Catholic Archives of America. Notre Dame, Ind.]

## ARCHBISHOP CARROLL'S PROPOSES TO HIS SUFFRAGANS THE CONSIDERATION OF A SUCCESSOR TO BISHOP EGAN OF PHILADELPHIA, 1814.

RIGHT REV. SIR,

The lamented death of our venerable Brother in God the Revd. Dr. Michael Egan, Bishop of Philada., on the 22d of July, has without doubt caused you to reflect with pain that an answer has not been received to our joint letter to his Holiness written in consequence of our deliberations in Nov. 1810, concerning the several points for the future government of our American churches and especially for filling up the vacancies which would certainly ensue in the Episcopal Sees. That of New York has been long vacant and the same has lately happened to Philada. You may remember and see by refering to our proceedings, Chapter 4th, that we respectfully solicited the permission of the Holy See, provided it would permit the nomination to vacant Bishoprics to be made in the United States, to allow the nomination to proceed solely from the Archbishops of this Ecclesiastical Province.

No answer having been received, nothing can be done *authoritively* in this matter, yet the condition and distractions of the Church in Philada., require immediate attention; with respect to New York it has transpired that his Holiness whilst prisoner at Savona soon after the death of Dr. Concanen, had it in his consideration to appoint a successor, but it being uncertain whether the appointment was made, no step should be taken in the concern till we hear from Rome.

The case is different at Philada., for the reason alleged above and though no *nomination* can proceed from any person or persons in the United States, yet I deem it advisable to consult you on the propriety of recommending one or more subjects to the Holy See, one of whom may be approved and appointed to succeed Dr. Egan—If such be your opinion and that of the other Bishops I propose moreover to you to inform me whether in your opinion likewise we may not proceed immediately on the business transact it by letter on account of our immense distance; the mode which appears to me the best suited to the present exigency is for the Bishop of Boston the Administrators of the Diocesses of New York and Philada., the Bishop of Kentucky, the Coadjutor Bishop of Gortyna and myself to join in choosing one, two or three persons best esteemed by us and send on their respective names, Character &c., to Rome with our respective recommendations Before however our choice be completed I must request your approbation for me to consult the most discreet and experienced of the Clergy of Pennsylvania, as to their opinion concerning those persons who will appear to us most worthy and fit to govern the diocese with advantage and restore its peace.

I am most respectfully R. Rd. Sir.

Your most obedt, Sevt. and Br. in Xt.

Balto. Aug. 23d, 1814.

## To Bishop Cheverus.

Oh! Strike not now the sounds of joy,
Nor strive to rouse the soul,
Let mournful strains, your tones employ,
Let notes of Sorrow roll—
Our hearts may freely sigh their plaints,
Our tears may freely flow,
And solemn murmurs burst restraints
Since Cheverus must go.

His was the hand to pour the balm,
For wounded conscience's grief,
His was the voice had power to charm,
And give to woe relief.
*Faith* in his placid visage shone,
*Hope* lit his kindling eye
And o'er his Brothers' fault was thrown
His veil of *Charity*.

His heart expanded wide with love,
For erring Sons of Men
And kindly Pity ever mov'd.
His breast to deeds humane.
Benevolence upon his brow,
Beam'd with celestial rays.
His hand was open to bestow,
And suffering want allay.

Flagitious guilt with front severe,
With terrors he alarmed,
And bade the hardened sinner fear
A God with vengeance armed,
But to the broken heart be held,
The Cross of Christ on high,
And pointed to his Lord, who bled,
That sinners might not die.

With worth like his when call'd to part,
We feel our bosom burn,
And never can we from the heart
Our fond affection turn.
He goes, he's bid a long farewell
To his bereaved flock,
But in Montauban's distant vale
He'll never be forgot.

Siill may his bright example send,
Our lives and hearts t' improve,
Still may we hold him as our friend,
And still deserve his love,
And when from Earth his spirit free,
Has fled to realms on high,
Remembrance of his goodness here
With us "Shall never die."

Composed by H. B. C. Greene, M. D., in 1823. (Not yet a Catholic) upon the return of Cardinal Cheverus to France.

## To Bishop Cheverus.

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QUARTERLY, ONE DOLLAR A YEAR.

# St. Patrick's Day Celebrations During American Revolution.

*Written For The Catholic Citizen by Martin I. J. Griffin.*

The first St. Patrick's Day after the colonies had taken up arms in defense of liberty is memorable by reason of the co-operative action on that day of the American and British forces in and about Boston.

General Washington commanded the land forces and Admiral Howe, the naval participants in the united demonstration on that day. At nine o'clock in the morning a parade of the British army under General Gage took place. The line of parade was from their barracks and outposts to the ships under Admiral Howe in Boston Bay.

As the procession went on, General Washington, the grand marshal of the American division, in the demonstration, proceeded from the hills around Boston or crossed Charleston Neck and entered the city, under command of General Putnam, as chief marshal of the parade, after he had received information "that all the British troops had left Boston." General Ward with "500 troops from Roxbury," joined in the parade under the chief marship of General Learned, "who unbarred and opened the gates entered the town" of Boston "from that quarter" and united with the paraders under General Putnam and so took possession of the city.

Historian Gordon relates that the marching-away Britishers "left sentries standing in effigy with their muskets shouldered and bearing the usual appearance of being on duty," but the good minister-historian wasn't quick-witted at knowing that these effigies were simply "stuffed Paddies" posted in ridicule of the queer commemoration method they were obliged to "celebrate the day."

There hasn't been a united demonstration of British and Americans on St. Patrick's day in this country since. Doubtless ere many years St. George's day may be simultaneously celebrated by all of us "Anglo-Saxon" blood alliancers.

The year following—1777—I find no record of a marked celebration of the day, though doubtless the Irish in the American and British army did celebrate it in some manner, if only "by fighting," as we know was the case at Chester, Pa., where the Fifth Pennsylvania regiment under Col. Francis Johnston was stationed. There was a disturbance among the soldiery, and several were put in the guard house Three deserted—one was Irish, one was English and one was Scotch—wasn't that odd? They were advertised for under a reward. The Scotchman, Willliam Douglass, is described, "his face is a good deal bruised by fighting on St. Patrick's day." So I guess he had been guilty of some tom foolery with the Irish in his command, and so we Irish blooded of today can take a bit of comfort that it was not the Irishman that had to be so described so that every passer by would know him.

When St. Patrick's day, 1778, came, the British had possession of Philadelphia, They had organized the "Roman Catholic Battalion," mainly of deserters from Washington's army of Valley Forge. Father Farmer had been offered the chaplaincy of the force commanded by Lieut-Col. Alfred Clifton, a Philadelphia Catholic. The "Volunteers of Ireland" and the Queen's Rangers were also regiments composed mainly of deserters from the Americans They, too, were stationed in Philadelphia this St. Patrick's day. Out of these three regiments and of other Irish soldiers among the British regiments doubtless was made up the procession in the afternoon, as Elizabeth Drinker records: "A crowd of Irish soldiers went by this afternoon, with one on horseback representing St. Patrick," and at night "drunken fellows passing and repassing."

But that night Gen. Howe gave the Queen's rangers and the Volunteers of Ireland some work to do. He sent them down the Delaware river about six miles above Salem, N. J. All around that region they raided the stables of the farmers, gathering in their horses, and the next day united with force under Col. Mawhood which had gone to Salem. The whole country was ravaged for forage and other supplies.

Another force of 500 was, on St. Patrick's day, sent westwardly from Philadelphia, seemingly just to harass the people and to capture any who had ever "gone out with militia" to assist Washington's Continentals. These they brought to jail in Philadelphia, after compelling them almost naked, and generally barefooted, to march "in a very cold night" very many miles. That's how the British "celebrated the day."

Perhaps this was the night Mark Wilcox, a Catholic, of Concord, Chester Co., the paper-maker for Congress and the Colonies, was captured and taken to Philadelphia. Quaker friends interceded with Gen. Howe and he was released. He had been active in preventing supplies going to the British after the Battle of Brandywine.

Washington's illy-clad and scantily-fed army were at Valley Forge—holy ground I have thought it as I have gone over it. St. Patrick's day was not forgotten—even by the dislikers of the Irish, whether they were Germans or New Englanders, for the accounts ascribe to both the display of a "stuffed Paddy," even where ragged clothing was scant in store. Anyhow, there "was great indignation among the Irish in the camp," as we may very readily believe. They raised a row. Of course, Washington came to them and "kindly and feelingly argued with them"—what do you think of that? and promised to punish their offenders if shown to him.

Washington ended by saying: "I, too, am a lover of St. Patrick's day, and must settle the affair by making the whole army keep the day." There was no way to do that so satisfactory as to order an extra issue of "grog" to the whole army, "and thus all made merry and were good friends." Another evidence, wasn't it, of the tact and wisdom of Washington?

That account is given by Col. McLane, grandfather of the minister to Paris under Cleveland. You will find it fully related in "Collections of Historical Society," Pa. Vol. I., pp. 141.

General Moylan was at Valley Forge under McLane. Perhaps it was this celebration of St. Patrick's day that qualified Washington for adoption into the Friendly Sons of St. Patrick, of which Gen. Moylan was President.

After Washington had soothed the Irish, he issued an order for the addition of 100 men to his guard, so that Steuben should "instruct them in the manœuvers necessary to be introduced into the army, and serve as a model for the execution of them." "They must be native-born," was his order.

Washington trusted at all times "native-born" Americans in preference to foreign-born—though he didn't want it known. If he were wise in many other things, perhaps he had justifying reasons for this. Why he seems to have adopted it—after August, 1776—has a good reason, but that is another story not now needed to be told.

When St. Patrick's day, 1779 came the Volunteers of Ireland, the remnants of the 186 recruits to the Roman Catholic regiment, and the Queen's rangers were in New York. They had been forced out of Philadelphia, and had to fight that awful battle at Monmouth where Washington

swore—actually cursed, may be with a big D—when John Mullowney, a drummer boy and a Catholic, told him the Americans were retreating. Col. John Fitzgerald, a Catholic of Virginia, aide to Washington, saved Washington's life at this time. A worse traitor—we now know—than Benedict Arnold, was Gen. Charles Lee, second in command to Washington. Cursed be his memory—Arnold was nobler than he.

Well, these beaten Irish Britishers had a procession in New York, headed by Lord Rawdon. They called on Gen. Knyphausen, the Hessian, who had commanded them at Monmouth, and on Gen. Jones. Then they went to the Bowery, and the 500 had dinner, "the soldiery appearance, their order of march, hand in hand, being all natives of Ireland, had a striking effect," for they were "gallant and loyals, who had crowded with ardor to stand forth in the cause of king of country and of real honest general liberty," as Rivington's Gazette said—but Rivington, though publishing outrageous defamations of "the rebels," was it is now believed all the time a spy on the British in the pay of Washington.

It is related by S. M. Sener, of Lancaster, Pa., a Catholic and the local historian of that locality, that in this year, 1779, on St. Patrick's day, a number of "bigots congregated" in St. Mary's church yard, drinking and singing, that a number of Irishmen and Frenchmen—soldiers—"decided to teach the descrators a lesson," and so fired on them, wounding a number; that Baron Steuben next day ordered those engaged in the affair to "step to the front," when forty-nine did so, that the cause being ascertained, they were discharged from arrest.

St. Patrick's day, 1780, Washington's army was at Morristown, N. J. He ordered the adjutant "not to detach for duty any Sons of St. Patrick," that meaning, perhaps, members of the Friendly Sons of St. Patrick of Philadelphia, so as to permit them to meet in convivial intercourse on that day.

The camp parole was "Saint;" the countersigns, "Patrick" and "Shelah." The day was ushered in with music and hoisting of colors, exhibiting the thirteen stripes, the favorite harp and an inscription, "The Independence of Ireland." Washington issued a general order "congratulating the army on the very interesting proceedings of the parliament of Ireland." He directed "that all fatigue and working parties cease," as the day was "held in particular regard by the people of that nation," and he hoped "the celebration of the day would be attended with the least rioting or disorder."

But this year—1780—the Volunteers of Ireland had their celebration at Jamaica, Long Island. Barney Thompson, the fifer of the regiment, sang a song made to order for the occasion:

"So Yankee keep off or you'll soon learn your error.
For Paddy shall prostrate lay every foe."

Later in the year they, with the other loyalists regiments, were sent to the South. At the battle of Camden, S. C., they were in the right wing, but didn't "prostrate lay every foe," but got a good trouncing themselves.

St. Patrick's day, 1781, was at West Point, N. Y., celebrated by "a great parade with the Irish," records Col. Angell of the Second Rhode Island regiment. The paraders had "good weather," it is a consolation to know.

That year ended the fighting on land, as Yorktown came in October.

You see that the first real victory of the Americans came on St. Patrick's day, 1776.

Do you know it is possible that the last battle of the Revolution may have been on St. Patrick's day, 1783? Somewhere near that day—exact day I have not in any original documents discoverable in archives at Washington been able to set—Commodore Barry, who had, on March 7, sailed from Havana with over $100,000 in specie for Congress, encountered the British man-of-war "Sybille," and gave her battle, but with his treasures he was more anxious to get off than to capture or destroy his antagonist. He had another tussle with another Britisher ere he got to Newport, R. I., on March 20. Four days afterwards news of peace arrived at Philadelphia.

I might add that the first distinctively Catholic and church commemorative celebration of the day I have found record of is the notice by Abbe La Poterie of the Church of the Holy Cross of Boston, in 1789. It reads: "On the 17th of March, next, there will be sung at 11 o'clock A. M., a high mass in musick to honor St. Patrick, apostle of Ireland. All persons, particularly the Catholics, are desired to attend and join to our prayers for the propagation of the faith."

Who knows of an earlier church celebration of the day than that? That was in a little church, late of the French Huguenots. In 1800 a new church of the Holy Cross was begun on St. Patrick's day. "in the evening, when a number of Catholics began to excavate the grounds preparatory to the erection of a church" in Boston, where once the Cross had been cut out of the English flag because it was "too Popish."

# "The Irish Riot" at St. Mary's Church, Philadelphia, 1799.

The Congress of 1798-9 passed the Alien and Sedition Acts, the latter on June 22d, 1798, the former on July 14, 1798. The Alien Act was to the effect that "all aliens whom the President shall judge dangerous to the peace and safety of the United States, or whom he shall have reasonable grounds to suspect are concerned in any treason or secret machinations against the government, he shall order to depart out of the United States."

The Sedition Act was in harmony with the spirit of the Alien Act subsequently passed.

There were in Philadelphia, Irish political refugees and their adherents, who were called, somewhat derisively, "The United Irishmen" after the body in Ireland.

Our government was engaged in a controversy with France, then ruled by the Revolutionists. Anti-French sentiment ran high. English influence strongly prevailed. English agents were here promoting it. The UNITED IRISHMEN and other Irish-Americans were resisters of this influence, and combatted it strongly, vigorously and, in the end, effectively.

These Acts were considered inimical to the character and interests of those of foreign birth who were residents of this country and of those who were naturalized citizens. On Friday evening, Feb. 8th, 1799, a meeting of those interested in the repeal of the laws met. Germans met at Jesse Gilbert's, on Race St. The Irish elsewhere. Both resolved that petitions should be presented to Congress on the Monday following, when the repeal of these Bills was "the order of the day."

As the time was short, it was thought proper and necessary to endeavor to have the petitions signed at the Presbyterian and Catholic churches on Sunday, as the worshippers at those churches were those largely affected by the Acts. Of St. Mary's congregation it was stated "that three-fourths of the people came under the penalties of the Alien Acts." The committee to obtain the signatures were Dr. James Reynolds, Robert Moore, William Duane and Samuel Cummings. Reynolds was a naturalized citizen; Moore, a gentleman of wealth, not a citizen; Duane, a native born; Cummings, a young Irishman, employed by Duane as a compositor on *The Aurora*. At the Presbyterian Church no difficulty occurred.

Some of the committee proceeded to St. Mary's Church before ten o'clock. Mr. Cummings posted the following notice on the wall at the side of the doors:

> "Natives of Ireland who worship at this church are requested to remain in the yard after divine service until they have affixed their signatures to a memorial for the repeal of the ALIEN BILL."

John Brown [probably the Midshipman of Commodore John Barry and his friend] told John O'Hara, a Trustee, about the notices. He tore them down. Others were put up. James Gallagher, Jr., on coming in by the

south side, saw them, and tore them down. Cummings called him an "impertinent scoundrel." Gallagher replied "that no Jacobin paper had a right to a place on the walls of that church." He told Father Leonard Neale, who told him to go to the pews of some of the influential members and tell them of the state of affairs and ask them to prevent it.

Just before Mass was over, three of the committee appeared, and placed the memorial on "the tombstone of the late Rev. James Burns."

When the congregation came out a contest took place between Gallagher and Dr. Reynolds. Reynolds drew a pistol and pointed it at Gallagher. It was wrestled from him by Lewis Ryan.

The four were arrested and tried on February 21st. Rev. Mathew Carr testified that it was customary in Ireland to hold public meetings and get people to sign papers after church services.

Rev. Leonard Neale testified that such posted notices were contrary to his orders, and that he "deemed the affixing those notices to the church as an insult to him and the Board of Trustees," because, "according to the usuage of the church no notice or advertisement should be put up without my (his) positive consent.'

He did not see the contention in the churchyard. After delivering his sermon, "I took my cloak and went round the church on the outside; my object was to see if there were more papers affixed on the church." There were no papers; no committee. They came back before Mass was over and put the second notices, which created the disturbance.

The jury returned a verdict of "Not Guilty" as to those charged with Riot. Reynolds was convicted of assault and battery upon Gallagher. The defendants were represented to be "United Irishmen" and this acquittal seems to have increased the impetuous temperament of the natives of Ireland who were in the City. [Westcott *Dispatch History*.]

The evidence shows the committee did not persist in attempting to get signatures to the petitions when told it was objectionable to the people to have it done at such a time and place. Mr. Moore was not concerned in the affray. He was "a gentleman in Ireland," and "behaved like a gentleman," it was said, and went off. When Gallagher attempted to force Dr. Reynolds out, the doctor drew his pistol, which he carried because of a threat to assassinate him, as the Hon. Mathew Clay testified. "As Reynolds wheeled the pistol fell or was knocked from his hand." Lewis Ryan threw Reynolds and seized the pistol. While several witnesses testified that it was Dr. Reynolds who brought the notices to the church and was concerned in the pistol affray, yet Wm. Duane, in his pamphlet report of the case, declares that such was a mistake, for, "in truth, he (Dr. Reynolds) had not been at the place during the whole day." At any rate, he was arrested at Dr. Shippen's, on Prune street (or Shippen street, as it had been previously called—now Locust is its name), where he lodged. Was tried and convicted. The whole difficulty was owing to the height at which party spirit then ran.

For full details see "A Report of the Extraordinary Transactions which took place at Philadelphia in February, 1799, in Consequence of A Memorial from Certain Natives of Ireland to Congress Praying a Repeal of the Alien Bill." By Wm. Duane. Philadelphia: 1799.—Mercantile Library, P. p. 6692. See also Wharton's "State Trials" Also "The History John Adams' Administration" pp 194-5. No. Fo. 9832, Mercantile Library, Philadelphia.

Duane's paper, *The Aurora*, did not speak of the affair until Tuesday, Feb. 12th, and then only in consequence of misrepresentations it declared. It stated that, "as the great body of the Irish in Philadelphia were persons who obtain their bread by manual industry, and are widely dispersed, it was suggested that it would be the best way to advertise the Irish of the different Christian denominations of the Petition and request their attendance for a few minutes after divine service to sign the petition." On the next day *The Aurora* published a copy of the Petition. It is a masterly document, and occupied nearly four columns. *The Aurora* said: "If the Irish are refused a resting-place in America by the Tories and conspirators, they can form a new empire on its frontiers. The Spanish territories will receive them with pleasure."

It also said: "It is a circumstance truly curious, that two gentlemen who, were among the first, and most active in promoting the emancipation of the Catholics from a barbarious penal code, should be openly insulted and abused by *Irish Catholics*, and sons of Irish Catholics, in Philadelphia, where universal toleration is established by law."

*The Aurora* also said: "The assailants having committed the assault, next fly for constables, and the insulted persons are brought before the Mayor. Some *friends* of *good* order make a riot, a large concourse of people assemble, and for five hours they fill the street from the house of the Mayor to that of the Chief Justice."

The "tomb of Rev. James Burns" is mentioned in the accounts of the affray. It is the only reference to such a priest I yet know of. There has not been any such tomb there within almost fifty years to my knowledge. I have not met any record or mention of Rev, James Burns in the registries, and the oldest people about St. Mary's never heard of such a priest.

This reference suggests that the "tomb" of this priest may have been back of the church, where now is the circular addition erected in 1839, to allow the erection of an organ loft. It must have been a table tomb—a flat stone supported by pillars or side stones like others yet there but neither tomb, or stone, or trace of the grave now remains nor for the half century I have been about there.

The "Riot" is an evidence of the division of Catholics on political questions even on such a question as the Alien and Sedition Acts.

The opponents of the "United Irishmen" were Federalists and so upholders of President Adams' and his policy.

# Memoir on the Louisiana Missions, by Father Philibert Francis Watrin. S. J.

WITH MEMORANDUM ADDED IN THE PROPAGANDA.

His Eminence the Cardinal of the Propaganda desires to be informed of the state of the Mission of Louisiana. I feel very much honored to gratify his desire. I accept the commission with pleasure and look at it as a means to attract to that afflicted mission the kindness and the protection of his Eminence.

Having spent thirty years in that mission, as well with the savages as with the French, I may say that I know it perfectly well.

His Eminence the Cardinal asks:

How many principal missions there are? Answer: Two; the one of the Capuchin Fathers, and the one of the Jesuits. One may add that one of the Gentlemen of the Foreign Missions which is at the extremity of the Illinois entirely North of Louisiana. The one of the Capuchin Fathers is the principal one. The most important posts of the colony are dependent upon it, viz: at the entrance of the River of St. Louis which has given the name to the Louisiana, called otherwise Mississippi, is La Balise. At my arrival in that country 31 years ago, I saw still there a garrison with a company of soldiers, and a Church. For a long time, there have been no more missionaries and almost even any inhabitants.

At about 25 leagues further are two forts one opposite the other, to defend the entrance of the country. A chapel had been built there and a Capuchin Father was chaplain of it: soon after that post was abandoned Five leagues farther was New Orleans, the capital of the colony; a town that counted in 1764 about 4,000 inhabitants in counting the troops and the slaves. There are two Capuchin Fathers there; they were kept pretty busy, because since the exile of the Jesuits, they alone were in charge of two hospitals, a convent of Ursuline Sisters, with the orphans supported by the King, of the boarders, and of the whole city.

A few leagues above New Orleans, was formerly a cure established for the instruction of some inhabitants living there. The district was called the Chapitoulas. The post is still considerable but there are no longer any missionaries. Besides it is that the two last wars of 1743 and of 1756 have rendered very difficult the transportation of all those who wanted to go to that colony.

Seven or eight leagues above the town begins the coast called "the Germans," it is at least 7 or 8 leagues long. There is a fine church intrusted to Father Barnabé who takes great care of it.

At 40 leagues from New Orleans begins a new establishment called "La Pointe Coupée;" it is 11 leagues in length; they have built there a very large and a very neat church. Rev. Father Iréné is alone in charge of this large parish. When the Jesuits were recalled by a degree they passed by this post. Father Iréné welcomed them and treated them as if they had been his brothers.

The Mission of the Red River is called the Natchitoches. It is intrusted to the Capuchin Fathers. It is about 100 leagues long and is situated at about 5 leagues from that of the Spaniards, which one meets on his way to Mexico, and which they have called the Adaies. The place occupied by the French is pretty well inhabited, about as would be a small borough in France. There is a Capuchin Father.

There is still another Mission belonging to the Capucines, it is near the fort of La Mobile at about 60 leagues from New Orleans. That post is the second of the colony; it was given up to the English by a treatise of peace. The Rev. Ferdinand, a Capucine, curate of the place, was ready it is said, to leave it, a little after the English had taken possession of it.

The Capuchin Fathers were never in charge of any savage nation, except of a small village of Apalaches, that had been cared formerly by the Spanish missionaries. They were near La Mobile but have since retired towards the Natchitoches.

The second principal mission was that of the Jesuits. It may be divided into two parts: the one that includes the places nearest to New Orleans, the other one that includes the different posts of the country of the Illinois at 460 leagues from New Orleans in going up the Mississippi.

The Jesuits had a mission intrusted to their care at New Orleans itself. About 150 colored slaves belonged to them were a number sufficiently large to occupy the attention at least one of them. The Superior General in charge of eleven missionaries was obliged to live in that city. From the beginning of the establishment the bishop of Quebec had committed to their care the convent of the Ursuline. Another Jesuit was appointed by the King as chaplain of the hospital of the King with which the convent was connected. This same chaplain was in charge of instructing the girls who were brought up in the convent.

At 40 or 50 leagues from La Mobile was the savage nation of the Tehactas composed of 1200 to 1500 warriors. The mission was intrusted to the care of the Jesuits. They were not very successful in their enterprise but they rendered a great service to the colony by remaining there among the savages. They maintained them in their alliance with the French in giving them to understand the advantages that may derive for them from that alliance. If the English had settled there it would have been easy for them to arouse the Tehactas against us, and in one day they might have killed all the inhabitants of New Orleans, for that town was without any defence. On coming down the River for about 100 leagues one may find the village of the Alibamous. There was in that country a Jesuit intrusted with the

instruction of the savages and the French. They were all together quite a number; they were almost all married soldiers, and made a pretty good parish, especially since Father Le Roy, now living In Mexico, had succeeded to engage the French to stop selling strong liquors to the Savages. The abuse of strong liquors among the Savages always annihilated the missionaries' work. But the French traders soon afterwards began again to sell strong liquors. The Savages of these countries are very much given up to idolatry, which prevents the christianisme to be established among them. I shall explain elsewhere what the obstacles are that oppose the establishment of faith among these savages. I leave now the places near the mouth of the Mississippi in the Gulf of Mexico, and in going up the River I reach the Post of the Arkansas. It is 150 leagues from New Orleans. The journey lasts six weeks. It can be reached by a row boat only. Formerly there were three villages of the said nation at that post. Now there is but one left. Besides there is a French village, a fort and a garrison. The missionaries did not succeed at all with the Arcantas on account of their great superstition. They succeeded but a little with the French population The last Jesuit in charge of that mission was obliged to leave it, for at that time a dining-room was used as a chapel; the poultry entered sometimes and ascended the altar. In one word the place was no more decent. For a long time the officers in command of that post thought but of lucrative trade, and not at all of their duty to maintain order.

The country of the Illinois is 150 leagues farther. One finds there seven French villages; three of them are intrusted to the care of the Jesuits and four to the Gentlemen of the foreign Missions. There was a Jesuit in each one of three villages. There are besides five villages of Illinois Savages under the different names of Cascakias, Metchigamias, Kaskias and Peorarias; all these villages are scattered over a space of about 25 leagues. As early as the year 1680, religion had been established among the Illinois. The Peorarias alone have not given it up yet. It was more difficult to win over the Kaskias but they too gave it up as well as the Metchigamias. The Cascakias remained for the greatest part in the Christian religion in spite of the principles of seduction that have perverted the other villages. That perseverance may be considered as being the effect of the zeal and courage of a Jesuit who has devoted himself to the salvation of his neophytes and who died three years ago. The attachment to juggle viz: to the bad Spirit, is one of the causes that prevented the savages from listening to the missionaries. They honored the bad Spirit in two ways: 1: in singing the whole night till dawn, as if they attributed to the devil the return of the light: 2: in invoking the bad Spirit under the figures of the skins of bears, otters, ravens etc. to cure the sick people. There are besides two more causes of incredulity among them viz: the instabili y of marriage, it is with some difficulty that they remain with the same wife, and the idleness that prevents them from assisting regularly at the religious exercises.

But the greatest obstacle of all is a violent passion for strong liquors. The French are not allowed to trade with them with brandies. The laws of the State as well as the laws of the Church prohibit that trade, but the very men who should stick most to such laws are the first to disobey them.

Near the seventh French village situated in the country of the Illinois is a village of Miamis. In spite of the missionaries efforts a very few people of that place have joined our Religion. They very easily believe our mysteries because they are not able to notice the appearance of opposition that exists between them and reason. They understand what we mean by the words "Great Spirit" and "Master of Life" but they don't understand the necessity to render worship to that Sovereign Being.

A research made 60 years ago in the State of the Illinois seems to show that there were at that time 10,000 inhabitants. But I do not believe that they are over 700 to 800 now a days. Nevertheless in that number must be included the nations living beyond the Illinois on the Missouri another great river that flows into the Mississipi. There may be seen the Missouris, the Cansis, the Acaoonis, the Octatas, the Osages and the Panimaha. Those people had no missionaries. Some Canadian travellers who frequent them for fur trade spoke to them about the necessity of baptism and induced them to baptise the children when they are very ill. In supposing that there are 4,000 inhabitants in New Orleans, I should be much surprised if any one better informed than myself about Louisiana did say that there are over 10,000 people in the whole country about 500 leagues in length.

In 1763, time of our banishment there were nine Jesuits at Louisiana, instead of 12 which number was necessary for the foundation of the mission. There were besides 9 or 10 Capuchin Fathers. Father Meurin, S. J., alone remained in Louisiana.

I hope that his Eminence the Cardinal will be satisfied with this memoir. I hope that his Eminence will be kind enough to excuse the defect of preparation.

Signed. P. F. WATRIN, S. J.
Missionary of Louisiana.

In *The Magazine of Western History* of February, 1885, there is another translation of this MEMOIR.

The original document was found among the Archives of the Propaganda, by Rev. H. Van der Sanden, Chancellor of the Archdiocese of St. Louis.

Concerning the document the *Magazine* says:

"Besides giving a resumé of the later Jesuit missions in Louisiana, the document furnishes a succinct and precise account of "The Jesuit and

Capuchin War," as it was called, which occasioned no little scandal in its day, at New Orleans. The facts connected with the disputes between the two religious bodies, as narrated by Father Watrin, leave an impression quite the opposite of that produced by Gayarré's account of the same (ii, p. 70). The cause, it appears from this document, was appealed to Rome, and still undecided at the time of the suppression of the Jesuits in Louisiana. I think the memoir was prepared in Rome in 1764 or 1765. Father Watrin, its author, spent many years in missionary labor in the Illinois. Vivier (*Let. Ed. et Cur. vii, p.* 85, *ed.* 1781) speaks of him under the name of *Vattrin*, in 1750, as being in charge of a cure of French and negroes in that district.—C."

The following "Note by the officials of the Propaganda" is the translation from the Italian there given, made by Rev. F. J. Vallazza, S. J., of St. Louis University, St. Louis, Mo.

NOTICE ON FATHER HILAIRE, CAPUCHIN.

Father Hilaire is a man of great vivacity, incapable to retreat once he is resolved to do something. The Capuchin Frs. from the beginning of their establishment at Louisiana about the year 1720, as parish priest of the city and the vicinity which to owed to the Company of the Indies, then in possession of Louisiana, were in the meantime appointed by the bishop o Quebec, Vicar General of the lower part of the colony; that power was left to them till 1750. Then Rt. Rev. de Pontbriant bishop of Quebec, dissatisfied with the conduct of some of the Capuchin Fathers deprived them of the power of Grand Vicar and appointed to that place the Superior of the Jesuits who made vain efforts not to be intrusted with that charge. However the Capuchin Frs. accused the Jesuits of having solicited that favor. They even pretended that the bishop of Quebec had no right to deprive them of an employ that was intrusted to them from the beginning of the establishment. The affair was laid before the counsel of New Orleans which gave a decision in favor of the Jesuits, several Capuchin Frs continued to defend their pretended right. The bishop ordered the Superior of the Jesuits to interdict them if they did not recognize his power of Vicar-General. Among the refractaries Father Hilaire was one of the foremost. He posted in public a writing against the council that had condemned his brothers. He was then obliged to go back to France; but last year the Jesuits having left Louisiana he profited by the occasion to come back again. He obtained from Father Brestrof, Provincial of Champain, his friend, the permission to return to Louisiana as Superior.

## *LEGAL OPINIONS CONCERNING THE VALIDITY OF THE CONVEYANCE OF LANDS OF THOMAS BROOK OF MARYLAND, 1623, NOW PART OF LAND OF THE CATHOLIC UNIVERSITY AT BROOKLAND, D. C.*

Thomas Brook by his last Will and Testament in writing duly executed devised a certain tract of land to his wife for her life and by the same will devised part of the same land after his said wife's death to his eldest son Thomas Brook and to his heirs and the remaining part thereof after his said wife's death be divised to his second son Robert Brook and his heirs.

The said Robert died before his said mother having in his lifetime conveyed away his right to the said part devised to him by the said will, being at the of making such conveyance a priest of the Church of Rome but never was convicted of recusancy or any other crime. The person that purchased Robert's remainder in fee died in the lifetime of the testator's widow having first duly made his will in writing and devised the said remainder in fee to another.

Qu: Whether the conveyance made by Robert and the devise made by his Grantee be good, so as to take effect in position immediately after the death of the widow who is still living?

I think the devise and conveyance are good and that the son will have good title to the part to him devised after the death of the widow.

J. DARNALL.

9th December, 1723.

I look upon this case to be relating to laws in the Plantation where our act against Popery of 11 and 12: 10: 3: does not extend, and upon that consideration I am of opinion that the conveyance made by Robert will convey remainer devised to him by his father expected on his mother's death to his Grantee. And the the devise by the Grantee will be good and take effect in possession upon the death of the widow of Thomas Brook who is tenant for life. But if the case was concerning lands lying in England, the devise by Thomas Brook to Robert being a Roman Catholic would have been void and consequently the grant of Robert and the devise by his grantee would have been void.

ROB. RAYMOND

Jan. 29, 1723

[*MS.* Riggs Library. Georgetown College.]

## *JAMES MADISON, SECRETARY, OF STATE TO RIGHT REV JOHN CARROLL BISHOP OF BALTIMORE RELATIVE TO THE CHURCH IN NEW ORLEANS.*

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DEPARTMENT OF STATE.
NOVEMBER 20, 1806.

RIGHT REV. SIR,

I have had the honor to receive and to lay before the President your letter of the 17th inst,, inclosing a duplicate of the commission which places under your care the Roman Catholic Church at New Orleans, and requesting the sentiments of the Executive on certain discretionary points affecting the selection of the functionaries to be named by you.

The delicacy towards the public authority and the laudable object which led to the inquiries you are pleased to make are appreciated by the President in the manner which they so justly merit. But as the case is entirely Ecclesiastical it is deemed most congenial with the scrupulous policy of the Constitution in guarding against a Political interference with religious affairs, to decline the explanation which you have thought might enable you to accommodate the better, the execution of your trust to the public advantage. I have the pleasure Sir, to add, that if that consideration had less influence the President would find a motive to the same determination in his perfect confidence in the purity of your views, and in the patriotism which will guide you in the selection of ecclesiastical individuals to such as combine with their professional merits, a due attachment to the independence, the Constitution and the prosperity of the United States.

I inclose the document which you requested might be returned, and pray you to accept assurances of the perfect respect and esteem with which, I remain,

YOUR MOST OBEDIENT SERVANT,
JAMES MADISON.

[*MS.* copy in Riggs Library. Georgetown College.]

## *REV. P. PLUNKET TO REV. WHITFIELD AT LYONS, CONCERNING REV. DR. MARECHAL AS SUCCESSOR OF BISHOP CONCANEN AT NEW YORK.*

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MY EVER DEAR AND WORTHY FRIEND,

. . . . . As to the proposal made to Mr. Maréchal by Dr. Concanen a few days before his demise, it does not surprise me in the least, and you may assure Mr. Maréchal, that the proposal was not meant as mere compliment to him; for Dr. Concanen in one of his letters written to me from Rome a little before his departure for Naple, expressed himself as follows: "Would to God that I could get named for my coadjutor and successor, the Rev. Mr. Maréchal of Lyons. How happy would such a nomination make me, for he must be a very worthy gentleman in every line and qualified also to do honor to the nomination." So you see that the proposal was not a mere compliment but was the result of a very sincere and ardent wish in the Dr. And here I shall disclose to you what heretofore I have kept as a secret, and you may impart it to your friend. So sincere and ardent have I thought the said wish in the Dr. that having found the means of making known to his Holiness his death, I thought myself bound to make known to him also his desire and in the very words I have it penned down here; adding moreover that I had good reasons to think that such a nomination would prove highly agreeable to Dr. Carroll Archb. of Baltimore, to whom Dr. Maréchal was perfectly well known, he having been a missionary in America and there enjoyed the particular esteem of the said Archbishop and is actually his correspondent in France; and I concluded with positive assurances, that my information regarding Mr. Maréchal, I gave without his having the least knowledge of it, directly or indirectly, so I could not answer for his consent to the nomination particularly as his sentiments on Church preferments were totally unknown to me. Lately I have been asked for a further ecclaircissement of the subject. I have given it. What will be the result of this my communications, I cannot say, nor can I say when it wil appear . . . . .

I REMAIN YOURS MOST AFFECTIONATELY,

P. P.

Leghorn, December 11, 1810

[*MS.* (copy) in Riggs Library, Georgetown, D. C.

# Historical Sketch of the Mission of Goshenhoppen, now Churchville, Pa.

DRAWN FROM THE ARCHIVES OF THE MISSION, AND FROM THE PERSONAL EXPERIENCE OF REV. AUGUST BALLY, S. J., WHO HAS BEEN CONNECTED THEREWITH FOR FORTY YEARS.

(*Woodstock Letters V*, pp 202 313.) 1876.

The tract of land belonging to the Mission of Goshenhoppen consisted at first of 373 acres and 100 perches and was bought by the Rev. Jos. Greaton. S. J. Clerk or Priest of Philadelphia from Thomas and Richard Penn, true and lawful proprietaries of the province of Pennsylvania, and Governors of the counties of Newcastle, Kent etc. Its price was £57, 18, 3. The patent of this tract, with the proprietaries seal attached, is kept at Loyola College, Baltimore, Md., a copy being preserved at the mission bearing date of August 3, A. D. 1752. A second tract of 122 acres was bought from Ulrick Reedler by Rev. Francis Neale, S. J., in 1747 the deed of which is also at Loyola, Baltimore, and a copy thereof is kept at the mission. From time to time with permission of the proper authorities, portions of this land were sold to increase the funds necessary for the other undertakings throughout the province, nor was this a loss to the Goshenhoppen mission, but rather an advantage as the sales being in small lots generally, gave an opportunity to several, who could purchase only on a small scale, of acquiring little freeholds in the immediate vicinity of the mission and of thus establishing what is now the thriving little village of Churchville.

As far back as 1741, and even prior to that date, Father Farmer* and other Priests of St. Joseph's Church of Philadelphia, made missionary visits to the Goshenhoppen district, then, Herford township, Philadelphia County, now Washington Township, Berks County. As we have seen it was not long after this that Father Greaton purchased the Mission property from the Penns.

In 1741, the Rev. Theodore Schneider, S. J., a German, fixed his residence at Goshenhoppen and with the assistance of a few Catholic neighbors and also the Mennonites, built the first little church. Fr. Schneider to reward the poor sectaries for their charitable aid, gave back to them their meeting house and an acre of land that had become his by purchase. The register of baptisms, marriages and burials, begins to date from the year 1741. The entries are legibly written and the volume is in a

*Father Farmer did not come to Philadelphia until August, 1758. ED. RESEARCHES.

good state of preservation. It has frequently appeared as evidence, to prove validity of marriage in the courts of Philadelphia, Lancaster and elsewhere and has more than once evoked the encormiums of the judges on the diligence of the Church in recording those sacred contracts.

As seen from these records Fr. Schneider's mission embraced the provinces of Pennsylvania, New Jersey and New York; his labors were directed to almost every part of this vast field, his visits were as frequent as he could make them, and his invariable conveyance, a horse, which was the best means of passing to distant points available to the missionaries of those days. Owing to the bigotry of the times and the open persecution that was often practised he found it necessary, eager missionary as he was, to travel under the guise of a physician; and hence it was that Fr. Schneider was more generallly known and received as a medical doctor than as a priest.* His extensive mission kept him during the less severe seasons almost constantly from home. During the winter he was unable to travel much. But his time at home appears to have been not less occupied than that which he had spent away from it. Among the many labors that he accomplished whilst at home, he wrote out entire, in a good legible hand two copies of the Roman Missal. Since we may safely say than one so occupied would not have done this for mere pastime, we may learn from his having labored so much in the copying, the scarcity of even these necessary books at a period so recent. One of these Missals was brought by Fr. Thomas Mulledy, then Provincial, to Georgetown College Library where it may now be seen.

And in these days of ours when there is so much intemperance and ill argued disputation on the question of schools, it is not without interest to note that this old missionary, amid the multiplicity of his occupations, found time and in his own apartment, room to teach a school, which was eagerly attended by the few children both Catholics and Protestants. Not very long ago when the public schools were by law established in the vicinity, some were found who were narrow minded and ungrateful enough to ignore the memories of a century, and the sterling patronage given by the Catholic Church during that time, to Education, when it was altogether neglected even by the ancestors of those who now clamor against the vital interest of the Church.

But a sense of justice in the public authorities and their clear sighted gratitude for benefits conferred when they cost dear, caused them to remember the old school of Fr. Schneider; they made an annual appropriation by which the Catholic teacher should be paid for the four winter months tuition out of the township treasury as the public school teachers are paid. After a laborious missionary life of 24 years, Fr. Schneider fell mortally

*The accuracy of this statement is doubtful. ED. RESEARCHES.

sick. He was alone; and it was only the charity of an neighbor that procured for him the consolations of Religion that during his long apostolate he had brought to the death bed of so many of the early settlers of the Quaker State. The charitable parisbioner rode post haste to Philadelphia and informed Fr. Farmer of the extremity of his Brother in religion. The brother priest was not slow to answer the call of his brother, and on the 10th of July 1764, Fr. Farmer died, full of years and rich in the merits of a zealous missionary life having previously received all the consolation of our holy religion. He was buried in our little church by Fr. Farmer, who then returned to St. Joseph's, Philadelphia. The inscription of Fr. Schneider's tomb is as follows: "Hic jacet Rev. Theodorus Schneider, S. J., Missionis hujus Foundator. Obit 10 Julii, 1764, aetis 62. Missionis 24. R. I. P."

The following in connection with this early missionary cannot be without interest, forcing upon us, as it does the reality of our own not very remote relations with times and people, when and amongst whom principles were held and things done that we look upon, either as almost impossible or as worthy only of the dark ages. A certain John Kuhns, whose father lived here in the times of Fr. Schneider related to me on the authority of his father, that Fr. Schneider was one of three priests, on whose head was set a reward of £50 by the Governor of the province of New York, because, forsooth, he was informed that missionaries were emissaries of foreign powers sent to alienate the the colonists from their allegiance to the British Crown. The accused went themselves to the Governor disavowed any such intention, showed on the contrary that their presence and labors among the people would be the surest means of attracting to the province the great number of emigrants who professed the Catholic faith, and in a word fully cleared themselves of the caluomnious imputation. The order was consequently revoked.* No mention of this occurence is made in Father Schneider's writings. I give it on the authority cited. In the baptismal register is the following entry: Ego Joannes Baptista de Ritter, S. J., 14 Julii, 1765, baptizari etc. From which it appears that the second priest, who attended this mission Father de Ritter, came here a year about after Father Schneider's death. The same extent of territory was still to be visited and Fr. de Ritter was in consequence seldom to be found at home. Many old people who made their First Communion in his time, and who remember him well, tell of him that on his almost uninterrupted journeyings, he would never take his much needed repose in a bed; but with his saddle for pillow, a little straw and a blanket, he was satisfied with a short rest, that was at once a necessary refreshment after the past and a preparation for the coming days' labor. All speak of him as an indefatigable laborer in our little vineyard where he died February 3d, 1787. His remains rest under our church.

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*No mention is made of it in any records of New York. The statement is not true. ED. RESEARCHES.

On his death bed, it is thought, he received spiritual aid from Philadelphia, though no record of his burial is made in the Register. This however may have been forgotten and the visit from St. Joseph's, Philadelphia made to the dying pastor all the same. On his tombstone which like Fr. Schneider's was erected by Rev. Paul Ernsten is read: "Hic jacet Rev. Joa. Bap. de Ritter, S. J., Obiit 3d February, 1787. Aetatis 70, Missionis 20. R. I. P."

As to Fr. Ernsten, he came to the mission as early as April, 1793. He must have been familiar with the circumstances attending Fr. de Ritter's death after which we find no other Jesuit of the old Society stationed at Goshenhoppen.

During the succeeding years and while the suppression of the Society lasted, our church registers attest the presence at different periods, and but for short intervals at a time, of two German priests. The first of these Rev. Peter Helbron, being sent by Rev. Dr. Carroll, Superior of the Missions in the United States, came in October, 1787, a few months after the death of Fr. de Ritter and went away in July, 1791. In August of this year succeeded Rev. Nicholas Delvaux, who also left in February, 1793. It cannot be drawn from any document at our disposal that these two priests or either of them, belonged to any religious order. In their papers they are styled Missionaries sent by Dr. Carroll of Maryland.

Rev. Paul Ernsten succeeded Fr. Delvaux and for 27 years labored in this mission, where finally he died. He belonged to a religious Order probably the Franciscan. Although the extent of the mission had at this period been restricted to Pennsylvania, Fr. Ernsten's zeal found plenty of outlets within what is now not unreasonably seems to us a very large parish; *i.e.* all the country around our church within a radius of from 50 to 80 miles. He came here in 1793, and there are yet those in our parish, who remember him well and affectionately and speak of him as always ready for a sick call, stout, hearty, zealous as he was. He improved the church much and rented out the land. But death put an end to his long continued toil and called him to the rest he would not seek on earth. Upon his falling ill he sent to Philadelphia for Fr. de Barth that he might receive the last consolations of religion. But the Angel of Death was speedier than the Church's minister and before Father de Barth's arrival, Fr. Ernsten, was found dead in bed; in his hands the Imitation of Christ, his finger marking the chapter that treats of our last end. He was buried in our church. A great concourse of all classes attending his solemn funeral. The inscription on his tomb resembles that on those of his predecessors: "Hic jacet Rev. Paul Ernsten, Obit 20th Mali, 1818. Aetatis 53. Missionis 27. R. I. P."

Fr. de Barth applied to the court at Reading, Pa., for powers of administrator of the effects of Paul Ernsten, deceased, and obtained them. All claims being settled a considerable sum remained, which was employed in improving the property by building the large barn which still stands upon it. This was an equitable disposition as the deceased had drawn revenues from the land for a long term of years.

From 1818 till October, 1819, the mission was attended by two secular priests, Fr. Schoenfelder of Reading, and Fr. Bremrevitz a missionary who paid it some flying visits.

In October, 1819, Fr. Paul Kohlmann, S. J., brother of the well known Anthony Kohlmann, S, J., arrived and remained till 1827. Under his auspices began to be held the regular church service in this mission, and the various practices of devotion that hitherto had been in use only from time to time were permanently established, the Angelus, the beads before late Mass on Sundays and holy days and the like. He was a zealous and fervent propagator of the Faith of which he was the minister; but while his unremitted labors and salutary teaching gained for him the hearts of his Catholics children they did not fail to arouse against him the hostility of some of those who were outside the Church. These seemed to back their opposition on the fact that Fr. Kohlmann was candid and bold enough, without any indiscretions, to tell in true language of the defection and the deceits of Martin Luther among whose misled followers many of those who showed now their dislike could be numbered.

Fr. Kohlmann was joined in 1822 by F. Boniface Curvin (Krawkoffski) S. J., a Pole as his name indicates, who had come to the United States with Fr. Dzierozynski. Fr. Curvin being hale and strong, and fond too of riding horseback, took charge of the outlying missions which even at this late date extended over a great part of Berks, Bucks, Montgomery, Lehigh and Schuylkill Counties, a circuit of 50 miles. Fr. Kohlmann took charge of the district immediately surrounding the mission house till 1829, when he was called elsewhere by his Superiors.

The mission house of which we speak, it must be noticed, of a single room which, however, the two shared as brothers. The story goes that they put up a sort of partition, which could not however remedy the difficulty that arose from the different temperaments of the Fathers with regard to heat and cold, as there still remained only one wood stove to be heated according to the liking of both. Now good Fr. Curvin was from the land of the Cossack, while Fr. Kohlmann was more kindly affected to warm

quarters. The latter, it is said, got the better of the bargain, as he had the partition so constructed as to leave the stove door on his side fence, whence naturally he fell into the office of fireman, and would therefore be as gener ous with the fuel as his taste directed. In this same room the present pastor of Churchville lived for sometime alone, afterwards in company with Fr. Varin secular priest, who had been sent by Father Thomas Mulledy to end his days at our mission. At this juncture, however, luxuries had grown apace at Goshenhoppen and each of us had his own stove to fire as best he could. This Fr. Varin, who died here in 1840, was a great linguist in his day and been professor of German to Fr. Curley in Georgetown College and to others of ours who may yet remember him.

Shortly after Fr. Kohlmann's departure, Fr. E. McCarthy, S. J., came to assist Fr. Curvin. He did telling work, particularly among the English speaking population of the home and outside missions. During his short stay he was especially successful in his labors at Pottsville. Here, he introduced for the first time, Temperance societies which soon proved a power for reform among the coal miners. A change for the better was soon evident, and Fr. McCarthy so won the approbation and esteem of the citizens a large, that when his Superiors signified their intention of removing him, the Mayor himself backed by all the most influent citizens did their best by petitioning to prevent it.

After his departure, which seems not to have been delayed by this inter vention, Fr. Curvin was left alone in the labors of the mission for some years until he was joined by Fr. Nicholas Steinbacher, S. J. The latter soon busily occupied himself on the surrounding stations leaving his older associate the work at home. He remained working for months together and with great fruit, now at Reading and again at Lebanon. He laid the foundation of a new mission at Nippeno's Valley, Lycoming County, 150 miles north of Goshenhoppen. Here he purchased 1100 acres of land at half a dollar per acre selling it afterwards by degrees to Catholic settlers for a dollar per acre. With the proceeds he built what is now the sanctuary of quite a large church, which with its flourishing congregation was afterwards given by Ours to the Bishop of Philadelphia.

Fr. Steinbacher remained at Goshenhoppen till the death of Fr. Curvin and for a year after this event in company with Fr. Augustine Bally, S. J. It was during this year our church was finished, which at Fr. Curvin's death had just been closed in.

Fr. Steinbacher was called by his Superiors to other scenes of labor in Maryland, Philadelphia and elsewhere and finally ended his useful life at St. Mary's Church, Boston, Feb. 14, 1862. He used to tell himself that during excursion of his, 50 miles southward of Nippeno's Valley, he came one evening hungry and wet to the log cabin house of a comfort in that quarter. Here he found four young gentlemen who were on a sporting tour from Philadelphia and had been attracted to this spot by the abundance of trout in the neighboring waters. They seemed to be struck by rather a comic humor at the good father's not very dignified appearance at the moment and passed several remarks concerning him among themselves now in French and then in Italian and Modern Greek. "We will have rare sport with the old fellow; he is a professional temperance man though perhaps not a practical one. His necktie would be a ticket of admission to any meeting house in the State;" and soon after enjoying their jokes quietly for some time, Father Steinbacher took occasion from some faults that slipped them in the foreign languages they were speaking, politely to correct them, remarking that they seemed perfectly to understand the foreign modes of cooking—they were engaged in preparing their own supper—they did not seem to be much at home in the languages. The young men were of course astonished. Mutual explanations followed and Fr. Steinbacher used to smile as he would tell how no small share of their conveniences fell to him. They had been students at Georgetown College; afterwards attachès in foreign legations, and thus became familiar with the languages.

Fr. Curvin's mission continued with great success; and in 1836 he built the present church, at least the main portion of it measuring 85 feet in length and 44 in width, which being added as it was, to the old church building put up in 1744, gives us church edifice 121 feet long which is ornamented with a tower and steeple of just the same height.

The death of Fr. Curvin occurred suddenly in Philadelphia, October 11, 1837. It was not, however, unprovided. He had left the mission after his Sunday duties, in order to procure materials in Philadelphia for the church. The morning after his arrival there, he went to confession and afterwards in company of Fr. Ryder started to see the physician in order to consult him concerning a pain which he had been feeling in the region of the heart. But his hour had sounded. Before they could reach the doctor's residence he fell and upon being carried there was bled. Heavy breathing was the only sign of life he ever gave. A priest of St. Mary's Church, who was passing on his way from a sick call, was summoned into the doctor's house. He administered extreme unction and gave the last absolution when Fr. Curvin tranquilly passed away.

He was laid temporarily in a vault in St. John's Church and 18 months later his remains were brought to Goshenhoppen by Frs. Ryder and Barbelin. Before reinterment the coffin was opened and the body and even the vestments were found in a state of good preservation. The writer of this remembers it; the finger nails had grown somewhat and some mildew had gathered on the robes. Otherwise every thing was as it had been on the day of the funeral. A year later Fr. Dzierozynski who was then Provincial was asked if the coffin might be again opened for examination, as there were not wanting those who held the holiness of the deceased in great estimation and looked for a confirmation of it; but the good Provincial, a very holy man himself, answered that the dead should be left to their rest; perhaps later on the Lord would dispose that this curiosity should be gratified.

Among the pious memories of Fr. Curvin, it is recollected regarding him that rising all the year round at 4 o'clock from that time till 5, when he always said mass, he could be found kneeling, absorbed in prayer, on the altar steps in front of the tabernacle.

Fr. McSherry, Provincial of Maryland, sent Fr. Augustin Bally, S. J., to Goshenhoppen immediately after the death of Father Curvin. Fr. Bally ever since that date, has been attending the missions, which by the building of new churches and the arrival of other priests have been diminished in extent of territory from an area over 50 miles to one of about 20 square miles, our present parish.

During Fr. Bally's long career he has had many colaborers at various times. They were Frs. Steinbacher, S. J., Varin, who had been chaplain to the King of Bavaria, Dietz, S. J., Polk, S. J., Villiger, S, J., Puffer, S. J., Schlenter, S. J., and the present assistant Fr. Mourer, S. J.

The present condition of this historic old parish shows no signs of decay; its age seems rather to have gathered within it all of good that during its long life has been added from time to time in other parishes as they spring up: a good parochial school, the confraternities of the Holy Rosary, Bona Mors, the Sacred Heart of Jesus and the Immaculate Heart of Mary. There is also a large Sodality of the Blessed Virgin Mary to which is attached a very useful Beneficial Sodality. The church is handsomely frescoed, contains three altars, 200 pews and a fine organ. A very efficient choir adds solemnity and much devotion to the regular services that are held and more than 100 communicant edify the congregation every Sunday and holy day.

May this little remote family of God's children, that in this land, where every thing is new, seems to have more of a Catholic tradition in the soil than most of its fellow parishes, go on increasing in good works for God's Glory and in the future as in the past God's blessing will rest upon it.

# Col. John Fitzgerald to General Washington

## ON THE CONWAY CABAL AGAINST WASHINGTON.

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This le ter was on April 27th, 1900,
sold at Davis & Harve·'s, Philadelphia.

ALEXANDRIA, MARCH 17TH, 1778.

"SIR:

"I am honoured with your kind favour of the 28th ult., which I received by last Sunday's Post. It gives me the most pleasing satisfaction to find that those who were endeavoring to injure you in the Public esteem, are becoming sensible of their own insignificance. I earnestly hope they may feel the contempt and scorn of all good men in proportion to the Iniquitous scheme which they expected to accomplish.

"Whatever expectations some Individuals in Congress might have formed from joining with this Junto, I am persuaded that a very great majority even of the present members are warmly attach'd to you, and, notwithstanding their inconsistent conduct respecting Gen'l Conway, would firmly oppose any measures which might tend to give you the smallest offence. Mr. C—ll, with whom I stay'd a day on my way here, was very uneasy at a report having prevail'd that a Combination was form'd in Congress against you, and gave me the strongest assurances that he never heard a Member of this House utter a word which could be contrued into the least disrespect for you, except once, and then the Gentleman was so warmly replied to from different quarters, that he has since been Silent upon that Head. I thought it too delicate a point to ask who this was, but have some reason to believe it was your friend from this State, whose good intentions you have for some time suspected. Gen'l Greene has suffered much in the Opinion of people, in these parts, I suppose from the misrepresentations of Gen'ls M. and C—y. I have taken every opp'y of doing Justice to the character of that Gentleman, which I have been the more desirous of doing as I am satisfied with their Malignity has proceeded from the Light in which he was held by you and the confidence you placed in him.

"I understand that the sport of Gaming begins to be prevailing in this and adjacent States, I suppose the officers conclude that the orders of last year are not binding this. Your Excellency will judge whether new orders are necessary to prevent it. I begin to be apprehensive that the Draft of this State will not be Equal to the numbers intended as it appears to me that proper officers are not appointed to collect them and in some Instances men are—[torn] after being drafted without giving a—[torn] in their place, and this I think the greatest absurdity, as any person whose health or situation is such as to warrant an excuse should not have stood the Draft.

"Your friends receive your compliments with the highest sense of Gratitude

"With the most sincere esteem and respect I have the honour to be

Dear Sir, Your Most Obedient Servant,

"JOHN FITZGERALD."

Endorsed in Washington's hand.

"Col. Fitzgerald

"17th March 1778."

Under this in a recent hand is written:

"Was among Gen. Washington's aids de camp of '76. He was a warm heart, brave and honest Irishman, a merchant of Alexandria before the War. J. A."

"Mr. C—ll" is, evidently Charles Carroll of Carrollton who had been at Valley Forge as one of a committee of Congress.

"Gen'ls M. and C—y" refers to Mifflin and Conway.

General Washington was at this time at Valley Forge.

Ten years later—St. Patrick's Day, 1788—Washington dined at Col. Fitzgerald's, as Washington's Diary records. On August 15th, Col. Fitzgerald dined with Washington at Mount Vernon and also on January 25th, 1789.

His letter of Feb. 28th, 1778, to Col. Fitzgerald was published in THE RESEARCHES for October, 1896, p. 168.

Colonel Fitzgerald was the first to apprise Washington of the plot that had been formed to have him superseded in the chief command of the army by General Gates. The Colonel had learned of this plot while away from Washington's side on orders, and he lost no time in informing his superior of what was going on. There is extant a letter addressed by the colonel

to the commander-in-chief, from York Town, [Pa.,] dated Feb. 16 1778, wherein its writer informs General Washington that he had learned of the letter which General Conway had sent to General Gates, together with its contents, had endeavored to secure it for transmission to him, but had only succeeded in getting an extract therefrom, which he enclosed. The diligence which Colonel Fitzgerald displayed in this matter, as well as his solicitude for his superior, endeared him more than ever to that General and enchanced the latter's opinon of his aide-de-camp.

The devotion of Fitzgerald to the American commander was of the most loyal and affectionate character. The battle of Princeton afforded a striking proof of this fact. At that battle, it will be remembered, after the American general, Mercer, had fallen, badly wounded, his troops, exhausted by long marches, and privations, gave way before the impetuous charges of the British, under Colonel Mawhood, when Washington suddenly appeared on the scene, and in his efforts to rally the retreating patriots and turn the tide of battle, reigned up his charger with its head to the advancing foe, and asked the fugitives if they would abandon him. His words had their effect. The American soldiers turned, but for a while Washington, seated on his horse, was between the opponents and exposed to the fire of both parties. While thus situated, Colonel Fitzgerald, who, a short time before, had been sent with a message to the rear by the General, returned to the front, and then, to use his own words: "On my return I perceived the general immediately between our line and that of the enemy, both lines leveling for the decisive fire that was to decide the future of the day. Instantly there was a roar of musketry, followed by a shout. It was the shout of victory. On raising my eyes, I discovered the enemy broken and flying, while dimly, amid the glimpses of the smoke; was seen Washington alive and unharmed, waving his hat, and cheering his comrades to the pursuit. I dashed the rowels into my charger's flanks, and flew to his side, exclaiming, 'Thank God! Your Excellency is safe.' I wept like a child for joy." Washington Irving, in his account of this incident, adds that to his aide-de-camp's words the American commander replied: "Away, my dear Colonel, and bring up the troops! The day is our own!" showing that he fully appreciated the affection of Colonel Fitzgerald, and regarded his friend with corresponding esteem.—*Catholic Review.*

## Col. John Fitzgerald a Witness Against General Benedict Arnold.

When the Board of War of Pennsylvania had Gen. Arnold Court-Martialed, President Joseph Reed wrote to Washington, Apr. 24th, 1779, that fixing May 1st as time of trial was too short to give notices to Witnesses.

"Col. Fitzgerald who is also a material Witness, we suppose is in Virginia."—[*Pa. Archives*, Vol. VII, p. 328.]

Col. Fitzgerald, however, was present on May 6th, as the annexed notification by Timothy Matlack, Secretary of the Council, to Gen. Arnold attests:

SIR,

His Excellency, the President, & the Hn'ble Council, order me to inform you that Colonel John Fitzgerald, late Aid du Camp to His Excellency, General Washington, has been requested to give a deposition of his knowledge respecting instructions given by you to Major David S. Franks, one of your aids, to purchase in the City of Philadelphia, European and East India goods, to any amount, for the payment whereof you would furnish him with money, and directing him not to communicate the same even to his most intimate friends. Coll. Fitzgerald will for this purpose attend at the House of Plunket Fleeson, Esqr, to morrow morning at ten o'clock. This notice is given to afford you an opportunity to attend his examination, if you think proper, either by yourself or your attorney.

Coll. Fitzgerald having desired his compliments may be presented to Genl. Arnold, with an intimation of the nature of the testimony he is about to give, induces me to mention generally the nature of his evidence.

I am, Sir,

Your very humble Servant,

T. M., Sec'y.

Philada., May 5, 1779.

To MAJOR GEN. ARNOLD.

[*Pa. Archives*, Vol. VII, p. 370.]

At the trial for use of public money and wagons to his personal benefit Arnold was found guilty and sentenced to be reprimanded by Washington. It is thought that this rankled in his heart and led to his solicitation for command at West Point so he might betray it into hands of the enemy.

# THOMAS BURKE MEMBER OF THE CONTINENTAL CONGRESS FROM NORTH CAROLINA, AND A CATHOLIC, TO GENERAL WASHINGTON ABOUT THE RE-ENLISTING OF THE TROOPS OF THAT STATE, 1779.

Letter sold at Davis and Harvey's
April 27th, 1900.

PHILADELPHIA, MARCH 22D, 1779.

When I had the pleasure of seeing you in this City I had a little conversation with you on the subject of reenlisting such of the North Carolina Troops and levies whose term of service might be nearly expired.

My Colleague and myself wrote to the State on the same subject and the Assembly thereon resolved that three hundred dollars per man should be given to each soldier who should enlist for one year or more in the North Carolina Continental Service.

The delegates are authorized to act accordingly, and we are unwilling to take any measures without previously consulting you, lest we should contravene some general orders by you given under the late regulations for recruiting the army. We are inclined to give the State bounty, in addition to the Continental, to all who shall enlist during the war. We deem Soldiers obtained on such terms better worth the aggregated bounty than soldiers enlisted for one year are worth State bounty. And indeed, Sir, we are disposed to do everything in favor of the Soldiers, deeming them the most useful, the most suffering, and important order of our fellow citizens.

My colleagues concur with me in requesting your advice on this subject as soon as possible and in assuring you we shall cooperate with you with the greatest cheerfulness.

I beg leave, Sir, to offer you my best wishes and to present my most respectful compliments to your Lady.

I have the honor to be with respect and esteem
Your most obedient servant,

THOMAS BURKE.

HIS EXCELLENCY
GEN. WASHINGTON.

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[Thomas Burke was a Catholic. Governor of North Carolina, after service in the Continental Congress. He was one eyed and author of the bibulous expression: "It is a long time between drinks," which greeting he extended, after his escape from his English captors, to his cousin Judge Aedanus Burke, Chief Justice of South Carolina, (also a Catholic).

Thomas Burke, is utterly unknown in Catholic American history. An extended memoir, which I have prepared, will appear in THE RECORDS of The American Catholic Historical Society of Philadelphia, this year.]

## COMMODORE JOHN BARRY DECLARES "THIS THE BEST COUNTRY TO LIVE IN UNDER THE SUN."

Sold at Davis and Harvey's,
April 27th, 1900.

STRAWBERRY HILL, DEC. 6TH, 1792.

Since my last by way of Barbadoes no opportunity has offered untill the present one via North Carolina. Such is the difficulty we lay under here in respect to your Island, after returning you my thanks for all favours I must beg leave to inform you of your cousin John Barry. I got him second mate of an India man out of this place. She is since arrived and left him in Bengal, from what I can learn from the Captain and the other officers, he is too fond of drink and little or no stability, he married here a few days before he sailed and has at this time a wife and young child with nothing to support them but the hard work of the mother who I understand goes out nursing.

I suppose you are determined to spend the remainder of your days in Ireland; but if you are not fixed in that, I think this the best country for a man to live in under the sun. There is every thing that the heart can wish for here.

Should you incline to come here and settle I would recommend it to you to make a small trip to view the country and see how you like it. I have ventured to send you a half barrell of prime pieces of beef which I hope you will except (*sic*) it would have been much better when you receive it had it gone immediately from this to you.

Mrs. Barry joins me in her respects to Mrs. Barry, you and family and believe me to be your

Esteemed friend and very obedient servant,

JOHN BARRY.

P. S. Mrs. B. begs me to make an apology for her not being able to send something by this opertunity.

MR. DAVID BARRY.

## CAPT. THOS. TINGEY OF THE CONTINENTAL NAVY DURING THE REVOLUTIONARY WAR AND DISTINGUISHED IN THE WAR WITH FRANCE. FORWARDS INSTRUCTIONS OF THE SECRETARY OF THE NAVY TO COMMODORE JOHN BARRY.

WASHINGTON, MAY 25TH, 1801.

SIR,

I have the honor to enclose to you a copy of the Instructions I have received from the Secretary of the Navy and beg the favor of you to issue the necessary orders on board your ship as may enable me to have facilities to execute his intention.

I have the honor to be, my dear Sir, Your Obt Servant,

THOMAS TINGEY.

JOHN BARRY, ESQ., Commodore of the Navy,
Frigate UNITED STATES.

Letter sold April 27th, 1900, by Davis and Harvey, Philada.

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## GENERAL STEPHEN MOYLAN TO GOVERNOR MIFFLIN OF PENNSYLVANIA THANKING FOR APPOINTMENT AS GENERAL.

I thank you, my Dear Sir, for the honour conferred on me by appointing me Major General of the Division composed of Chester and Delaware Counties. I accept it with more pleasure as it is a further mark of your friendly attention to me.

I have the honour to be with perfect esteem and respect,

Your hbl obdt Servt,

TO GOV. MIFFLIN, STEPHEN MOYLAN.

West Chester, May 25th, 1793.

Letter sold April 27th, 1900, by Davis and Harvey, Philada.

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## CAPTAIN SAMUEL NICHOLSON'S LETTER OF CONGRATULATION TO COMMODORE JOHN BARRY ON HIS APPOINTMENT BY WASHINGTON "TO THE COMMAND OF OUR NAVY."

BOSTON, JUNE 14TH, 1794.

Give me leave to congratulate you on your Honourable appointment to the Command of our Navy. I make no doubt but it is to your satisfaction and to all who wish well to this country. I can assure you there is none in this quarter that is not well pleased with the President's appointment [a few only excepted who wished themselves or friends in it.] Pray inform me by a line when and where our Ships are to be built and who are to build them, what is to be our uniform, and who are likely to be our officers. Any information you shall give me I shall be very thankful for.

Pray my dear friend tell me if you think I can possibly get my two sons in as Midshipmen—they are twelve and eleven years old and very stout grown lads.

I owe my thanks to my friends and am much pleased with my appointment. Mrs. Nicholson joins in compliments to Mrs. Barry and believe me,

Your Very Humble Servant,

TO SAM. NICHOLSON.

COMMODORE BARRY.

Letter sold April 27th, 1900, by Davis and Harvey, Philada.

# "A Message to Garcia" a Spanish Mulatto Brought to Philadelphia as a Slave in 1703.

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At the Governor's Council held at Philadia. 20th, 9 br 1703, *The Pennsylvania Colonial Records*, Vol. II, p. 113, records;

"A certain mulatto having been taken a prisoner in a Spanish vessel, by an Engl. Privateer and carried into Barbadoes, was brought to this Port by one Husk, Master of a sloop from Jamca, in ye quality of a slave; and ye said mulatto Protesting that he was born free, of free parents, had ever lived so and could not now be made a slave by his capture, but a prisoner of war, therefore made his application to this Board for relief. But his application and Evidence not being sufficiently plain, 'tis Ordered that next 2d day ye 22d Instant he give it in writing to wch day ye Board adjourns. [Minutes of the Provincial Council.]

At a Council held at Philadelphia, 22d 1st mo. 1703-4. [p. 124.]

"Antonia Garcia, ye mulatto, who appeared before this Board ye 20th 9 br last, presenting himself again, humbly requested that the Governor and Council would be pleased to suffer him to depart, or that they could dispose of him as a Prisoner of Warr, seeing that ever since his appearance here, now three months agoe, there had no proof been made of his being a Slave and he had produced an affidavit by one Emanuel de la Costa, with many other arguments for his being a freeman and a Christian.

"And Doctor Charles Sober appearing in behalf of one Alexander fforester of Barbadoes who claims the said mulatto for his slave, but being able to offer nothing to the Board, as a cause for his detainer, more than his employers order to take care of and sell him 'tis ordered that the said mulatto be dismissed from all further attendance on this Board."

# DID WASHINGTON DIE A CATHOLIC?

In the I. C. B. U. JOURNAL, March 15th, 1884, the editor RESEARCHES offered for consideration the question. Was Washington a Catholic? saying:

"Here are favorable points: 1. He merited it by his virtues. 2. He had a picture of the Blessed Virgin. 3. He was acquainted with Catholics, had visited Catholic churches and contributed to erection. 4. Juba, his servant declared that Washington "befo' he eat, do dis way (making the sign of the cross) I dunno what it means but he always do it." 5. Rev. Francis Neale was called from Piscataway across the Potomac and stayed with General Washington four hours before he died.

These are suggestive points. We give them merely to excite inquiry to destroy or confirm the tradition that the Father of His Country died a Catholic."

In the next issue of the JOURNAL (April 1st, 1884,) appeared the following:

Benson J. Lossing, the eminent American Historian, writes us relative to the suggestion in last JOURNAL as to the possibility of Washington having died a Catholic:

THE RIDGE, DOVER PLAINS, N. Y.,
MARCH 21ST, 1884.

DEAR SIR:—1. Washington was a communicant of the Protestant Episcopal Church, and had pews in the church edifices at Pohick and at Alexandria.

2. He was a liberal minded Christian, and regarded *all faithful men* as the one body, "or Church of Christ on earth," irrespective of creeds.

3. There was no clergymen of any kind at Mount Vernon during Washington's last illness, or at his death.

Washington had a catholic spirit which embraced in its goodness *all his fellowmen;* but he was not a member of the Roman Catholic Church.

Yours truly,
BENSON J. LOSSING.

"The I. C. B. U. JOURNAL raises the question, 'WAS WASHINGTON A CATHOLIC?' It inclines to think he was, and supplies five arguments, of which the second, fourth and fifth are undoubtedly strong."—*Catholic Review.*

James Washington, brother of Gen. Washington's great grand-father John, went to Holland in 1650, the year his brother came to America. He settled in Rotterdam. His descendants in Holland are all Catholics, and are named Washington. [See *Magazine of American History*, 1879.]

*The Catholic*, Pittsburgh, said: "The arguments in support of an affirmative answer are strong and telling; specially so, are the second, fourth and fifth."

# DID WASHINGTON DIE A CATHOLIC?

*The Catholic Citizen* after reciting the points said. "All might be granted and yet what do they prove? Simply that Washington was favorably inclined towards Catholics and devoid of bigotry. But in the light of other facts; his connection with the Freemasons, his membership in a Protestant Church, &c., there can be no question that he was not a Catholic."

*The Church Progress* said of the Father Neale point: "If that is satisfactorily proved then we can safely conclude he had no other business with the dying hero except to give him the consolation which the Catholic Church affords at that terrible hour."

In the JOURNAL May 1st, 1884, appeared the following from the *Ave Maria*. After repeating our claim added, "some of the reasons are certainly strong" said:

"We should be glad to see the last statement verified. We remember to have heard from a venerable member of the Society of Jesus that there was a tradition among the early Jesuits of Maryland that Washington was received into the Church before his death. Lossing may be mistaken. A priest may have been at Mount Vernon shortly before Washington's death.

"THE I. C. B. U. JOURNAL is to be commended for the important services it has rendered to the cause of American Catholic History."

In the JOURNAL April 15th, 1884, I wrote.

The *Catholic Visitor*, of Richmond, Va., in commenting upon the historical inquiry by the JOURNAL as to Washington having died a Catholic, views the question in its religious aspect entirely and not historically. Religiously considered, "not an iota of glory" is added to the Catholic Church by Washington becoming a Catholic. If he did, he but returned to the faith of his fathers and of his relatives in Holland, and no "glory" is to be given to him for accepting the faith from the Church established by Christ.

But, historically, the inquiry is important, and it is that sense we offer it. Even thus the *Visitor* would not have his Catholicity proven, as that would damage Washington's reputation. Besides, "it would not have been left to our days to discover it," and the *Visitor* might have added, and to such an "obscure" paper as the JOURNAL to make it known. Though not an adept at considering questions religiously as is our brother of the *Visitor*, let us take its views in that light.

Washington's reputation would be damaged by its being proved that he died a Catholic, and that, if true, would have been made known long ago. How the designs of God must agree with those of the worldly minded who would reason thus!

Washington's reputation is secured. Mankind honor him. The blemishes of his character are forgotten, and only his virtues and his services are remembered. His name and fame are now secured in the world, and no lessening of their brilliancy is possible, Time will but make his name more honored and posterity more jealous of his memory. May this not be according to God's design. After Washington's character, virtues and services

have been tested for a century or more, may not God's design now be to have it shown that he accepted the true faith and died within the body of the one true Church. What Catholic shall say that Washington was not, during his life-time, of the *soul* of the Church, and what Catholic but will not believe that God in his mercy and for, yes, even to the honor of the old Church, may have bestowed His grace and brought him into the *body* of the Church.

The question, then, is simply one of fact. It may be difficult to prove. If true, is it not reasonable to assume that the fact of Washington having sent for Rev. Francis Neale, who remained with him four hours, would have been suppressed by all who surrounded him and, just for the object the *Visitor* fears would now operate—that his memory would be tarnished were the fact made known. But if it were true, would not the truth live in memories of some who knew it, and will the Truth not shine at last? Undoubtedly so. Protestants would suppress the fact of Washington's Catholicity. They have done so in other cases of distinguished men as we know and, in one case, intend to prove. Catholics, it is surprising to many no doubt, for us to say, would not be eager to make public their knowledge of Washington having become a Catholic on his death-bed. Those who can confirm or destroy statements we have made are not doing so now, even on our personal request. Those who have known and kept in memory and transmitted to those now living the knowledge of the fact of Washington having become a Catholic are now dead.

We, who have first publically presented the question, are restricted and not permitted to detail the source of our knowledge. The points we presented are declared to be strong ones. The one of greatest strength is our fifth—that Rev. Francis Neale was called from Piscataway, across the Potomac, and stayed with General Washington four hours before he died. There is the name of the priest, and the place, and the declaration that he remained with Washington four hours. Not only is that the strongest point, but it the very point we have the straighest evidence for. If Catholics cannot confirm it, let Protestants destroy it. We only wish the Truth to appear.

The *Visitor* "leaves the researches" for us to do.

Now, we have chosen one field of Catholic historical research, and we are not going to be tempted past our limits—Philadelphia. Had Washington died in Philadelphia, our special attention would be given to the inquiry as to his Catholicity. What he did for the Church here, when he went to the Catholic Church here, and the fact of his having a picture of the Immaculate Conception over his bed while living here as President, has or will be within the line of our work.

As Father Lambing, of Pittsburgy, took special interest in the statement first publically made by the JOURNAL relative to the picture of the Immaculate Conception, and secured the direct proof of the fact, we hoped he would take up this question of Washington's Catholicity. But how more appropriate, after all, would it be for Hon. A. M. Keily, the Catholic Virginian and the Historian of the Church in the Capital of the State, to prove that the Great Virginian completed his human perfections by accepting the Catholic Church—the Church of Christ.

God's designs are mysterious. The Revolutionary War was anti-Catholic in its early stages. It closed with the emancipation of the Catholics of America from the vicious laws in force against them. Anti-Catholic in the beginning, a Catholic country alone secured America's Independence, and when all other hope had failed—when the Colonies, to use Washington's own words, "were at the end of their tether, and now or never must aid come from France!"

What more fitting, humanly speaking, that the Great Leader, whom an enslaved people loved, should complete the grand work of the Church's vindication in America by turning to her when the world's honors weighed but little! May not God's design also have worked so that Washington's memory would not have been darkened by the shadow of his having accepted the Catholic Church until time had past for his character to have been considered, his acts judged and for posterity to join in his praise. Now may be God's time to make known His mercy to the Father of his Country and we may be the humble means of presenting the fact to the attention of Americans."

*Adam* a paper published in 1883, in Memphis, by Rev. Wm. A. Walsh, now of Jackson, Tenn., had this to say.

It has often been the subject of regretful remark among the good people who appreciated the pure and exalted character of Washington, that he seemed to make no mention of religion in his last moments, and make no preparation for the step into the awful eternity beyond this life. In this connection, the writer recently came across a curious legend current among the colored people living for the past few generations along the Maryland and Virginia shores of the Potomac adjoining Mount Vernon. They had a wonderful store of tradition concerning Washington and his life, which has been handed down from father to son, with that fidelity characteristic of unlettered people and among them the conviction is strong that George Washington on his deathbed, was baptized a Catholic.

'Massa George,' they say, 'was a good man but he done gone back on us when he died,' and the story they tell is as follows:

"The night before Washington died, during a fierce storm, his colored body servant came riding down to the bank of the Potomac, and after being ferried across, said he had come in search of a Catholic priest. After some delay one of the old Jesuit Fathers from the mission on the Maryland side was found, taken over the river to Mount Vernon, where he went at once to Mr. Washington's room and remained there with him three hours. When he left he seemed much gratified, and said to those about him that there need be no more apprehension for Mr. Washington, as the future of his soul was secure. He was then taken back to the Maryland shore, and old darkeys tell with unvarying detail that their fathers believed Washington died a Catholic."

"This part of the peninsula is looked after by the Jesuits of the old Mission of St. Mary's County, Maryland and among the Washington Jesuits tradition agrees with what is told by the colored relators. In addition the Jesuit record says that on the day after the visit to Mount Vernon the old Jesuit went to the Superior of the mission and relating the fact of his journey, handed the Superior a sealed packet, saying I am not permitted to detail what transpired between Mr. Washington and myself in his room at Mount Vernon, but I have written it out carefully here, and, after we both have passed away, and occasion requires, this can be opened and its contents made public.

"The Superior took the paper and placed it among the records of the mission, where it remained until shortly after the death of the old Jesuit, when it was boxed up, still unopened, with a lot of other papers, and sent to headquarters of the Order in Rome, where it is still supposed to be awaiting the fortunate chance that will disclose it to the hand of some appreciative investigator who may throw some light on this very curious historical question."

Now comes a revival of the question by Rev. John Scully, S. J., of Old St. Joseph's, Philadelphia, who in a discourse on Sunday May 13th, 1900, i quoted as saying:

"Miss Oliva Floyd, whose mother was a Semmes, was a Confederate spy during the War of the Rebellion. She is now a cripple of perhaps seventy years. She remembers often hearing her mother, who lived to be eighty six years old, and who died about thirty years ago, speak of the large boat rowed by six or eight men which came from Mt. Vernon to St. Thomas' Manor the night before George Washington died. They bore a message to Father Leonard Neale, then Superior of the residence at St. Thomas, from Washington, between whom and the priest there had long existed an intimate friendship.

"The rowers found Father Neale walking up and down the beach, reciting the divine office. He immediately went up to the rectory, whence he returned in a few minutes, probably having provided himself with the priestly stole, the ritual and some blessed water. He accompanied the boatmen and was detained at Mt. Vernon the greater part of the next day. It was said by all in the neighborhood that General Washington had sent for his old friend, Father Neale, to receive conditional baptism, make his confession and be received into the Catholic Church.

"Miss Floyd's mother certainly had means of knowing the truth, if this were so, as Dr. Crown, (?) Washington's physician, was an intimate friend of the Floyds and the Semmes and had a room which was always kept ready for him in the Floyd mansion, which is only fourteen or fifteen miles from Mt. Vernon, where he slept on his return from and on his way to Mount Vernon.

"The tradition is current among the negroes as well as the whites, in that neighborhood. Certainly Miss Floyd's account is very circumstantial. It is difficult to see how her mother could, under the circumstances, have been deceived, and the tradition is strengthened by the fact that even now over the bed at Mt. Vernon, on which the 'Father of His Country' died, hangs, as it did during his life, a picture of the Immaculate Conception of the Blessed Virgin Mary.

"Moreover, I myself remember to have seen in some popular life of Washington (I cannot say which) the report of a conversation between Washington and a friend, who, seeing the picture of the Blessed Virgin over Washington's bed, said: 'Why, General, you are not a Catholic, are you?'

"'No,' said the General, 'I am not; but I respect and love the mother of Him whom I believe to be Almighty God. I could esteem or love no man who did not respect my mother.'

"Whatever may be thought of this tradition, which will soon be throughly investigated, the very thought that one whom we all so love should have died as devoted a lover of our Mother Mary as he was a patriot must be a great consolation to every Catholic heart."

THE RESEARCHES presents the above relation not as historically well founded but as suggestive and preservative of the tradition which from several sources is known and shown to yet exist throughout the region contiguous to Mount Vernon. Were the tradition well founded it is also among the possibilities that all relating to the alleged visit of Father Neale—who died in 1837—was suppressed by those in immediate connection with Washington. His Secretary, Tobias Lear, made record of all that related to Washington's sickness, death and interment and if the original record contained any mention or hint of the visit of the Jesuit it was suppressed in the publication. Other attendants make no record of the presence of the priest.

THE RESEARCHES thinks the alleged visit of Father Neale improbable. Nothing in Washington's life gives a basis for a belief in its probability. Though nominally an Episcopalian, Washington, while President, never was a communicant at Christ Church, Philadelphia, where he attended with Mrs. Washington.

None of his writings are markedly religious beyond a strong "reliance on Divine Providence." That is especially marked in all his letters during the Revolutionary period. If ever a man was conscious of a Divine power ruling and directing the affairs of mankind Washington, may, of all our American Heroes and Statesmen, be given the first rank for so believing and declaring. He seemed to ever feel the presence of God.

I do not believe he became a Catholic. There is nothing substantial to found a belief on. But whence comes the tradition that Father Neale visited him in his death sickness? If not to Washington to whom does it apply, or is it wholly groundless founded on the hope or desire that the fact might be. Tradition the editor RESEARCHES gives little reliance to. It is suggestive and leads to investigation or examination but too often the alleged fact is found to apply to some other person or occasion. Events that transpire before our eyes how seldom we can get a correct version of afterwards.

If Father Neale left a paper relating his visit, why withold that from the public—if it existed—and yet rely upon the tradition for the repetition of the fact. The Jesuit archives in Europe and America have of recent years been thoroughly gone over and are yet under examination by Father Thomas Hughes (lately returned to Rome) with view of publication or preservation of history of the Jesuits in this Country. If Jesuits are now relating the tradition it would seem that nothing has been discovered of the alleged account by Father Neale or any other records to support the tradition.

Considering the matter, outside of the possibility of the ever powerful grace of God coming to Washington in his last hours as it has to countless thousands of whom the world never knew of as converts to Catholicity I know of nothing in Washington's life that would cover the probabilityof his desiring the presence of a Priest or that he became a Catholic on his death-bed. There is also a tradition in that locality as to how Washington came to get his death illness but it is not creditable to his character and likewise, in my opinion, wholly at variance with it.

MARTIN I. J. GRIFFIN.

## *STORY OF THE PURCHASE OF THE GROUND ON WHICH THE CATHEDRAL OF PHILADELPHIA IS ERECTED—OF THE BEGINNING OF ST. JOHN'S CHURCH AND OF THE PURCHASE OF THE CATHEDRAL CEMETERY GROUND.*

### RECOLLECTIONS OF AN INTERVIEW WITH M. A. FRENAYE, ESQ.

On Friday evening, December 13, 1867, I called to see Mr. M. A. Frenaye at St. John's Church, Philadelphia, in order to obtain information relative to the early history of the Cathedral, at Logan Square. Mr. Frenaye, a gentleman aged 85 years, and of venerable appearance, sat fronting the poor. On making known the object of my visit, and referringto Mr. William J. Powers (of the Cathedral office) as having spoken to him about me, he warmly welcomed me, and bade me be seated. Mr. Frenaye asked me if I had seen the letters which he had lately sent to Mr. Powers, containing a few recollections of events connected with the Cathedral. I informed him that as I had not seen Mr. Powers for a week I had not read the letters. He drew his chair very close to me—for the old gentleman was blind and partially deaf—and told me of the purchase of the Cathedral ground.

When Bishop Kenrick had formed the design of erecting a Cathedral church, he called a meeting of the clergy of the city (then few in number) at the Episcopal residence, adjoining St. John's Church, and informed them of his purpose and his plans. Not a voice encouraged him, promised him support, or said "Amen," and all withdrew viewing unfavorably the project of their bishop. Their objection, said Mr. Frenaye, was by many considered a sufficient one—they claimed that the condition of the faith did not warrant the erection of a church such a magnitude as a Cathedral worthy of Philadelphia should be, but that parish churches should be built instead of one of gigantic proportions.

After the clergy had withdrawn, Mr. Frenaye said to Bishop Kenrick: "Never mind, Bishop, you can have your revenge. When the Cathedral is consecrated do not invite any of the city clergy, but call those from the country around you."

Bishop Kenrick was timid about engaging in this great work without the support of the clergy. But Mr. Frenaye urged the project. Bishop Kenrick was then (about 1845) about to visit Rome. He appointed Rev. F. X. Gartland and Father Maller Vicar-Generals, and gave Mr. Frenaye his power of attorney to purchase property. The Bishop instructed Mr. Frenaye not to use his name in any negotiations for property which he might enter to.

After the departure of the Bishop for Rome, Mr. Frenaye deeming the ground adjourning the Theological Seminary of St. Charles Borromeo, at Eighteenth and Race streets, a most eligible site, selected it, and obtained from a Mr. Lloyd, whom he then believed to be the owner, a promise in writing that the property should be sold to him. Mr. Frenaye frequently offered the first payment for the ground to this Mr. Lloyd, who, on various pretexts, always deferred from time to time the delivery of the deed.

Bishop Kenrick had by this time returned, and was much pleased with the report of Mr. Frenaye. At various times he would ask Mr. Frenaye if he had yet received the promised deed. "Not yet, Bishop," would be the oft repeated reply of Mr. Frenaye, coupled with a recital of the last urged pretext for the delay in the delivery of the deed.

By this time it had become generally known among the business men that Mr. Frenaye had purchased the ground. Bishop Kenrick did not desire to have any difficulty with Mr. Lloyd about the property, and advised Mr. Frenaye to give up the matter altogether. Mr. Frenaye, good humoredly, told the Bishop as he had desired his name not to be used in any transaction, he had obeyed so far that in the present purchase he had not even mentioned his (Kenrick) name. "Now, Bishop, I claim this as my own private property. To this," said Mr. Frenaye, "the Bishop had nothing to say."

In a few days a gentleman informed Mr. Frenaye that Mr. Lloyd had *sold* the property to a Mr. Duncan, and told him that he was the original purchaser of the property, for Mr. Lloyd had agreed to accept a larger sum from Mr. Duncan. "You must have known that I had purchased this, for all about you here know the fact," said Frenaye to Duncan. "I will move heaven and earth," said Frenaye to Duncan, "to maintain my right to this property." I left his office in the deepest grief, and on walking on Walnut street, without any definite object, I read the lawyers' signs on the opposite side. My eye met the name of Jacob Broome on a sign. Jacob Broome—Broome—Broome—said I. This sounds like a name which I have heard as knowing something about this property. I entered and, introducing myself, made known my business, as desiring information relative to the property. "My friend," said Mr. Broome, rapping with his knuckles on the desk, "you have knocked at the right door. Mr. Lloyd is not the owner at all; he is merely the agent of the Farmers' Life and Trust Co. of New York. Whatever he receives above a certain price is his own, so he has sold it to Mr. Duncan at an advance on the sum he promised it to you for." Mr. Broome advised Mr. Frenaye to go to New York, see the owners, and make arrangements with them. This Mr. Frenaye at once did, exhibiting to the company the promise of Mr. Lloyd They at once concluded all the details of the sale to Mr. Frenaye, who rejoicing at his success, returned home.

Mr. Frenaye described his discovery of Mr. Broome as being *Providential.*

Mr. Lloyd was removed from his agency, and a Mr. Williams, a friend of Mr. Frenaye's, was appointed.

On examining the property, it was found that its size was not sufficient for the projected Cathedral. To the rear was a street, which had been deeded to the city by its owner, but not yet opened. Water pipes had, however, been laid. Mr. Frenaye called upon Frederick Graeff, Esq., Commissioner of Water Department, and stated the difficulty, and asking if the proposed street and water pipes could not be removed 40 or 50 feet back. To this Mr. Graeff consented.

The house now occupied by Bishop Wood (cor. 18th and Summer Sts.) was then occupied by a Quaker gentleman, who was desirious of disposing of the house to relieve an indebtedness of his son. The price was very low, and it was purchased by Mr. Frenaye for Bishop Kenrick, who hesitated about becoming the possessor, not knowing what use to make of the buiding when it should be acquired. When he came into possession, Bishop Kenrick at first proposed to convert the house into an hospital. To this Mr. Frenaye objected, as the gentleman (name forgotten by Mr. Frenaye, but who had died lately) who owned and resided in the property on the N. E. cor. 18th and Wood Sts., had told Mr. Frenaye: "I know you are purchasing property in this neighborhood, and as I know that nothing not respectable will be placed on any property you may purchase, I will not bid over you." "Now," said Mr. Frenaye to Bishop Kenrick, "if an hospital is placed there these people will not consider it honorable in us to so do." Bishop Kenrick was at once satisfied, for said Mr. Frenaye "he was honor itself."

Mr. Frenaye then suggested to Bishop Kenrick to offer the building to the Ladies' of the Sacred Heart of New York. Mr. Frenaye's suggestion being accorded with by the Bishop, he went to New York, returning in company with the Sisters, who opened an academy in the present Episcopal residence, and continued there until their removal to Eden Hall.

Mr. Frenaye said that the statement published at the time of the opening of the Cathedral, that Napoleon Le Brun was the architect of the Cathedral, was not correct—that the plan was the design of Fathers Maller and Tornatori, Professors in the Seminary, who, in early life, had studied architecture. Their plan was given to Napoleon Le Brun, who arranged it in architectural proportion and superintended the construction according to this plan. After a time, Mr. Le Brun, for reasons (not mentioned to me by Mr. Frenaye), was removed, and Mr. John Notman engaged to carry on the

work. He was to receive five per cent. upon all expenditures. When his first bill was presented this error was observed, for it really was a premium upon rascality. Stone which could have been worked at the quarries at one-third less cost, were brought to this city for that purpose. By this means the freight was much greater. Mr. Notman was asked to alter the contract which had thus unwittingly been made with him. He declined, and was removed. He it was who designed the front and dome of the Cathedral. Notman was succeeded by Le Bruu, who was again employed.

On Bishop Wood taking charge of the affairs of the diocese, he altered the dome which it was proposed to construct. Columns, which it was intended to construct at the base of the dome, were stricken out of the plan by Bishop Wood. The original plan of the interior was preserved.

"Outside, the Cathedral is a failure," said Mr. Frenaye.

Having learned much from Mr. Frenaye relative to the Cathedral, I referred to the fact that his name was prominently connected with the history of St. John's Church, and that I was the author of the History of St. John's, which I had read before the Catholic Philopatrian Literary Institute and which had been read to him by Mr. Jno. F. McMenamin, the Secretary.

"Yes," said Mr. Frenaye; "for this church (St. John's) was built to destroy the Trustee system—a system of Protestantism by which men not only seek to govern in temporal affairs of the church, but endeavor to assume the spiritual direction also. The Trustees of St. Mary's besides claiming the right to choose their pastors, also asserted that the choice or acceptance of a bishop was among their rights. I have had them to tell me," said Mr. Frenaye, "that, as in Europe the Prince selected the bishops, so in this country the people had the same right in the choice of a bishop."

The Trustees of St Mary's, and all who were opposed to Bishops Conwell and Kenrick, did all they could to prevent the erection of St. John's. A meeting was held at St. Mary's parsonage, at which Mr. Joseph Dugan, one of the Trustees of St. Mary's attended. Mr. Frenaye was also present.

Mr. Dugan was much excited, and walked up and down the room, and with his hand closed shook it at Mr. Frenaye, denouncing him as "a speculator." After the meeting, Mr. Frenaye counselled Rev. John Hughes, who had undertaken to build the proposed new church, to continue in his purpose. "I placed at his disposal $40,000," said Mr. Frenaye, "which was secured by bonds deposited at the United States Bank." As money was needed Father Hughes (Mr. Frenaye always spoke of him as Bishop) gave his note, which was endorsed by Mr. Frenaye, and for which the cash was readily obtained.

The lot upon which St. John's Church is built was purchased by Mr. Frenaye. It was at the time of the purchase used as a marble yard. Shortly after buying, the property directly opposite, running from the small street near Chestnut to within a few houses of Market street, was offered to Mr Frenaye for $14,000.

I referred to the fact mentioned in Hassard's "Life of Archbishop Hughes" that that Prelate, after he became Bishop of New York, wrote to Philadelphia objecting to the introducting of gas into St. John's Church. Mr. Frenaye replied that of this he knew not, but he was aware that Bishop Kenrick was opposed to the introduction of gas into St. John's. Mr. Frenaye favored the new light. Neither seemed inclined to yield to the other. Bishop Flaget, of Kentucky, was at the time in the city. One day the question of putting gas in the church was being discussed by Bishop Kenrick and Mr. Frenaye, and with the same result. At last Bishop Kenrick said: "I'll tell you what I will do: I will leave Bishop Flaget decide the matter." "Agreed!" cried Mr. Frenaye. "I knew," said Mr. Frenaye to me, "that Bishop Flaget had in his own church a cross formed of gas jets, for I had seen it. Knowing this, I was aware how Bishop Flaget would decide. On referring the case to Bishop Flaget, he, of course, favored the introduction of gas."

I spoke of the contemplated visit of Father Hughes to Mexico to collect funds to relieve the indebtedness of his church.

"I will tell you what to do," said Mr. Frenaye. "I have lived three years in Mexico, can speak Spanish, and have many acquaintances. Go to that country. I will be your pilot. The people are liberal, *very* liberal, and you will soon collect sufficient funds.

"To this Father Hughes agreed. We kept our purpose secret, and I engaged passage at New York for myself and Father Hughes. At length, our purpose was made known to Father Gartland, the assistant priest, and Father Hughes informed him that he must assume charge until his return. Father Gartland was sorrow-stricken at the news, and shrunk from accepting such a trust. But Father Hughes had no one to take his place, so Father Gartland must assume pastoral charge. All was in readiness. We were to sail from New York on a Monday, leaving this city the afternoon previous. That Sunday came, and Father Gartland celebrated the late Mass. At its conclusion, Father Gartland turned to the congregation and informed them that their pastor would leave them that day for Mexico and telling the object of his journey. Mr. George W. Edwards arose and volunteered to raise $500 towards the payment of the debt, so as to prevent their pastor from leaving them. 'I will give $500!—and I—and I!' rang through the church. I was not present in the church," said Mr. Frenaye, "but was

in the house, and soon became aware of the affair. Father Gartland went to Father Hughes, toid him that the money had been subscribed, and that his journey was unnecessary. Father Hughes was, of course, gratified at the unexpected turn of events. All the money subscribed was collected."

Mr. Frenaye told me of the circumstances relating to the purchase of the Cathedral Cemetery, West Philadelphia.

Bishop Kenrick directed Mr. Frenaye to secure ground suitable for a cemetery. He found the ground now used as the cemetery. It was owned by a milkman, who agreed to take $2,500 for the property, consisting of 43 acres. When the deeds were ready for signing, the wife of the milkman refused to sign them. Here was a difficulty wholly unexpected.

Mr. Frenaye visited her who seemed likely to prevent the consummation of the bargain. "Madame," said he, "you see by my voice, that I am a foreigner, and speak French. In our country we have a beautiful custom, that whenever a favor is desired from a lady that he who desires it should make a present. Now, if you sign this deed, I will present you and your daughter the handsomest silk dress which you may select.

"She was won," said Mr. Frenaye, laughingly. "She called to see me afterwards in her new dress."

Mr. Frenaye also informed me that in consequence of the difficulities at St. Mary's with the Trustees, Bishop Kenrick went to live at the N. W. cor. Fifth and Prune streets.

This was where the Bishop first began a Theological Seminary. A meeting of those opposed to the Bishop was called at St. Joseph's (which was then under the seculars of St. Mary's). A friend said to Mr. Frenaye that he should attend the meeting. Mr. Frenaye asked the Bishop to attend also. Both Mr. Frenaye and the Bishop went to the meeting. Resolutions against the Bishop were presented and read. When the vote was about to be taken, Bishop Kenrick arose and, in crushing language, denounced the malcontents.

"I never heard such eloquence," said Mr. Frenaye; "the Bishop seemed to have been inspired by the Holy Ghost." At the close of the Bishop's address, all had left, having crept out one by one. No vote was taken on the resolution.

Mr. Frenaye said that he became so thoroughly acquainted with the affairs of the diocese by being in the position he held. He had kept all the accounts for upwards of thirty years. At one time the bank at the Bishop's had loaned $70,000 to help erect the Cathedral.

MARTIN I. J. GRIFFIN.

The above was written December 14th, 1867.

## Catholic Historical Notes.

*July* 19, 1785. Father Farmer to Dr. Carroll, speaks of a Carmelite Friar arrived in Virginia, for the French Troops, who inquired where to obtain faculties for the mission.

At this time a petition was received by Father Farmer from 70 Catholics on or near the Monongahela, who desired to have at least an annual visit from a priest.

Father Farmer would have been pleased for his private satisfaction, that the ex Jesuits of the United States should unite with those of Russia, but he did not think such an union would bring any advantage to the clergy as a body.

*August* 11, 1785. Father Farmer to Dr. Carroll speaks of Father Paul, the Carmelite Friar, who was in Illinois and had applied for faculties. Father Farmer had an opportunity of answering him in a few days by a messenger and says: "I can at least send him the welcome news of a Jubilee with the powers usually annexed to it." Rev. Whelan was not fitted "to form a congregation out of people that for want of exercise had almost lost or forgotten their religion." The French language was more ready to him than the English—he was on friendly terms with Father Paul and thought of joining him. "He is a strong and laborious operator."

*September* 10, 1793. Rev. Fleming writes from Philadelphia to Bishop Carroll his *last letter*. The yellow fever was raging there.

*Boston, February* 17, 1799. Rev. Mr. Cheverus to Bishop Carroll, says, "the Penobscot tribe is composed of about three hundred individuals including women and children. At Passamaquoddy there are hardly 150; women in general are good, but the men are mostly addicted to drinking; less however at Passamaquoddy than at Penobscot."

*Jan.* 24, 1791. Rev. Dennis Cahill to Bish. Carroll, from Hagerstown, says that he has been successful since his location in that country, congregations had much increased, and the people most exemplary and pious. He attends Hagerstown, Martinsburg, Shepherdstown, Winchester, Fort Cumberland and Chambersburg, the four former more frequently than the latter. He expected to have four chapels built in the ensuing year; lots had been given in each place for a chapel, except in Martinsburg.

*Rome*, Dec. 2, 1789. Rev. Thorpe writes to Dr. Carroll, says that the abbé La Poterie belonged to the diocese of Angers in France, and had an income from his family of over 100 pounds stg. per an. He had disgraced his name and his character in various countries was expelled from the diocese of Paris, got admission into the French House, St. Louis at Rome, took a lodging near and ran off without paying it. He behaved similarly at Naples. "You have the prayers and wishes of many friends on this occasion, and particular of our venerable confessor Father Rhomberg who always has esteemed the nomination of you to the enclosed purpose as a singular mark of divine Providence." [Notes of Dr. Shea in Riggs Library, Georgetown College.]

The bell which hangs in the tower of the Unitarian Church on Orange St. Nantucket Island, contains an inscription which is thus translated:

"To the good Jesus of the mountains the devotees of Lisbon direct their prayers, offering him one complete set of six bells, to call the people and adore him in this sanctuary."

Jose Domingos da Costa has done it in Lisbon the year, 1810.

It was bought in Lisbon in 1812, by Capt. Thomas Cary. [Godfrey's *Island of Nantucket*, p. 240.]

"A native of America who cannot read or write is as rare an appearance as a Jacobite or a Roman Catholic, that is as a comet or an earthquake."—John Adams' Works, Vol. III, p. 449-456.

The Church of San Miguel, Santa Fe, New Mexico, is the oldest church in the United States, having been erected fifty-three years after the landing of Columbus, and sixty-two years before John Smith landed at Jamestown, Va.—*Pilot*, Feb. 4, 1899.

## FATHER DE SMET.

In a letter at OLD ST. JOSEPH'S, Philadelphia, [March 15th, 1899.] not dated, no place named, but presumed to be from Pittsburgh, written by Sister MARY IGNATIUS JOSEPH, on personal matters but to whom does not appear. She relates this of FATHER DE SMET.

"I have lately rec'd a very interesting letter from Fr. De Smet in which he tells me for my consolation that he makes a daily Memento for me at the Holy Sacrifice & has made me God mother for more than Three Hundred Papooses & that I am to prepare for a still greater number in the Spring. So that I hope you will not only pray but beg all the prayers you can for my young family. He is now at St. Louis or was when he wrote. He is encouraged by his success amongst the Sioux & says the good Fathers contemplate opening new missions amongst them in the Spring. One of the young Chiefs being sick on their passage through Pittsburgh we had the care of him in the Hospital with his interpreter who being a Catholic approached the Sacraments with us. The sick chief with much persuasion promised to pray daily. We did not succeed in bringing him into the fold but he is to let us know when this boon is imparted to him."

"John Adams made religion the basis of his system of politics."

"Statesmen may plan and speculate for Liberty but it is religion and morality alone which can establish the principles upon which freedom can securely stand." *Ibid.*

"A True Patriot must be a religious man," he wrote his wife. Nov. 5th, 1775. Morse's *Politics of John Adams*, *Am. His. Reg.*, Jan. 1899, p. 304.

In 1795 the first public library was organized in Baltimore. Bishop Carroll and Charles Carroll of Carrollton were members.

Rev. Geo. de Perigny, a doctor of the Sorbonne, one of the French Royalist refugees was Librarian. He returned to Paris. Was there in 1817. [Rowland's *Life of Charles Carroll of Carrollton*, Vol. II, p. 315.]

## CHARLES CARROLL OF CARROLLTON AS SUCCESSOR OF WASHINGTON.

Had Washington declined a second term as he indeed desired to do it is possible Charles Carroll of Carrollton might have been his successor.

James McHenry of Maryland, so proproposed in the event of Washington declining to serve another term. Alexander Hamilton on Sept. 10th, 1792, wrote to McHenry:

"Your project with regard to the Presidency in a certain event will, I believe, not have an opportunity of being executed. Happily for the public tranquility, the present incumbent after a serious struggle, inclines, if I mistake not, to submit to another election. If it turns out otherwise, I say, unequivocally I will cooperate in naming the gentleman you mention as one of the two who are to fill the two great offices, which of the two may turn up, *first* or *second* must be an affair of some casualty as the Constitution stands. My real respect and esteem for the character brought into view will ensure him my best wishes in every event.' — Hamilton's *History Republic U. S.*, Vol. V, p. 59 or Hamilton's *Works*, Vol. V, p. 536.

"John Eliot relates that when he came to where Lowell, Mass., now stands, in the spring of the year 1653. 'there was a woman at the meeting who had a small, bright brass image of a man about her neck.' This was doubtless a crucifix. The sachems, after conferring with Eliot, caused this image to be destroyed. It was reported that similar images had been seen in other wigwams. According, as Eliot relates, the constable was sent for them, 'and presently brought a bright brass image, or serafin (*sic*) with his wings spread to the sachems, who passed the same judgment upon it.' That is, they caused it to be demolished." See Eliot's account in Allen's History of Chelmsford, pages 159, 161.

In 1700 the Pennsylvania Assembly passed an Act for the naturalization of foreigners. In 1705 this was disallowed by the British Privy Council in accordance with the right permitted it by the Charter to Penn to reject any law of the

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Assembly within five years of its passage. In 1708, "probably on some hint that the difficulty" with the law of 1700 was a fear on the part of the Council that Catholics might be naturalized, an Act was passed by the Assembly, naturalizing by name certain prominent German Protestants of Germantown.

Such special Acts were passed in 1729, '30, '34, '37 and in 1742 a general Act for the naturalization of Protestants was passed.—Stille's *Religious Tests in Provincial Pennsylvania.*

So foreign Catholics were debarred from the privileges which naturalization gave Protestant foreigners.

Thus German Catholics could not hold land while their Protestant countrymen could. Catholic foreigners had English friends to take title "in trust" for real owners.

Two hundred years ago, on October 7, 1699, the first known white settlers set foot on the spot where Milwaukee now stands. A member of the Parkman club writing of the matter says:

"Four missionary priests—St. Cosme, Stontigny, Davion and de la Source—left Mackinaw bound for Natchez on the lower Mississippi, by the way of the Fox-Wisconsin water route. This was Sept. 14, 1699. Four days later they arrived off Green Bay. Here their plan of penetrating into the interior was frustrated by the hostility of the Indians, and they were compelled to seek a more southern passage. Skirting in their light canoes the western shore of Lake Michigan, a more than two weeks' journey brought them to the mouth of the present Milwaukee river. St. Cosme wrote to his superior at Quebec, 'This is a river where there is a village which has been considerable.' Storm bound here for two days the travelers shot duck and teal, fraternized with the inhabitants—the Mascoutines, Foxes and Pottawattamies. Then, the weather clearing, the voyagers continued southward.

"This was the first certainly known visit of whites to the present city of Milwaukee. The day of the arrival here was Oct. 7, 1699—200 years ago."—*Catholic Citizen.*

## Grant of Land to Father Gibault and the Jesuits.

By Act of March 3d, 1791 Congress granted, "That two lots of land heretofore in the occupation of the priests at Cohokia, and situated near the village and the same is hereby granted to P. Gibault; and that a tract of land at Kaskaskia, formerly occupied by the Jesuits, be laid off and confirmed to St. Jam Beauvais, who claims the same in virtue of a purchase thereof." [Laws U. S., p. 233, ed. 1817.]

The *Diary* of Rev. Patrick Kenny of Coffee Run, Del., under date of July 4th, 1822, records.

"Cash to Matthias Blake, a collector deputed, diplomatically, from Wheeling, Virginia, bordering on Washington and Green Counties, Pennsylvania, to take the contributions of the faithful towards erecting there a Catholic Church, Sz."

On July 11th, he records.

"Francis Myer, a Dutchman, collecting for building a Cath. Church in Canton, State of Ohio, I gave him supper and lodging—on 12th—"The Dutchman started for Wilmington after breakfast.'

In 1798 the Catholic population of Boston was so small that there were registered at the one church which then sufficed the whole city but 59 baptisms, 26 marriages and 34 deaths during its whole continuance. In that year, however, in consequence of the failure of the Irish rising, the first wave of Irish immigration began to come this way, and of that immigration one writer has said: "Hitherto the Irish had colonized, sowed and reaped, fought, spoke, and legislated in the New World, if not always in proportion to their numbers, yet always to the measure of their educational resources. Now they are about to plant a new emblem—the cross—and a new institution—the church—throughout the American continent; for the faith of their fathers they do not leave after them, nay, rather, wheresoever six Irish rooftrees rise, there you will find the cross of Christ reared over all, and Celtic piety and Celtic enthusiasm all tears and sighs, kneeling before it."—*The Republic*, Boston, Jan. 1898.

THE

AMERICAN CATHOLIC

# Historical Researches

VOL. XVII. OCTOBER, 1900. NO. 4

*QUARTERLY.* *ONE DOLLAR A YEAR.*

MARTIN I. J. GRIFFIN, Publisher and Editor.

2009 NORTH TWELFTH STREET, Philadelphia, Pa.

THE subscription list of *Griffin's Journal* has been added to that of THE RESEARCHES.

*The Journal* being largely historical in contents, its patrons secure a continuance of the sort of reading which so long received their favor and appreciation.

I hope all patrons will uphold my endeavors to be useful in the preservation of all historical material which may be helpful in the compilation of a general history or local narration of the career of Churchmen or the progress of the Church in our country.

Since 1886 THE RESEARCHES has striven to save the records. By this time it is a repository of information which will be found useful by many writers, speakers and investigators.

With the New Century let there be an awakened interest in Catholic American Church History.

Scarce more than a century has passed since the organized form of an established Hierarchy placed the Church in a compact form to enable it to do its beneficent work. We see its splendid and well built condition and attitude to-day. Let us of this generation make it a greater power in this Twentieth Century so that as it closes the magnificent grandeur of the Church of Christ may be worthy of the sufferings and glory of Her Divine Founder.

THE

# AMERICAN CATHOLIC

# Historical Researches

## The Catholics of Canada Loyal to England—Declarations of the Archbishops of Montreal and Quebec.

CHANCERY OFFICE,
MONTREAL, May 29, 1900.

DEAR SIR.—I delayed sending you a copy (English) of His Grace's letter, as I had only the French version, and I wrote to the *Herald*, asking for their issue of the 12th of January, but received no answer. The enclosed you may consider as an authentic translation of the original.

Yours sincerely,

LUKE CALLAGHAN,
*Priest, Vice Chancellor.*

ARCHIEPISCOPAL RESIDENCE,
MONTREAL, January 12, 1900.

*The Director of The Herald :*

SIR.—The despatches from Quebec inserted in last evening's issue of the *Herald* confirm my remarks to your reporter in reference to the article of the "Semaine Religieuse de Quebec." The article in question had not been published with the approbation of Archbishop Bégin. He was not even conscious of its existence. You know that it was not written by the editor of the *Semaine*, and that its author was not even a Canadian. It was merely a reproduction in part of an essay that appeared some time ago in another *Review*. The article is, indeed, regrettable, and in the opinion of French Canadians, both lay and clerical, its publication, uncalled for at any time, is particularly so under the present distressing circumstance. But as it has no official character—the information you received proves that—is it becoming that you should give it such importance in your journal? It did not worry the Ontario newspapers very much nor did they shoulder its responsibility on the eminent prelate in whose diocese it appeared. Though you received explanations from Quebec showing what the article was really worth, you published a despatch from Ottawa, against which I deem it my duty to protest. The latter despatch, besides being a tissue of manifest historical errors, is most insulting to the Archbishop of Quebec. Whatever political ends a man may have in view, and whatever advantages he may hope to derive from a regrettable incident, he should never forget the principles of politeness and justice. Archbishop Bégin assuredly is not the man whom your correspondent endeavors to portray. His profound learning, his unquestionable prudence and spirit of justice, his zeal and devotedness in promoting the best interests of

his native land, are universally acknowledged. A more loyal citizen than he is nowhere to be found. It is a Bishop's privilege and duty to defend his flock when their rights are threatened and ignored. This is not intrigue or politics. I have known Archbishop for many years, and no other Bishop have I held in such esteem and admiration. He is a worthy successor of a Plessis and a Taschereau.

By giving space in your journal to the article of your Ottawa correspondent, you have wounded the sensibilities of the people of Quebec and of all the Catholics of our Province. Sir, our French Canadian papers have never used such vile language when speaking of the dignitaries of your Church. The French Canadians regretted that such an article should have ever been penned, and they were most severe in their denunciation of the author. May I now ask my English Canadian friends whether they sanction such insulting language towards one of our most distinguished prelates. Read the Episcopal documents that have appeared since Canada became a colony of England; read the instructions that have been given since then to the people by their clergy and discover, if you can, one word to substantiate the accusation of our disloyalty. We have always been loyal, and we intend to be ever so. We love France, and what English speaking person would dare upbraid us for so doing. Still we consider England as a generous, a powerful nation, and under her sheltering flag Providence has placed our holy religion and liberty.

The foreigner who wrote the article in question states that England oppresses us. We deny the assertion most emphatically. We are proud of our allegiance to England. We hope England will maintain her exalted position in the world, because we firmly believe that the Almighty has great designs upon her, and that our French Canadian nation, small as it is, would have all to suffer if her prestige was in any measure diminished.

I have the honor to remain, sir, your servant,

† Paul. Archbishop of Montreal.

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THE ARCHBISHOP OF QUEBEC DECLARES THE FIDELITY OF THE CATHOLIC CHURCH IN CANADA TO THE ENGLISH GOVERNMENT—BISHOP BRIAND SAVED CANADA TO ENGLAND DURING THE AMERICAN REVOLUTION—HIS SUCCESSORS HAVE SECURED IT.

The annexed letter of the Most Rev. Louis N. Bégin, Archbishop of Quebec, was published in *La Vérité* of Quebec, January 27, 1900:

## Letter of Mgr. Begin.

[Translation.]

Quebec, January 15, 1900.

*To His Lordship Monsignor P. Bruchési, Archbishop of Montreal:*

Monsignor.—I wish to take advantage of the beginning of my convalescence after a very serious illness, to tell you how much I thank you for your letter, so sympathetic, so fraternal, and at the same time so well reasoned and so clear, which you have sent to the *Herald* about me. I lay aside the praises, certainly unmerited, which your excellent heart prompts you to say of me. The storm was already spent at your home, and I knew nothing of it. You have calmed it before it reached me. O Tempora! O Mores! am I tempted to cry out with the Roman orator, in summing up the disconsolating easiness with which there is formulated against the clergy and at the same time against the Canadian French Episcopacy, an absolutely unjust accusation of disloyalty to England. An incident, most regrettable, undoubtedly, but for which a word of explanation, easily obtained, would have sufficed to lessen the gravity, has served as a basis for a formidable inquiry. As is usual in such cases, the conclusion is inordinately wider than the premises.

I had good reason to say last October, during the jubilee of the Archbishop of Ottawa, that the remembrance of services rendered by the Church, soon sleeps in the dust of libraries; that it would be well to bring it out so that it might confound ignorance and prejudices, and that in a general manner we might still have the memory of the heart.

It is truly deplorable that the history of our country should be so little known. Does not a century and a half of open and unchangeable loyalty to the British Crown suffice to convince our countrymen of English extraction of our attachment to the flag which shelters us?

O! the loyalty of the Canadian French Bishops and Priests! It is written in letters of gold, in fiery characters on the scrolls of history, and all the sovereigns, all their representatives who have been successively here since the cession of Canada to England—even those among the latter, against whom it was necessary to contest legally in the courts in defense of most lawful rights—all these have given the most solemn and most cordial testimony.

Need I recall here Mgr. Briand, who, occupying the See of Quebec at the turning point in the history of New France, living alternately under the banner of the Fleur de lis and again under the British standard, loyal at first to the former until, when on the plains of Abraham, all,

save honor, was lost, and then generously transferring to the latter the homage of entire loyalty, used all his sacred influence during the terrible days of 1775 to keep Canada faithful to her new masters. And, nevertheless, God knows how great the temptation must be to the children of France in America to unite their fate to that of the children of Albion (England), less scrupulous, less loyal and more easily pardoned for a revolt, real and efficacious, than we are to-day for a fanciful disloyalty. If the Catholic emissaries of the United States, if the impassioned appeal of the French officers who served the cause of American Independence could not triumph over the last revolts of the Canadian people, it is because the voice of the head of the Church at Quebec, invoking the sacred principles of respect due to the ruling authority, and stigmatizing with the name of "rebels" those who allowed themselves to be allured, opposed to the revolution an insuperable barrier. And England, already despoiled of the richest portion of her heritage in America, owed to a French Bishop the conservation of the country of Canada—one of the most precious jewels in the imperial crown. Would that I could speak —if I did not wish to be brief—of a Mgr. Denault, whose devotion to England showed itself by the acts of heroic generosity, and of a Mgr. Plessis recalling to his diocessans in 1807 "that it is impossible to be a good Christian without being a loyal and faithful subject," and "that they will be unworthy the name of Catholics and of Canadians if they showed any disloyalty or even indifference, when it was a question of fulfilling their duties of subjects devoted to the interests of their sovereign or to the defense of the country." It is that illustrious prelate who in 1812 used every means in his power and succeeded in keeping the Canadians faithful in their allegiance to England. The same attitude is found in case of Mgr. Panet, the maternal uncle of the regretted Cardinal Tascheveau.

Since the days so regrettable of 1837-38, it is Mgr. Sinay, of Quebec, and one of your predecessors, Mgr. Lartigue, of Montreal, who interposed themselves in the name of religion to calm the fratricidal struggles, an act of loyalty which has often called forth bitter reproaches on the part of some of their compatriots—a sacred duty, yet it ought to have been accomplished, notwithstanding the voice of blood and paternal tenderness. We shall find later Mgr. Baillargeon, who drawn for his flock the same manner of conduct in regard to the Fenian invaders, and Mgr. Taché, who in a critical moment quieted his Metis (half breeds or inhabitants of Northwest Territory), and kept them for England.

And if I dare quote myself, I would repeat that which I have

said right in France and right in the cathedral at Rheims. At the grand solemnities of the fourteenth centenary of the Baptism of Cloves and of His Francs, that whilst still preserving affection for our old mother country, we were happy to live in the shadow of the British flag, and that we dwell in one of the freest countries in the world. How easy it is to see history has repeated itself since the cession of Canada even to our day, and it will so long as there will be a Catholic Bishop in our Canada.

Our good friends seem at times to forget the loyalty for the children of Christ's Church. It is not a sentimental affair nor of personal interest; it is a stern and serious duty of conscience, flowing from a principle sacred, immutable, eternal as the Divine Legislator. Let them not be uneasy, then, on the attitude of the Catholic clergy in such an affair. The past has been unattackable; the future will be, because our Catholic principles do not change.

As a matter of fact, I do not hesitate to say that there can hardly be found, even in the highest English aristocratic circles, a number of men who have been more loyal than the Bishops and the clergy of Quebec to the British crown.

That ought to suffice, methinks, for us to put in the shade imputations stripped of solid foundation and so unjust and unbecoming. If ever—God forbid—the question of annexation to the United States is seriously agitated, it will be curious to see the respective attitude of our two nationalities, English Canadians and French Canadians, in that eventuality. I like to believe that we would not have to blush for ours in such an occurrence, because they could once more fulfill their duty of loyal subjects to Her Brittanic Majesty.

Kindly accept, Monsignor, the expression of my sincere gratitude and of my most affectionate feelings in our Lord.

† L. N., Archbishop of Quebec.

P. S.—I forgot to say that, following the example of my predecessors, I have no paper organ, and that I do not hold myself responsible for anything written which is not signed by me.—*La Verité, Quebec, January 27, 1900.*

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## Why Canada Did Not Join the Americans in 1776.

*Written for the Catholic Citizen by Martin I. J. Griffin.*

*The Citizen* reports the action of the Archbishop of Quebec, condemnatory of "the disloyal utterances" of a paper published in Que-

bec, and edited by one of his priests. The Archbishop makes declaration that it was owing to his predecessor, Bishop Briand, that England now possesses Canada, as his "potent voice" "opposed an insurmountable barrier to the Revolution" that "robbed England of the richest portion of her inheritance in America."

How widely asunder is that statement and those current among Catholics of the United States, whose "histories" tell that it was the "bigotry" of John Jay, of the Continental Congress, whose address to the people of Great Britain, written by him, denounced the Catholic as a "religion fraught with impiety, rebellion and murder in every part of the world"—that this address, read to the Canadians, turned them from the American cause, and so "Canada was lost."

Yet the same "histories" delight to tell us that in the Colonies revolted "every Catholic was a Whig"—an upholder of independence—that there were no Catholic traitors; that "unanimously and irresistibly" our brethren were battlers for American liberty—and yet Congress, with George Washington a member, had denounced their religion.

Strange that they did not love the faith as well as their Canadian brethren. Yet that is how history is written for Catholics—they get tales they like just as other people do.

The American Revolution was, indeed, a wonderful event. Long and constant research under the surface, among the papers and documents of the time, and an almost daily study of its events, has convinced me that God rules the affairs of nations as of men; that He guided the fathers of the Republic amid all their blunders, errors, mistakes, and even "bigotry;" that He let them show the height of their human wisdom, and how inadequate it was to direct the affairs in their charge; that His adorable will was manifested in a manner contrary to the judgment of men; that even enmity to His Church was made the foundation for its greatest prosperity; that the judgments of Catholics, no less than that of those who despised their faith, alike misjudged, and that God guided all.

Indeed, did I not otherwise believe there is a God, I would from my study of the American Revolution believe there was a Power above that of man that guided and ruled the affairs of men. It is a truth, I know, that the fathers of the last Baltimore Council spoke when it declared the founders of our Republic were "instruments of the Almighty." So we Catholics love to believe that our brethren in the "days that tried men's souls" were all upholders of the cause Washington led.

Why should that be? How could that be? On what public

measure—even those directly concerning the Church—have we Catholics been a unit—a solid body? When, too, have we been allies *en masse* of those who publicly branded our religion as an impious, rebellious and murderous one?

Think you that could be possible of the Catholics of Pennsylvania and Maryland—the only colonies having Catholics countable? So how could it be reasonable to think that Canada would join in the revolt simply because Washington and Congress denounced our faith? The historical truth is that, save that Canada had been "conquered" a few years before from France, Canada had no real cause for revolt. That conquest was sufficient for the people. They would have been moved to organized action, as they very generally welcomed the American armies under Montgomery and Arnold but for two reasons—the Americans hadn't sense enough to keep their detestation of the Catholic religion in control, and so on that account soon turned the Canadians from their helpfulness to the armies.

You remember that Washington, while besieging Boston, had, in November, 1775, to rebuke his soldiers for showing the same bigotry on "Guy Fawkes day," and almost plainly telling them that while the American army was in Canada and being well received, was no time to be insulting the religion of the people of that country.

But the main cause—the great reason why Canada did not join in the Revolution was, as the Archbishop of Quebec now declares, Bishop Briand was loyal to England. He had to be. England wouldn't allow a bishop to be appointed who was not of the right spirit towards her. She would soon have throttled Bishop Briand if he had shown countenance to the Americans or did not punish his priests and people who aided or favored them.

The people who favored "the *Bostonnais*," as he called them, were excommunicated. Those who repented had to do public penance, and some, I believe, from testimony I have, with ropes around their necks, at the altar.

So the people were kept in order and loyal, though, of course, some revolted against Church as well as against England. Bishop Briand, of course, you may be sure, kept the priests in obedience to him. The least sign of favor towards the Americans brought them under discipline—most noted are the cases of Fathers Floquet and De la Valiniere. The latter was, perhaps, the first American tramp priest. He was an upholder of the Americans, and bitterly he was paid for the sympathy and encouragement he may have given. He had to leave Canada. He tramped to Philadelphia, went to "the Illinois," southward to New Orleans, to Havana, to this country again and up in New York State.

He is worthy of honor, but to give it to him would but emphasis the truth. Bishop Bégin now declares that England owed to a French bishop (Briand) the preservation of Canada, and that's a truth not palatable to-day. And yet it ought to be. It proves that the opposition of Bishop Briand was not God-directed. How could it be, when the British ministry controlled him? The "bigotry" of the Americans, aroused to action by the Quebec Act of 1774, but proved the foundation of the creation of a nation in which, above all others, the Church of Christ should have the largest liberty and most complete freedom yet given her to do her beneficent work.

Had the opposition of Bishop Briand and the power of England been strong enough to suppress "the unnatural and unholy rebellion," would the Church to-day, even in Canada, enjoy the freedom she now has?

Here and there we have yet bits of bigotry to contend with, but what are these to the huge boulders of it which would have blocked the path of the Church in Canada and in this country as well?

Here, then, all human judgments went astray. The Catholics in Canada, or in the provinces, who opposed the cause of the Colonies, were really opposing the design of the Almighty for the betterment of His Church as well as of His people. The bigots of Congress, the warriors who rushed to Canada to prevent England organizing the Catholic Canadians as a force to come down upon the Colonies to "impose Popery" on them, were also astray. Their hostility to the Church was the foundation of a sanctuary and a home for the Church they hated. In it she enjoys a freedom and prosperity nowhere else equalled.

Though there was justifiable resistance to unjust laws about to be imposed upon the Colonies, these did not move the great body of the people. But when the Quebec Act was passed, and they were told by their preachers that it "established Popery" in Canada, and that it was the design of the ministry to use the Canadians "as fit instruments" (to use the words of the Declaration of Independence), then, I tell you, the people rushed to their guns and then rushed to Canada. As they couldn't capture it, they adopted a softer tone, and sent Charles Carroll of Carrollton, and two others, to Canada to negotiate even for neutrality. Then Congress actually voted to ask a "Popish" priest, Rev. John Carroll, to go up there with the commissioners. Scant courtesy the clergy of Canada gave their Jesuit brother on such a mission. Those who simply were "complaisant," as Father Floquet, had to make explanations to Bishop Briand of their conduct.

## Letter of Charles Carroll of Carrollton to his Daughter-in-law, Mrs. Harriet [Chew] Carroll Concerning the religious Training of her children. His Views on Religion.

[*Original in possession of Editor The Researches*]

DOUGHOREGAN, 29th August, 1816.

DEAR HATTIE:—I recd. the 21st inst yr letter of the 23d. I am much gratified by yr assurances that yr daughters shall be brought up in the R. C. religion; it is my wish and of their father's also that they should be; unfortunately tho at present he has little religion himself, he is quite in earnest that his daughters should be religious; he as many others under the influence of passions know & feel the importance of religion tho they do not live up to its precepts. Being persuaded that there can be but one true religion taught by Christ and that the R. C. is that religion, I conceive it to be my duty to have my grandchildren brought up in it. I feel no ill will or illiberal prejudices agt the sectarians which have abandon that faith; if their lives be conformable to the duties & morals prescribed by the gospel I have the charity to hope & believe they will be rewarded with eternal happiness tho they may entertain erroneous doctrines in point of faith; the great number in every religion not having the leisure or means to investigate the truth of the doctrines they have been taught must rest their religious faith on their instructors & therefore the great body of the people may conscientiously believe that they hold the true faith; but they who from illiberal education, from understanding, from books, not written by one party only & from leisure have the means of examining into the truth of the doctrines they have been taught as orthodox are in my opinion bound to make the examination nor suffer early instructions & impressions or habits or prejudices to operate against the conviction of what is right. Upon conviction only a change of religion is justifiable; on a concern so seriously interesting to all of us no worldly motives should sway our conduct.

I have not the smallest objection to Mr. Wallace instructing yr daughters in English provided he does not mix religious instruction with his English lessons wch from yr assertion I am persuaded he does not.

I have some thoughts of sending yr son next spring to the college at Montreal, I have lately recd a very pleasing account & highly commendatory of this college in a book given me by Mr. McTavish. I shall make his father enquire into the subject. Since the 19th I have been alone; on the evening of that day Mr. & Mrs. McTavish & all the company left the manor for Homewood where they propose remaining two or three days; I have not heard from any of them since they departed.

I hope you are comfortably situated in yr house in Prune street; do not omit to have Becky & the children who came with her bound to you. Give my love to my dear & sweet grandchildren. Elize I hope is getting the better of her ashmatical affection & many of her headaches; remember me kindly to yr mother. God bless you my dear Harriet & by His grace enable you to bear up against the trials you have undergone and I fear are fated to undergo. I remain yr affectionate father-in-law.

C. C. of C.

The above letter was sent to Mrs. Harriet Carroll, daughter of Chief Justice Chew of Philadelphia. On July 17th, 1800, she and the son of the Signer and writer of the above letter were married and, I presume, not by Bishop Carroll who had come to Philadelphia for that purpose. The reason appears by letter of Archbishop Carroll to Charles Carroll of Carrollton, July 15th, 1800. Bishop Carroll was invited by Charles, son of the Signer, to perform the marriage ceremony on the occasion of his marriage to Miss Chew. On his arrival in Philadelphia he learned that "arrangements were made for the marriage first by myself in the morning and afterwards in the evening and in a more ceremonious style by Bishop White. I resolved immediately not to enter into this compromise.

Neither I or any other Catholic clergyman can perform the ceremony under present circumstances. Mrs. Caton and her sister are determined not to be present at the marriage if performed by any one but a Catholic minister. If Charles should finally acquiesce in the proposal to be married by Bishop White your daughter will not be present at the nuptials but return with me."

This letter was received by Charles Carroll of Carrollton on 17th July 1800 and answered on 18th by Mr. Caton [Archives, Baltimore].

Bishop White was the Episcopalian Bishop.

A letter from Charles Carroll of Carrollton to his son dated July 3d has this quaint allusion to the marriage settlement and the fee of the lawyer, Wm. Cooke, who drew it up, "Mr. Cooke asks a quarter cask of Madeira for drawing the marriage settlement. I have written him that I shall present you this summer or autumn with a but of Madeira out of which you will let him have the thirty gallons. I cannot be present at the ceremony. A journey to Philadelphia at this hot season would be too fatiguing for me."

The young couple established themselves at "Homewood" an estate in Baltimore County on which the Signer had built for his son a handsome brick dwelling which is still standing attracting the admiration of modern architects. *Rowland's Life of C. C. of C.* vol 2, page 243.

When living in Philadelphia Mr. and Mrs. Carroll lived on Chestnut street below Broad, South side. The "trials" of Mrs. Carroll referred to by her father-in-law were from the intemperate habits of her husband.

CHARLES CARROLL OF CARROLLTON, TO HIS SON CHARLES CARROLL, JR.

August 12th 1806. Immediately on the receipt of your letter I gave order to Harry to take up some of the pavement of the Chapel to have the grave dug for the earthly remains of your poor infant. To soften the loss of this dear and engaging child the certainty of his now enjoying a glorious immortality will greatly contribute.

[*Rowland's Life C. C. of C.* vol. 2. p. 265 ]

The following November on the 18th Mrs. Chew gave birth to a son-Benjamin Chew Carroll. He died on the 8th of March, 1807 and was interred in St. Mary's grave yard, back of the church, on the right hand side near the entrance and close beside the tomb of Capt. Roger Kean, a privateersman of the Revolution. The head stone can yet be seen with the epitaph still very legible although almost a century has passed since its erection. This grave appears on section D. on the diagram of the graveyard given in Vol. III of the Records of the American Catholic Historical Society of Philadelphia, p. 259.

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## Catholic Colony for Illinois.

Several Catholic families residing in Sangamon county, Illinois, take this method of advising their Eastern friends who may be desirous of trying their fortunes in the West, that a very favorable opportunity now exists for entering a body of choice farming land in the heart of the new county of Logan, just formed from the northeast part of Sangamon and near the town of Pottsville, where it is expected the seat of justice of said county will be located, and one of the proprietors of Pottsville offers a donation of fifty eligible building lots to a colony of Catholics, of not less than fifty families, who may within two years remove to and settle in said county ; the donation to be applied to the building of a chapel at Pottsville. He further offers to act as agent in entering lands or purchasing farms and whatever else may be required to facilitate the enterprise, free of charge, except for actual expenses incurred ; and he refers to Charles F. Mayer, Esq., Judge ; James Harwood and Fielding Lucas, Jr., Esq., of Baltimore.—*Philadelphia Catholic Herald, April 23, 1839.*

## Washington's Attitude Towards "Native Americans" and "Foreigners."—His Army: How Composed.

It is of frequent assertion that Washington, the day before the Battle of Trenton, ordered: "Put none but Americans on Guard." This is as true as most of our popular "History." It has an element of truth, but the originator of the declaration in the form set forth, misapplied the fact that Washington ordered his personal Guard, which was organized, or better, reformed at Morristown, N. J., by order dated April 30th, 1777, to be composed of native Americans only: "Send me none but Natives."

Washington at all times preferred "Natives" to "Foreigners." The following are the records to show his sentiments:

Here is an order of Washington's after taking command of the army at Cambridge, Mass.

"July 7th, 1775. The General has great reason and is highly displeased with the negligence and inattention of those officers who have placed as sentries on the outposts, men with whose characters they are unacquainted. He therefore orders, that for the future no man shall be appointed to these important stations who is not a native of this Country or has a wife or family in it to whom he is known to be attached and the officers are to pay obedience to it at their peril."—[Force's *American Archives*, Vol. II, 4th Series, p. 1634.]

The next day July 8th, 1775, the Massachusetts' Committee of Safety in its "Instructions for the Officer of the several Regiments of the Massachusetts Bay force who are immediately to go upon the recruiting services:" "You are not to enlist any person who is not an American born unless such person has a wife and family and is a settled resident in this country."—[Force's *American Archives*, Vol. II, 4th Series, p. 1368 ]

### Washington's Guard.

Washington's Life Guard had its origin in Captain Thomas Knowlton's company of Connecticut Rangers, which, when Washington took command of the American army in 1775, was the crack command. Shortly after Washington assumed command he picked out the Rangers, added three other companies to them, and placed Knowlton in command as Lieutenant Colonel. Knowlton made his batallion an unofficial bodyguard and called it "Congress's Own."

Washington's partiality for this corps created jealousy among the other less favored organizations, and, in March, 1776, he detached it and decided to organize a regular bodyguard. To that end he sent letters to his Colonels, asking for men "from 5 feet 8 inches and 5 feet 10 inches in height, and to be handsomely and well made," to serve at head-

quarters. On March 11th, just before the evacuation of Boston, the corps was completed. It consisted of 180 men, a Major's command, and was placed in command of Caleb Gibbs, who ranked as Captain Commandant; he had three Lieutenants. Washington was always partial, however, to the Congress's Own. Colonel Knowlton was in command of it when he was killed, September 16, 1776, and Captain Nathan Hale was one of its officers.

In June, 1776, began a conspiracy among some of the members of the Life Guard to murder Washington and his staff. About the middle of the month persistent rumors were abroad about a plot of the Tories to rise, to blow up the King's bridge and to seize Washington. The rumors were so definite that Corbie's tavern, "westward of Bayard's woods and north of Lispenard's meadows" (about Spring and Wooster streets), was indicated as the meeting place of the conspirators, where Gilbert Forbes, a blacksmith, "gave them money, and swore them on the book to secrecy." The Provincial Congress appointed as a committee of investigation Philip Livingstone, John Jay and Gouverneur Morris. On their report, Mayor David Mathews and Forbes were arrested; papers were found and confessions were made, implicating about twenty-five other persons, and arrests followed at once. Of those arrested three belonged to the Life Guard. They were Thomas Hickey, Johnson, a fifer, and Green, a drummer. They were arrested on June 23d. On the 24th General Washington's housekeeper, Sam Fraunces's daughter, was arrested on suspicion, but she proved her innocence. It was on her testimony that Hickey was convicted.

He was a deserter from the British Army, and had lived at Wethersfield, Conn., where he had borne a good character and was a favorite of Washington. He tried to poison the General by putting poison in a dish of green peas, his favorite vegetable, but the housekeeper, having been let into the conspiracy, warned the General in time. Hickey was tried by court-martial, and on the testimony of the housekeeper and another member of the Guard, was convicted of "mutiny and sedition and of holding a treacherous correspondence with the enemies of the colonies," and was sentenced to be hanged. Accordingly, on June 28th, 1776, he was hanged at a place a little east of the Bowery, near the intersection of the present Grand and Chrystie streets. The first military execution in the Continental Army was of one of the Life Guard

On April 30th, 1777, the Guard was reorganized. Washington was then at Morristown. He sent this circular to the regimental commandants stationed there:

"SIR.—I want to form a company for my guard. In doing this I wish to be extremely cautious, because it is more than probable that in the course of the campaign my baggage, papers and other matters of great public import may be committed to the sole care of these men.

This being premised, in order to impress you with proper attention in the choice, I have to request that you will immediately furnish me with four men of your regiment: and as it is my further wish that this company should look well and be nearly of a size, I desire that none of the men may exceed in stature 5 feet 10 inches, nor fall short of 5 feet 9 inches—sober, young, active and well made. When I recommend care in your choice, I would be understood to mean of good character in the regiment —that possess the pride of appearing clean and soldierlike. I am satisfied there can be no absolute security for the fidelity of this class of people, but yet I think it most likely to be found in those who have family connections in the country. You will, therefore, send me none but natives. I must insist that in making this choice you give no intimation of my preference of natives, as I do not want to create any invidious distinction between them and the foreigners."—[*Philadelphia Ledger*, Dec. 14, 1896, from *N. Y. Sun.*]

"June 28, 1776. The unhappy fate of Thomas Hicky Executed this Day for Mutiny, Sedition & Treachery, the General hopes will be A warning to every soldier in the army to avoide those Crimes and all others so Disgracefull to the Character of a Soldier & pernicious to his Country whose pay Receive & bread he Eat. & in order to avoid those Crimes the most Certain Method is to keep out of Temptation of them & particular to avoid Lewd women who by the Dying Confessor of this poor Criminal first Led him into practice which Ended in untimely & Ignomenious Death," etc.—[Washington's (MS.) Orderly Book, in possession of Dodd, Mead & Co.]

NATIVES.

Washington writing to Congress from Morristown, May 3d, 1777, said: "The desertions from our army of late have been very considerable. Gen. Howe's proclamation and the bounty allowed to those who carry in their arms have had an unhappy influence on too many of the soldiery; in a particular manner on those not natives."—[Letters to Congress Vol. II, p. 55.]

With reference to the expectation of Gen. Du Coudray "that he shall have the chief command of the Artillery," Washington writing to Congress from Middlebrook, N. J., May 31st, 1777, said: "It may be questioned with much propriety whether so important a command as that of the artillery should be vested in any but a native, or one attached by the ties of interest to these States".—[Vol. II, p. 70.]

Washington at Valley Forge wrote, on Feb. 12th, 1778, to President Wharton, of Pennsylvania Supreme Council: "We find the Continental troops (especially those who are not natives) are very apt to desert from the pickets."—[MS. letter sold at Birch's, Philadelphia, April 5, 1892.]

St. Patrick's Day, 1778 at Valley Forge, Washington ordered a corps of 100 to be annexed to the Commander-in-chief's Guard which he had organized at New York 1776. "They must be American born" and men of "established character for sobriety and fidelity" was his order.—[2d *Pa. Archives*, Vol. XI, p. 121. *Stryker's N. J., Reg.*, p. 60.]

They were to be, by Baron Steuben, a German, "instructed in the manœuvres necessary to be introduced into the army and to serve as a model for the execution of them."

"They must be American born," was the order—though a foreigner was to drill them.

It is in "constant repetition" that "one-half Washington's army were Irish;" and in this relation some enthusiasts have substituted "Catholic" for "Irish," considering the terms synonomous, as they, to-day, practically are. The testimony of James Galloway, of Pennsylvania, before a committee of Parliament in 1779 is referred to as the authority for this statement.

"The Examination of James Galloway." however, is available in the original and reprint pamphlets.

### Galloway's Evidence.

We annex herewith Galloway's testimony taken March, 1779:

Question.—Were deserters from the rebel army frequent while Sir William Howe was in Philadelphia?

Answer.—They were frequent—almost daily. I have known 49 to come in in a day—many days from 10 to 15.

Q. What number do you suppose came into the army at Philadelphia?

A. The deserters were generally sent from headquarters down to me for examination—from me they went to Mr. Story, the officer appointed to administer the oath of allegiance. He kept a regular account of their numbers, their names and places of nativity, and I should think there were upwards of 2300 qualified at his office and I believe on good reason, there might have been upwards of 7 or 800 more qualified; for I often found, on seeing him in the evening, that the number I had sent down to him had not gone, so that I suppose, at least, 3,000 came in.

Q. What was the encouragement held out to induce deserters to come over to us?

A. A Proclamation was issued by Sir Wm. Howe, offering them a passage home to Ireland or England, their native country, and they were generally paid for their arms and accoutrements.

Q. That part of the rebel army that enlisted in the service of Congress, were they chiefly composed of natives of America, or were the greatest part of them English, Scotch and Irish?

A. The names and places of their nativity being taken down, I

can answer the question with precision.—There were scarcely one-fourth natives of America, about one-half Irish; the other fourth were English and Scotch.

Q. Do you know anything of the army of the Rebels in general, how that is composed—of what country people?

A. I judge of that by the deserters that came in. [Galloway's Examination, p. 21-22.]

The deserters "were in a manner naked; they were not clothed fit for the inclemency of the season. Some of them had linen garments on and those very ragged and torn,—some without shoes, very few with whole breeches or stockings—in short they were objects of distress when they came down to me to be examined." [Ibid, p. 29-30.]

So Galloway simply "judged" the nationality of Washington's army "by the deserters" from it. His testimony, however, is sustained by Washington's declaration that the deserters were "especially" "not natives." To some extent both the Patriot and the Traitor are further sustained by the published rewards for the arrest of deserters.

Concerning the revolt of the Pennsylvania Line, Washington wrote Rochambeau on January 20th, 1781, saying: "The Line was mostly composed of foreigners, and having even some British deserters. The cause of complaint was 'the absolute want of pay and clothing—the great scarcity of provisions were too severe a trial for men, a great proportion of whom could not be deeply impressed with the feelings of citizens.' It is somewhat extraordinary, that these men, however lost to a sense of duty had so far retained that of honor, as to reject the most advantageous propositions from the enemy. The rest of our Army (the Jersey troops excepted) being chiefly composed of natives, I would flatter myself, will continue to struggle under the same difficulties they have hitherto endured, which I cannot help remarking, seem to reach the bounds of human patience." [*Ford's Writings of Washington*, Vol. IX, p. 115.] Within a week "part of the Jersey Line" had also revolted. Washington at once sent troops and surrounded the mutineers and "executed on the spot two of the principals." So, except the Pennsylvania Line, "the rest of our army," said Washington, was "chiefly composed of natives," and so would "continue to struggle under the same difficulties they have hitherto endured," and which seemed "to reach the bound of human patience." They certainly had that of Irish patience and also, within a week, that of the Jerseymen.

Lafayette writing to Vergennes, the French Minister of Foreign Affairs, said: "Some Pennsylvania troops, almost wholly composed of foreigners, and stationed at Morristown, New Jersey, had revolted," mentioning that troops "belonging to New Jersey showed the same spirit." He added: "The citizen soldiers are much more patient than the foreigners."—[*Steven's Fac-Similie Documents*, Vol. XVII, No. 1632.]

## Emanuel Holmes, a Portugese Catholic of Philadelphia. "Loved Liberty" and Joined the Association in its Defense. His Burial in St. Mary's Graveyard in 1776. A Demonstration of Respect to a Defender of the Rights of America.

*The Pennsylvania Journal and Weekly Advertiser*, Wednesday January 24th, 1776 reported:

"On Sunday last was interred in the Roman Catholic churchyard in this city the remains of Emanuel Holmes, painter and glazier, of the district of Southwark, a Portugese by birth, yet he loved liberty; for the defence of which he joined one of the companies of riflemen of this county, and constantly exercised with them. A foreigner almost a stranger, without relations (except his wife and children) without dependents, extensive connections or acquaintance, and although esteemed an honest man, not eminent as a tradesman, yet his remains were attended to the churchyard, not only by the company in which he associated, but also by as great a number of other respectable citizens and people of his neighborhood as ever attended a funeral in that populous district; such is the respect shown to those who declare themselves willing to step forward in defence of liberty, a respect, which wealth cannot purchase nor flattery bestow."

This description makes it probable that Emanuel Holmes was the first Associator of Philadelphia who died and, therefore, in the intensity of public feeling at the time, his interment was made the occasion of a public manifestation of all classes of the honor due to all who had like this foreign born Catholic, taken up arms in defense of the rights and liberties of his adopted country. May he rest in peace.

The Associators of the City and Liberties of Philadelphia during the Revolutionary War comprised all the able bodied men from 16 to 50 capable of bearing arms. Unless joined to the Association no one was allowed to possess arms. After signing the articles Associations were formed into eight Companies—these formed Battalions clothed in a plain cheap uniform." "As simple and as cheap as possible." These Battalions were called out in emergencies; no national distinctions in dress or name were allowed "but all, to join in every Corps, in forming an army consistent with the circumstances; customs and temper of Americans."

The Committee of Safety had recommended that "National Corps ought not to be formed lest the same, should be prejudicial to the Common Cause. Therefore to discourage the same, commissions ought not to be made out for the appointment of officers to such Corps."

## Letter of Rev. L. De Barth, Administrator of Philadelphia, to Mr. Joseph Snyder Concerning Church Affairs and Whiskey in Harvest of 1815.

CONEWAGO, July the 20th, 1815.

DEAR SIR.—I received your esteemed favour on my return here, after an absence of more than 2 weeks, and Sincerely thank you for your kindness in giving me the information I requested of you: God be praised that they are all favourable; all goes well here also in every respect and tho I have been absent almost the whole harvest the work could not have been done better had I remained at home.

You request my opinion respecting the distribution of Martin Carrey's money. I will state my reasons *verbally* to our good and worthy friend Mr. Ashley and to you why the $20 destined to the orphans should not be given to them, but rather added to the item of his cloathing or boarding. When I saw the Revd. Mr. Neal at Georgetown, I mentioned the annuity of $12, but he gives his full assent to the arrangement and desired me to give you and Mr. Johnson his compliments and thanks for yr kind attention to the affairs the property of St. Joseph.

I write by the same opportunity to the Revd. gentlemen of St. Mary's, but beg you will have the goodness to tell Mrs. Will that her children and grandchildren are all well and that little Lewis carried the Wiskey (*sic*) bottle to the reapers during the whole harvest, and kept them sober. Our whole family sends her their affectionate love.

The fatigues of my journey to Georgetown had brought on me a return of a complaint to which I am subject ever since my horse fell on me 14 years ago, but thanks be to God it is over.

I expect, God being willing, to arrive on the 23rd of next month by the Lancaster stage. I wish to be here on the Assumption of the Blessed Virgin and the Sunday following.

I present my respectful compliments to Mr. Ashley and family and to Mrs. Snyder and assure you, my Dear Sir, that I am with real affection and esteem

Your very humble and obedient servant and friend,

L. BARTH.

You must have heard of the rumors respecting Rev. Mr. Harolds' nomination to the Bishoprick of Philadelphia. Let us wait with resignation for the event, and I beg of you, my dear friend, to remember now more than ever the advice I took the liberty of giving you and several of our respectable friends to avoid talking of all these unfortunate disturbances in

Letter of Rev. L. De Barth, Administrator of Philadelphia, to Mr. Joseph Snyder Concerning Church Affairs and Wbleley in Harvest of 1819.

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Queen ano, July the 20th, 1819.

Dear Sir,—I received your esteemed favour on my return here, after an absence of more than 2 weeks, and Sincerely thank you for your kindness in giving me the information I requested of you. Glad be praised that they are all favourable; all goes well here also in every respect and tho I have been absent almost the whole harvest the work could not have been done better had I remained at home.

You request my opinion respecting the distribution of Mary Carey's money. I will state my reasons readily to our good and worthy friend Mr. Ashley and to you why the 2/3 destined to the orphans should not be given to them, but rather added to the lists of the children or boarding. When I saw the Revd. Mr. Neal at Georgetown, I recommended the annuity of $12, but he gives his influence to the arrangement and desired me to give you and Mr. Johnson his compliments and thanks for yr kind attention to the affairs the property of St. Joseph.

I write by the same opportunity to the Revd. gentlemen of St. Mary's, but beg you will have the goodness to tell Mrs. Will that her children and grandchildren are all well and that little Lewis carried the Wbley (sic) bottle to the vespers during the whole harvest, and kept them sober. Our whole family sends her their affectionate love.

The fatigues of my journey to Georgetown had brought on me a return of a complaint to which I am subject ever since my bone fell on me 14 years ago, but thanks be to God it is over.

I expect, God being willing, to arrive ob the 25th of next month by the Lancaster stage. I wish to be here on the Assumption of the Blessed Virgin and the Sunday following.

I present my respectful compliments to Mr. Ashley and family and to Mrs. Snyder and assure you, my Dear Sir, that I am with real affection and esteem

Your very humble and obedient servant and friend,

L. Barth.

You must have heard of the rumors respecting Rev. Mr. Harold's nomination to the Bishopric of Philadelphia. Let us wait with resignation for the event, and I beg of you, my dear friend, to remember now more than ever the advice I took the liberty of giving you and several of our respectable friends to avoid talking of all these unfortunate distinctions in

our congregation and not to speak a disrespectful word concerning both the Frs Harold.

Addressed:

Mr. Joseph Snyder,

Penn St., Philadelphia.

(Original at Old St. Joseph's.)

Mr. John T. Reily, of McSherrystown, Pa., the Historian of Conewago and the region thereabout gives, in Fifth Book of the *Collections of the Life and Times of Cardinal Gibbons*, the following information concerning this "little Lewis:"

"That was Lewis Will, married a Fleshman; the Wills now few and scattered, then a large and influential family of farmers and public men; owned what is now John Pohlman's farm and the late Wm. Kohler farm; farmed the lower Chapel farm many years. When the compiler's father died and left our mother with four small children, Lewis Will got us (J. T. R. then four years old) a home at Frederick Dellone's. The custom of giving hands whiskey three or four times a day was strong and general: those who did always could get the best hands; those who did not were always hunting laborers. Old Mr. O'Neill used to tell us about Father De Barth's times—men from Paradise came up and mowed the lower meadow and made the hay; men from Conewago mowed the upper meadow. Father De Barth gave orders that if any one got drunk he was to be hauled up and put into an empty hog pen, and one unfortunate woke up one afternoon to find himself there."—[p. 649-50 ]

## "A Romish Priest" At Newport, R. I , in 1769.

In the Diary of Rev. Ezra Stiles, President of Yale College, (about to be published) under date of March 18th 1769 while at Newport, R. I., records:

"Went to Synagogue with Mr. Austin, afterwards spent several hours in discourse with a romish Priest, a Knight of Jerusalem or Malta, travelling from Hispaniola to Quebec. He tells, me there are in Hispaniola 22 parishes, and 28 parishes between the Dominicans & Capuchins on French part of Hispaniola. That in all Canada, his native country, at the Surrendery, 1760, were One hundred & sixty Thousand Souls French, and between three and four hundred Clergy.

April 1st, Finished the first Book of Samuel in Hebrew. Made a sermon, conversed with the romish priest, who shewed me his gold cross of the Order of Knights of St. John of Jerusalem or Malta.

Who can give the name of this priest?

## Rev. John Thayer's Offer to Preach the Doctrines of the Catholic Church in the Towns Near Boston. His Controversy With Rev. George Lesslie, 1791.

Mr. Thayer, Catholic Priest, of Boston, fully persuaded that he has found the inestimable treasure of the Gospel, is greatly desirous of imparting it to his dear countrymen. For this purpose, he offers to preach on the evenings of the week days, in any of the neighboring towns. If any persons desire to hear the exposition of the Catholic Faith (of which the majority of Americans have so mistaken an idea) and will furnish any place for the accommodation of the hearers, Mr. Thayer will be ever ready to attend them. He will also undertake to answer the objections any gentleman would wish to make, either publicly or privately, to the doctrine he preaches ; and promises that if any one can convince him he is in error, he will make as public and solemn a recantation of his present belief as he has done of the Protestant religion in which he was educated. Freely he has received, freely he gives.

NOVEMBER 24, 1790.

Mr. Lesslie came forward thus : "As the gauntlet is thrown by Mr. Thayer it is taken up by George Lesslie." My reply to this was thus couched :

*Mr. Printer :* I have observed among several Protestants an air of triumph at Mr. Lesslie's advertisement. In mine of the 24th of November I only offered to preach in the towns bordering on Boston, and to answer every objection that might be made to the doctrine I deliver ; yet, as Mr. Lesslie takes what I then wrote for the "gauntlet thrown," I now invite him or any other minister to appoint me a time and place in Boston, or any of the neighboring towns, for the combat proposed ; I will punctually attend, and I engage to answer every objection against the discriminating points of Catholic Faith, and, if convinced of error, to publicly and solemnly abjure it. Let it be observed, that I do not undertake to defend all those articles which our adversaries, out of their abundant liberality, and for reasons best known to themselves, have added to our Creed--as the Pope's infallibility, adoration of the saints, of their images and relics, breach of faith with heretics, &c. I stand forth in defence of the genuine Popery which is taught in all the councils, catechisms and schools of the Universal Church. I not only offer this public disputation, but I even conjure the Ministers, if they have real love for souls, to accept it, that the eyes of the people who are kept in darkness may be opened to the light. I also desire them to come armed with all the arguments which Tillotsin, and other champions of Protestantcy, have ever used in its behalf.

In expectation of some opponent, I shall open a controversial Lecture, at the Catholic Church, to begin from to-morrow evening, at half-past six o'clock. All who love the truth, and sincerely desire salvation, are requested to attend, and they will hear those great and important things which have been hitherto carefully concealed from them. It is no vain presumption in my own learning or abilities that prompts me to this step; my only motive is the glory of God in the salvation of poor souls. My entire trust is in the strength of my Redeemer and the goodness of my cause. Perhaps Mr. Lesslie's desire is to dispute in the public papers; if this be the design of his challenge, I will begin as soon as any printer will consent to give our controversies a place. I am prepared for every honest measure that will tend to enlarge the empire of the truth and religion.

JOHN THAYER, Catholic Missionary, of Boston.

*Boston, January 26, 1791.*

Then in *The Gazette* followed a discussion of the doctrines of the Church. Father Thayer first publishing "an abridgment of the Catholic Faith" in order to "avoid all misrepresentation of our doctrines." He presented ten doctrines.

His opponent, Lesslie, replied that until Father Thayer "established the authority of his Church—that Infallibility which is claimed by the Romish Church being the main pillar of its support—if that claim appears to be founded in truth all disputes with her on other points will be superceded; we have nothing then to do but to receive her infallible dictates as the rule of faith and practice."

With this proposition Father Thayer "entirely agreed."

It is interesting now to note the remarks of Father Thayer on Papal Infallibility when he said: "Some divines indeed carry their respect for the Sovereign Pontiff so far as to suppose that Christ will never suffer him to propose anything to the Church as of faith, which is contrary to divine revelation, or in other words that he is infallible. But this is only an opinion, which every one is free to believe or reject, according as the arguments for or against it strike his mind."

Father Thayer, however, declared "he believes not in the Pope's Infallibility."

The controversy began January 27th, 1791, by a "Controversial Lecture" by Father Thayer, continued during 1792. Finotti's *Bibliographia Catholica Americana* (p. 241) errs in saying "the controversy began October 5th, 1793." That is the date of the Preface to the book which Father Thayer issued in 1793 under the title of "Controversy Between the Rev. John Thayer, Catholic Missionary of Boston, and Rev. George Lesslie, Pastor of a Church in Washington, N. H."

In 1809 there was a reprint of the work issued by R. Coyne, Capel St., Dublin, Ireland, under the following comprehensive title: "The Catholic Controversy, Maintained in the Periodical Publications of Boston, New Salem and other Towns of the United States of America, Against the Caluminous Objections and False Imputations of the Rev. George Lesslie, Pastor of a Church in Washington, New Hampshire; J. Gardner, Esq., barrister, and other writers, under the Fictitious Appellations of 'A Searcher After Truth,' 'Simplex,' &c., &c. To which are added a full refutation of the charges adduced against Catholicity by Mr. Belknap, in his 'History of New Hampshire,' with an answer to 'Dr. Lathrop's Lectures on the Errors of Popery' and a letter from Mons. Allegre, son of a Protestant clergyman, to the author, with an account of his conversion. Translated by a Scotch lady, a convert to the Catholic communion. Also a letter from a young gentleman in France to his friends in America, respecting his conversion, effected by an Irish gentleman who lately abjured the errors of Protestantism. And a specimen of Boston toleration at a Catholic convert's interment. By the Rev. John Thayer, formerly a Puritan minister, of Boston, and afterwards converted to the Holy Catholic religion, at Rome, in 1783."

Two issues of the Boston edition were made. An edition was also issued at Georgetown by Alexander Doyle in 1791. In 1795 an edition was printed in Philadelphia by Richard Folwell.

Rev. John Thayer, of Boston, while in Rome became a Catholic, May 25th, 1783. Returning to America he was, by Bishop Carroll, appointed successor to the unworthy Abbe de la Poterie, at Boston, his native place. Filled with zeal for his new-found faith he became active in proclaiming and in upholding it. He, however, had a checkered career and became somewhat erratic in conduct and expression; journeyed to Kentucky, and finally to Ireland, where, at Limerick, he died February 5th, 1815.

Even while engaged in defending the faith at Boston he seems to have given utterance to sentiments derogatory to the authority of Bishop Carroll.

In the archives at Baltimore is the original of the document herewith given:

"The subscriber having been charged with saying that he would not obey the Bishop, but place himself under the jurisdiction of the Pope in case he should be ordered by the Bishop to leave Boston, hereby declares that he does acknowledge and will submit to the authority of the Bishop in case his removal should be required by him, and this shall be binding on him until a general regulation respecting the power of the Bishop in removing Clergymen be settled by common consent of the American clergy."

JOHN THAYER.

*Boston, June 13th, 1791.*

## Thomas Jefferson, Consulted by Instruction of Pope Pius VI. Relative to the Appointment of the First Bishop for the United States. Letter of Jefferson to Archbishop Marechal.

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MONTICELLO, Jan. 17, '20.

VENERATED SIR:—I have duly received the honor of your favor of the 4th and the pastoral letter it conveyed to the Catholics of Norfolk; it is from this I have the first information that I had been thought worthy of the address of a printed letter by some the members of the church there. My principles require me to take no part in the religious controversies of other sects, contented with enjoying freedom of religious opinion myself and with having been ever the advocate for securing it to all others. I deem it a duty to stand a neutral spectator on the schisms of our kindred sects. I had received information of this misunderstanding some two, three or four years ago by a pamphlet or two sent to me; but since that I had heard no more of it and supposed it healed.

Your letter is my first information also of the death of the worthy Cardinal Dugnani, an intimate acquaintance with him of several years at Paris, had proved to me the excellency of his character, and after my return I received many testimonies of his continued friendship on which I placed a just and cordial value. I sincerely regret his loss, having been consulted by him while at Paris by instruction from the Pope previous to his making the appointment of Bishop Carroll to the See of Baltimore and given an assurance that he was perfectly free to make such an establishment without offence to our institutions or opinions. I received an assurance in the name of his Holiness that any youths of our country who might wish to visit Rome for their education should be under his particular protection and free from all question and molestation in their religious faith, and I had proofs of attention to this though Cardinal Dugnani on the return of some youths who had been there for their education.

With many thanks for the communication of your acceptable pastoral letter be pleased to receive the homage of my high veneration and esteem.

TH. JEFFERSON.

[Riggs Library, Georgetown, D. C.]

**Tributes of Catholics to the Character of Washington. A few of the very Many Eulogiums on Washington Which Catholics have Spoken are Herewith Given:**

Archbishop Carroll in his discourse February 22d, 1800, said: "Whether we consult our own experience by bringing into comparison with Washington any of our contemporaries most eminent for their talents, virtues and services, or whether we search through the pages of history to discover in them a character of equal fame, justice and truth will acknowledge that he stands super-eminent and unrivaled in the annals of mankind; and that no one before him, acting in such a variety of new and arduous situations, bore with him to the grave a reputation as clear from lawless ambition, and as undefiled by injustice or oppression—a reputation neither depressed by indolence nor weakened by irresolution, nor shadowed by those imperfections which seemed to be essential appendages of human nature, till Providence exhibited in Washington this extraordinary phenomenon.

"The language uniformly held by Washington, the maxim invariably inculcated and repeated by him in almost every public manifestation of his sentiments, was the acknowledgment of a superintending Providence, preparing, regulating and governing all human events for the accomplishment of its eternal purposes, and predisposing the instruments by which they are to be effected. Religion and observation had taught him that God's provident wisdom reacheth from end to end mightily and disposeth all things sweetly. He contemplated with Christian piety and the philosophy of a sage the most remarkable revolutions and occurrences of former as well as his own times, and learned therefrom to refer every human event to the moral government of a supreme intelligent Being. This became the polar star by which he was guided in his progress through life, and in all his anxious solicitude for maintaining the liberty, perfecting the policy, preserving the peace, insuring the stability of his country on the foundations of order and morality and guarding it against the turbulence of faction, foreign hostility and artifice."

ARCHBISHOP CARROLL.

In October 1794 Rt. Rev. Dr. Troy of Dublin writing to Archbishop Carroll said.

"I cannot but join in admiration of your great Washington. Providence appears to have reserved him for great purposes." [Letter in archives of Baltimore.]

Charles Carroll of Carrollton wrote Washington:

"You rank foremost: Who so justly deserving of the most glorious of all titles, as the man singled out by the unanimous voice of his country, for his love and attachment to it and great abilities and placed in a station of the most exalted and dangerous prominence (*Rowland's Life Carroll* I. p 138).

Cardinal Gibbons in 1896 said: "When God desired to found a great and model empire He gave to the country a Washington whose valor and military genius were equalled only by his wisdom and statesmanship.

The sorrow felt by Catholics on the death of Washington was well expressed by Rev. Matthew O'Brien. D. D., at St. Mary's Church, Albany, Februray 22, 1800: "We are come to mingle our tears with those of the friends of virtue; to combine our lamentations this day with the testimony of the public feelings at the sad catastrophe that has deprived the United States of the important services of the illustrious General Washington and committed his mortal part to the silence of the tomb. Who is the man in the annals of the ancient world who has been wept by his country with sorrow more sincere? Where is the character that adorns the page of history so enlightened in council, so judicious in plan, so successful in public contest, and so temperate in triumph, as that which is now held up for your gratitude and admiration?" After speaking to his people as his "countrymen who had come to this country from motive of prudence," Father O'Brien said, "with me you would devoutly wish that our country had produced him. Yet not so, my brethren, your well wishes are too affectionate to your adopted country; envy can have no place in the bosom that glows with gratitude; God's providence has produced him to confer him on our friends, and only our virtues will entitle us to share in what he purchased."

The Abbe Robin, who came with the French frigate Concorde, May 8, 1781:

"I have seen Gen. Washington, that most singular man, the soul and the support of one of the greatest revolutions that has ever happened or can happen again. I fixed my eyes upon him with that keen attention which the sight of a great man always inspires. We naturally entertained a secret hope of discovering in these features of illustrious men some traces of the excellent genius which distinguishes them from, and elevates them above, their fellow-mortals. Perhaps the features of no man was ever better calculated to gratify these expectations than that of Gen. Washington. He is of a tall stature, well proportioned, a fine, cheerful, open countenance, a simple, modest carriage; and his whole mien has something in it that interests the French, the Americans, and even his enemies themselves, in his favor.

"Placed, in a military view, at the head of a nation where each individual has a share in the supreme legislative authority, and where the coercive laws are yet in a great degree destitute of vigor; where the climate and manners can add but little to their energy; where the spirit of party, private interest, slowness, national indolence suspend and overthrow the best concerted measures—although so situated, he has found out a method of keeping his troops in the most absolute subordination,

making them rivals in praising him, fearing him even when he is silent, and retaining their full confidence in him after defeats and disgrace. His reputation has at length arrived to a most brilliant pitch, and he may now grasp at the most unbounded power without provoking envy or exciting suspicions. He has ever shown himself superior to fortune, and in the most trying adversity has discovered resources till then unknown. And if his abilities only increased and dilated at the prospect of difficulty, he is never better supplied than when he seems destitute of everything; nor have his arms ever been so fatal to his enemies as at the very instant they thought they had crushed him forever. It is his to excite a spirit of heroism and enthusiasm in a people who are by nature very little susceptible of it; to gain over the respect and homage of those whose interest it is to refuse it, and to execute his plans and projects by means unknown even to those who are the instruments. He is intrepid in dangers, yet never seeks them but when the good of his country demands it preferring rather to temporize and act upon the defensive, because he knows such a mode of conduct best suits the genius and circumstances of his nation; and thus all he and they have to expect depends upon time, fortitude and patience. He is frugal and sober with regard to himself, but profuse in the public cause; like Peter the Great, he has by defeats conducted his army to victory, and like Fabius, but with fewer resources and more difficulty, he has conquered without fighting and saved his country.

"Such are the ideas that arise in the mind at the sight of this great man, in examining the events in which he has had a share, or in listening to those whose duty obliges them to be near his person, and can consequently display his true character. In all these extensive States, they consider him in the light of a beneficent god, dispensing peace and happiness around him. Old men, women and children press about him when he accidentally passes along, and think themselves happy once in their lives to have seen him. They follow him through the towns with torches, and celebrate his arrival with public illuminations. The Americans, that cool and sedate people, who in the midst of their most trying difficulties have attended only to the directions and impulses of plain method and common reason, are roused, animated and inflamed at the very mention of his name; and the first songs that sentiment or gratitude have dictated have been to celebrate Gen. Washington. It is uncertain how many men his army consists of exactly. Some say four or five thousand; but this general has always found means to conceal the real number from even those who compose it. Sometimes, with a few, he forms a spacious camp and increases the number of tents; at other times, with a great number, he contracts it to a narrow compass; then again detaching them insensibly, the whole camp is nothing more than the mere skeleton and shadow of an army."

Rev. D. J. Stafford of Washington in an address at Cleveland, O., in 1896 said:

"When the historian of the future shall describe the most perfect civilization that the world has seen, and the men who have helped it, he shall look in Greece and Rome and medieval and modern Europe and not find the hero there, and with anxious minds and palpitating heart he shall cross the ocean as Columbus did and a new world and new civilization shall rise out of the depths of the ocean before his eye, and up, up, high above all the heroes of history he shall write in letters of gold the name of the warrior, the statesman, the American, the man—George Washington."

Rev. Thomas Ambrose Butler, of Leavenworth, Kansas, author of "The Irish on the Prairies," in Ode on Washington's Birthday, 1872, wrote:

"O, noble chief whose memor'y
A grateful race recalls,—
Whose name should blaze in starry light
Around our humble walls!
Thy hand, that struck Oppression down,
The wounds of faction bound.
So we pray, on this day
That no despot may be found
To enslave the soul, debase the minds
That no despot may be found.

Our mighty country's Father
No bigot feeling knew.
He struck "for homes and altars free,"
He left these gifts for you.

Bishop England said of Washington:

"I can speak no eulogy of Washington. Though separated from this world, he lives in the center of our hearts; his name is a talisman of power, the watchword of freedom, the emblem of patriotism, the shout of victory. It casts around us a halo of glory, for it continues to receive the homage of mankind! There have been many sages, there have been many heroes, there have been many legislators—there is but one Washington."

At a celebration of Washington's birthday, 1900, at Washington, Archbishop Keane said:

"The birthday of Washington comes to us this year more than usually laden with thoughts of deep significance. Washington has always been to us more than an individual man. He has been the typical embodiment of the genius of America. To-day America counts more than ever before as a mighty factor in the life of the world. Therefore, more than ever is Washington now far more than a splendid individual life—far more than our typical American. He is a world symbol. He is a man of providence to us and to the race. He is the embodiment of a great ideal, which it behooves us, as lovers of America and as lovers of mankind, to study and to understand. Washington would not, like Napoleon, claim to be a genius. He was better, he saw the right and wrong of things. It was the Christian ideal which fired the heart of Washington."

## The Church in Philadelphia in Early Colonial Days—St. Mary's and the "Hogan Schism."

The following article appeared in *The Philadelphia Times* of September 8, 1899, in the department "Seen and Heard in Many Places," edited by "Megargee":

Our chat yesterday about old St. Mary's Roman Catholic Church, on Fourth street, above Spruce, and the "Hogan schism," of which it formed the centre, three-quarters of a century ago, has evoked considerable comment and discussion. The most interesting statement regarding it, however, comes from Martin I. J. Griffin, publisher and editor of the journal bearing his name and of THE AMERICAN CATHOLIC HISTORICAL RESEARCHES. As he states, he has devoted much time and attention to an investigation of the trouble that brought religion into so much disrepute at the time mentioned, and what he says, while partially correctionary, is more in the nature of an enlargement and an enlightenment of the talk we had. He quotes frequently from what was said to you and comments thereon, and what he says can be relied upon. Says Mr. Griffin:

"There is 'intimation that a Catholic priest had visited the province' as early as 1693, when Peter Debuc, of Philadelphia, bequeathed money to 'Father Smith, now or late of Talbot county, Maryland.' The Mass in 1708 was publicly celebrated, and that's why Penn's enemies, 'the hot church party,' made complaint of it to the authorities in England, and why Penn—who was then in the prison for debt—wrote to James Logan to 'send the matter of fact as ill use is made of it here.' Penn was trying to dispose of his proprietary rights so as to relieve himself of his financial troubles. The occasion of this Mass was the public reception into the church of Lionell Brittin, 'the church warden, his son and another.' Brittin lived on Second street, below Market, on the site of the Walsh stores to-day.' He is the first known convert to the Catholic Church in this city. That Mass, I believe, was by a Jesuit—not a Franciscan. The trace of Franciscans in Maryland was much earlier. There is no sign of Franciscans hereabouts as late as 1708; the Jesuits were the missionaries passing from Maryland to New York and return. After 1700 any visits to New York were secret, as a law passed in that year debarred their known presence or toleration. Father Greaton, the founder

of the faith in Philadelphia, had been visiting our city from 1720 and ministering to the Catholics at private houses. The exact location of any of these has not been determined. But there is original documentary evidence that in February, 1729, a property on Chestnut street, below Second, south side, was leased by John Dixon, a Catholic, who afterwards was the purchaser of the site on which old St. Joseph's stands and which he transferred to Father Greaton the next day, May 15, 1733. Examination of title records made for me enables me to fix on the present No. 134 Chestnut street as the site of this first known abiding place for religious services by the Catholics of Philadelphia. * * * *

"It is indeed 'a story' that Father Greaton came to Philadelphia disguised as a Quaker. It was not at all necessary in 'the American sanctuary.' Besides Quakers had not then any distinctive dress, but discarding always the fineries and fripperies of custom they appeared just as any Catholic priest of the times would and as they did. 'The first Catholic congregation which assembled in Philadelphia comprised twenty-two Irish and the rest Germans, forming in all thirty-seven Catholics,' is the statement of Rev. Patrick Smyth, of Meath, Ireland, who visited this country in 1787. He is not reliable in other statements, and so may not be correct, save that he gives as his authority 'an old German, Paul Miller, of Conewago.' Miller, I know, was a resident of this city in 1749, when he bought land in the Northern Liberties, near the now New Cathedral Cemetery, to which Father Greaton took title in trust, as other than British born Catholics were not permitted to hold land in Provincial Pennsylvania. The oath of naturalization was such as no Catholic could take. * * * *

"'The history of St. Mary's for many years is exactly that of St. Joseph's' simply because there was but one Catholic congregation, and that was St. Mary's. The 'old chapel,' St. Joseph's was used for the week-day Masses. St. Mary's was the church; the Sunday church. After the erection of St. Mary's, in 1763, St. Joseph's was not a distinct congregation until when, in 1821, 'the Hogan trouble' caused the adherents of Bishop Conwell to assemble there after its enlargement for church services. It seems odd nowadays to be told that Bishop Conwell went to Canada to collect money to aid in enlarging St. Joseph's. St. Mary's was not in 1788 separated from St. Joseph's. St. Mary's trustees cared for St. Joseph's until the schism. The 'separation,' as you call it, in 1788, was the incorporation by the Legislature of St. Mary's, while after

the death of Father Farmer, in 1786, the Germans desired a separate edifice and services, and so they, too, took steps to secure incorporation for a religious society, and soon after built Holy Trinity Church, at Sixth and Spruce streets, reserving a portion of St. Mary's, not St. Joseph's. There was no St. Joseph's as a congregation then.

"The alterations of St. Mary's began in 1809 and were not completed until 1812. When the people heard, in 1808, that Father Egan was to become Bishop why, of course, they were proud. The church had to be enlarged and furnished to be fit for a cathedral and a Bishop. All this is very commendable, but the paying for one's pride is costly and burdensome, but from that enlargement of the church began all the trouble which for at least twenty years afflicted this largest and richest congregation in the United States and made it the scene of riot and spiritual devastation without parallel in the history of religion in our country.

"Bishop Conwell arrived in Philadelphia, Saturday, December 2, 1820. The 'Hogan schism' really began the next day, before noon, when Father Hogan preached at St. Mary's and 'pitched into' Vicar General De Barth. For his language he was on Tuesday, the 5th, 'deprived of his faculties' by the Bishop. Then the war began. Oh, the hideousness of it! For many months I have almost daily been compiling its record. An awful, yes, an awful one it is. If ever God abandoned our city and let the devil rule, it was from 1821 to 1825. All classes of the community became involved in it, and disgusted beyond telling. The agitation even entered into politics and the Governor's election, in 1823, had this church trouble as an element in the contest. Hogan died in Nashua, New Hampshire. His widow, Lydia, lived there until her death in 1875.

"St. Mary's is really the historic Catholic building of Philadelphia. The pastoral residence of old St. Joseph's is more aged, as it is the house erected by Father Greaton, but the revolutionary repute of old St. Joseph's, as the scene of public events, belongs to St. Mary's, histories and traditions to the contrary notwithstanding. It was heresy when I first declared this."

One wouldn't think nowadays, when hushed almost to silence by the placid atmosphere of St. Mary's Church, that it was ever the cause and the centre of turmoil and trouble.

## The Boasted Liberality of the Ministers of Boston Shown by Rev. John Thayer to "Consist Wholly in Words." Burial of a Catholic Convert with Protestant Services, 1792.

The following may serve as a proof that the boasted liberality of the ministers of Boston consists wholly in words :

"Wednesday last, after a long and painful illness, died, Mrs. Ann Bright, widow of the late Mr. Richard Bright. She was distinguished by every virtue which can render a woman happy in herself and amiable to others. But, that which particularly crowned all her other excellent qualities, was, charity to the poor. Hundreds are now living from whose eye she has frequently wiped the tear of distress, by imparting to them those mites which she could bestow. This, her attentive goodness to the needy members of Jesus Christ, doubtless, drew upon her the signal grace of a conversion to the true Catholic faith; which faith, after the maturest examination, and many hard struggles with the prejudices of education, she boldly professed for about a year and a half before her decease; and so notoriously did she profess it that almost all her Protestant friends abandoned her on that account. Two days before her death, I arrived from a place six hundred miles distant, urged on by her pressing request to see me once more. No sooner did she behold me than she declared her steady and unwavering belief of every article which the Roman Catholic Church believes and received from me the sacraments of Penance, Eucharist, and Extreme Unction with the most edifying piety;—Yet, notwithstanding these unequivocal proofs of her belonging to *my* church, she has scarcely breathed her last, when a Protestant Parson, and that very Parson too, whom she had refused to see in her sickness, is called in to bury her.

I appeal to the candid of every denomination, whether such conduct is not a manifest violation of the will of the dead, which mankind have ever regarded as sacred; and whether it ought to be tolerated in a land which professes so much respect to the rights of conscience. However, that I may not be wanting to my duty, I shall celebrate a Mass for the repose of her soul to-morrow, at ten o'clock in the morning, at which time I shall also deliver a discourse. The Catholic Church, in School street, will be open, as usual to all descriptions of persons; but the Catholics are expressly invited."

JOHN THAYER, Catholic Missionary.

*Boston, May 25, 1792.*

## William Penn, the Founder of Religious Liberty in America.

*Written for The Catholic Citizen by Martin I. J. Griffin.*

We Catholics continually boast of Lord Baltimore and "Catholic Maryland." Most of us believe Lord Baltimore, with three ship loads of poor, persecuted and down-trodden English Catholics fleeing from oppression at home, came out into the wilderness bordering the Chesapeake Bay, and with two Jesuits, founded a colony named after the Blessed Virgin. So enjoying religious liberty themselves, they proclaimed that all who came to abide with them might enjoy to their hearts' content and their souls' betterment the faith and practices they believed more pleasing to the Almighty and dictated by the promptings of their own consciences.

That, of course, is a most pleasing contemplation and belief, but it is not historically true. However, I am not going to destroy it out of the minds of those satisfied with it. But let me tell Catholics a little about one who was indeed a "Friend"—a Friend by name of his religious sect, a Friend to all religious beliefs and a Friend, one may truly say, to the most despised of all, Roman Catholics.

William Penn did not like Catholic doctrines. I may say, to be extreme, that he abhorred them—to use his own word with respect to one. His merit, then, to Catholics, is that while a protestor against our beliefs and practices, he did that which other leaders of sects or founders of colonies did not do—gave Catholics toleration and ever maintained their right to be allowed to worship God in their own way. He granted that which he sought. Others did not do that.

Roger William, the founder of Rhode Island, proclaimed liberty for all, but there is no sign of Catholics in that colony until long after his day, and long after also the interpolation, about 1719, of the alleged disbarment of Catholics from toleration. That restriction, historically considered, seems never to have been adopted by the Assembly, but to have been added by a committee to codify the laws.

In so-called "Catholic" Maryland there was, indeed, always religious controversy of some sort. Lord Baltimore and the Jesuits didn't get along very well. They were at odds, one may say, all the time. He had to report them to Rome. At best, he simply considered them as settlers of the land, not as ambassadors of Christ or ministers of religion. He didn't want them, as Jesuit priests, to get too much land in their possession. Indeed, some they were made to give up. The lands the Jesuits of Maryland own to-day are but portions of the original grants they obtained as gentlemen settlers who brought over from England a certain number of settlers.

Then again the Puritans and the Catholics were long at war, and

the Catholics, in a colony they are said to have been the founders of, were placed under legal and religious restrictions.

Then came the Church of Englanders and the Catholics contending—our brethren being religiously suppressed and restricted to masses in private houses. There couldn't be a chapel set apart for public worship in "Catholic" Maryland. Even the grandson of the founder—a Lord Baltimore, too—abandoned the faith of his fathers and became, of course, the oppressor of Catholics as well as a profligate in morals.

This is how our own faith brothers were, religiously and civilly considered, in the two American colonies. Where there were none—Rhode Island—the law did not "except" them from toleration; where they were, and numerously, they may, with almost exact historic truth, be said to have had no real religious liberty until the Revolution of 1776. Even then we have the avowal of Charles Carroll of Carrollton, that he took the side of the colonies against Great Britain not only to obtain civil freedom from her exactions, but also religious liberty from the disabilities his co-religionists of Maryland were under, by the laws of that province. So annoying were they, at one time his father contemplated the removal of Catholics to the Spanish portion of America in order to have that religious liberty not allowed him in Maryland—in "Catholic" Maryland, as we now delight to call her. She never really was a true tolerant. When religious agitation was not going on, peace existed by a sort of legal truce, during which controversies and the use of opprobrious names one to another were prohibited and punished—and it was Catholics who were the punished—the Protestants made them keep very quiet and subdued.

How was it always and ever in Penn's woody land in Pennsylvania?

It was "the American sanctuary," as the Presbyterian minister Makemie called it, after coming from Maryland and the experience of living under Church of England power.

And for the abhorred and despised Catholic, Pennsylvania alone was the abode of religious liberty for him—not toleration as one permitted to live and unbeknown to others to practice his religion in the manner required.

Think of public Mass—of public reception of converts, of the "open and avowed" exercises of the Catholic faith at a time when nowhere else in all the British American provinces could that be allowed—not even in so-called "Catholic" Maryland.

That was due to William Penn and his fellow Quakers. They had to bear the odium of it. He was called a Papist—a Jesuit—for that was viler, indeed: The sanctimonious Church of Englanders had to send word to England and exclaim unto all their associates, "Arise, O Lord Jesus Christ, and help us and deliver us from these horrors. . .

There's the Popish Mass in Philadelphia—the Quakers are the first to let it in. . . Mr. Penn, if he has any religion 'tis that."

But William Penn—honor be to his name—had declared "we must give the liberty we ask."

"If the asserting of an impartial liberty of conscience, if doing to others as we would be done by, and an open avowing and a steady practicing these things at all times and to all parties will justly lay a man under the reflection of being a Jesuit or 'Papist of any sort, I must not only submit to the character; but embrace it, too.

"By liberty of conscience I mean a free and open profession and exercise of one's duty to God, especially in worship."

To that principle William Penn and the Quakers of Pennsylvania were ever true, as much as could be recited to prove—and yet it is really saddening to think that even in our own Catholic school histories used by our little ones in Pennsylvania, even they are set down "as bitterly hostile."

Penn and the Quakers were ever the friends of Catholics—they suffered together. They were, in Philadelphia, the actual defenders of the little chapel of St. Joseph's, and twice saved it from destruction by the Presbyterians.

Here alone of all America—North and South—did real religious liberty exist. When Mass was publicly celebrated and converts publicly received during William Penn's life, there was not another place under British authority where, save Pennsylvania, these would, unmolested, be allowed. There was not in all the Americas under French or Spanish rule a place where Protestants would have been permitted the same as of right under the law.

Those informed in European history can tell whether in any country—Catholic or Protestant—Penn's principle was in force—"the free and open profession and exercise of one's duty to God, especially in worship."

"That," said he, "is the cause I have with all humility undertaken to plead against the prejudices of the times." God bless his name, and may he be enjoying eternal life for giving to the Church of Christ its only resting place in all British America.

His statue stands 535 feet high over the city he founded—the City of Brotherly Love—the American Sanctuary—the Safe Harbor for the Church.

The name and fame of William Penn should be dear to all American Catholics. They should never speak illy of him or of Quakers, but ever honor the founder of Pennsylvania and his followers for a devotion to a principle that—to take no higher view—permitted Catholics to live unmolested by legal disabilities.

## Protest Against the Division of the Diocese of Pittsburgh, Pa.

*To His Grace, the Most Rev. James Frederic Wood, Doctor of Divinity, Archbishop of Philadelphia :*

We, the undersigned priests of the Diocese of Pittsburg, have received unofficial, it is true, but, we fear, reliable information, that our diocese has been divided in such a way as to leave the diocese of Pittsburg a very small Catholic population, entirely unable to carry the immense load of debts with which our institutions are burdened.

We would, therefore, respectfully request your Grace to examine the boundaries on the reception of the official information, to kindly consider the debts which burden us and the bankruptcy which stares us in the face, and to advise us what steps we should take in the premises.

Whilst we feel pleased with the recent appointment of Rt. J. Tuigg to the diocese of Pittsburgh, and whilst we shall bow to it with submission and accept with filial obedience any decision made by the Holy See, we cannot but view with the deepest anxiety the proposed division of the diocese of Pittsburg and feel it due to ourselves, to the diocese at large and to the interest of religion to say :

1. That the amount of debt in the city proper may, to the best of our knowledge, be set down at half a million of dollars.

2. That this debt more oppressive to the diocese as it was, it will, we fear, become insupportable to the diocese, as it will be.

3. That our institutions have been and are struggling for existence and so encumbered that in point of fact they can only be kept open by borrowing money.

4. That in case of the proposed division of the diocese they cannot be supported at all.

5. That the revenues of the diocese can scarcely pay the interest on the debt.

6. That we earnestly and respectfully request you, as our Metropolitan, to institute an inquiry into the correctness of these statements.

7. That in submitting the foregoing considerations, we distinctly disclaim any intention of interfering in matters belonging to the domain of the Holy See or of prejudicing in any way the rights of ecclesiastical authority.

8. That we request N. N. of ————, to present this petition to his Grace the Archbishop of Philadelphia and to receive any suggestions he may be pleased to make.

[This petition was, probably, drafted in the latter part of 1875. Bishop Domenec was transferred to the new Diocese of Allegheny, January 11th, 1876, and Bishop Tuigg consecrated Bishop of Pittsburg, March 19th, 1876. He died December 7th, 1889, when Allegheny was merged with Pittsburg Diocese.]

## The Name "Scotch-Irish" an Outgrowth of the Anti-Catholic Spirit.

Mr. John J. Davis, of Greenville, Pa., having written the *Catholic Standard and Times* of July 28th condemnatory of the use of the term "Scotch-Irish," the editor RESEARCHES sent the following contribution to the consideration of the character and position of the people so termed:

EDITOR CATHOLIC STANDARD AND TIMES.—Yes, there is such a people as "Scotch-Irish," just as there are thousands of your readers who call themselves Irish-Americans.

Both are facts. Neither is a "myth." We Irish-blooded Americans don't like the distinctive name "Scotch–Irish" applied to a people who came from Ireland just as we or our ancestors did. That's all. Those now called and indeed now distinctively known as "Scotch-Irish" are always represented in our histories as doing great and good deeds. This classification of a portion of the people who came from Ireland we naturally revolt against because it places the other portion of the people from Ireland in a subordinate, if not a degraded, position in history. That hurts our race pride. So we are apt to resent the distinctive term "Scotch" though we do not protest against ourselves being called "Irish-Americans."

Learned presentations may be made to show that there is no such race as the "Scotch-Irish"—that all are Irish. But similar productions have been made to show that the English are not "Anglo-Saxons," and that even the great body of the "Irish" themselves are really not Irish blooded.

But we better accept what are every-day facts and recognize "Irish-Americans," "Anglo-Saxons" and "Scotch-Irish."

Now as to the people called by themselves "Scotch-Irish," it is a fact of Pennsylvania history, for instance, and of all other parts of our country that the people comprising the vast emigration from the North of Ireland from, say 1718 to the Revolutionary War, were known as and called themselves Irish. Innumerable records attest this: that they were simply called "Irish,' and universally so called. There was no need then of a distinction from people from the south or other parts of Ireland. But few of these came—Catholics were not immigrants in large numbers in those days. Travelers in Ireland, Arthur Young, for instance, noted that Catholics were not immigrants to America. So the people who came were simply "Irish."

I know of but one instance, about 1757, of the term "Scotch" being applied to one of these people, and that was in a contemptuous and degrading manner, as if to say, "He is not Irish; he is only Scotch-Irish." The only use I have found of "Scotch-Irish" during the Revolutionary War was by General Charles Lee, the worse-than-Arnold traitor, and that was the way he used the title as he abhorred the people.

Later examination, if made, would show that it was not until Catholic immigration became marked and antagonism arose to this class because of their faith that the term "Scotch-Irish" came into use and that "Irish-American" came to mean, as it really does to-day, the Catholic Irish. These to-day facts we must recognize just as we accept the title "Democrat," though a century ago used in derision of those who followed Thomas Jefferson or Senator Maclay.

Historically considered these "Scotch-Irish" are to be commended. What they did that was praiseworthy and commendable they kept the record of. Their descendants seek and publish the doings of their forefathers. When these are told we Irish-Irish get out of humor at the distinction made between people from the same land, Ireland. But the distinction existed then as now. One was Catholic, the other Protestant. Both hated England. These North of Ireland people established themselves in settlements or colonies. The Catholic Irish were not numerous enough to do so, and when they were did not have the guidance to do it. Hence the Presbyterians—as the North of Irelanders were—held stragetic positions in the colonies and made communities of power and influence, while nowhere has that been the method of the Catholic Irish. What then was to prevent the one being factors of force in the settlement and development of the untilled colonies and a people making their impress upon the land and in its history? Nothing. It is most creditable to their descendants that they are gathering up all that relates to their forefathers. I lately examined the manuscript of a two-volume work soon to be issued telling of the Scotch-Irish in Pennsylvania. Yet its compiler most of the time he was doing the tedious task of gathering lived in Nebraska and now lives in New York.

Who is doing that kind of work for those who wish to be "Irish." and that alone? When "Scotch-Irish" do such work we Irish-Irish simply declare, "Oh! these men of renown and good and great doings were simply Irish—there never was a race of Scotch-Irish."

These people are in history a distinctive people, and so they

should be now in the recital of their deeds. England drove them from Ireland. They came with hatred in their hearts for that government. They and their children made England pay dearly for oppression in Ireland when the Revolutionary War came on. When we talk about the Irish in the Revolution we must remember that they were, one might almost say, wholly these North of Ireland Presbyterians, simply because Catholic Irish immigration was scant. Hatred of "Popery" also nerved these patriots of the Revolution. When the Parliament passed the Quebec bill, which they were told established Popery in Canada, you may be certain that these Presbyterian Irish thought England had gone far enough. So they went for their guns.

But God moves in mysterious ways to man's judgment. So Freedom came and the Church is covering the land. But let us Irish-Irish take example by these Scotch-Irish. The things our forefathers have done for the country, let us make known and so impress the makers up of history. Where can one go to find the record of the Irish? The sources for the Scotch-Irish are ample and are being added to. Respectfully,

MARTIN I. J. GRIFFIN.

This letter was replied to by Mr. Davis and by him declared to be "very much in accord with the spirit of Fiske, McMasters, Ridpaith and Roosevelt, who under the misleading title of history are glorifying some particular element in the country and ignoring all others." Yet Mr. Davis also says: "I need hardly state that the facts of our esteemed friend, Mr. Griffin, are founded on personal acquaintance of many years with the people themselves, with the books they read and the language they speak; so our (the) good faith of this eminent scholar cannot be doubted."

THE RESEARCHES not being controversial, further remarks on the matter are debarred.

On April 25th, 1757, Lord Loudon writing to a Mr. Fox of New York, relative to certain anonymous letters giving warning of alleged plottings of Catholics of Pennsylvania which had been sent the Duc de Morepois said: "It was probably written by some Scotch Irishman from the north of Ireland."

Who knows an earlier use than 1757 of the term in this country?

## "A Protestant" of Salem Mass. Rebukes Rev. John Thayer for Endeavoring to "Prevail on his Countrymen to come into the Bosom of the Mother Church." It is too late for the Sons of Liberty to give up the Right of Judging for Themselves.

*The following appeared in the Salem Mass. Gazette. No. 262:*

OCTOBER 1791.

MR. PRINTER:—It seems, by the squibs, in one or two of your papers of late, against Mr. Lesslie, as "a slow worm," and "a writer of Protestant bulls," etc. etc. that somebody is in great haste to have Mr. Lesslie's reply inserted, before you have finished Mr. Thayer's long piece in support of the infallibility of the Roman Catholic Church. People should give Mr. Lesslie time to prepare his reply, because he is a Protestant, who claims the right of private judgment, or to examine and judge for himself, as an essential right of man; but Mr. Thayer, in the exercise of his right of private judgment, has absolutely given up that right to the Popish church as an infallible body, and now totally disclaims all right to think, consider, examine, judge and believe for himself in matters of faith and eternal salvation, and therefore what he writes, in such a floundering way, are the dictates of his infallible church. He does not dare to offer anything to the public as the result of his own private judgment, because he would thereby become a Heretic. He believes the Church of Rome to be infallible, because she says she is infallible. He believes the Protestant Bible to be an imperfect rule of faith and holiness, because the Popish Church says it is imperfect. He believes that certain texts in the Protestant Bible, do prove the infallibility of the Popish Church, because that church says they prove it, as they interpret them. He believes that no person can be saved out of that Church, nor any who does not believe the infallibility of that Church because that Church teaches him thus to believe. He believes whatever doctrine that Church teaches, is infallibly true, because she teaches the same, even though nothing can be produced from the holy Scripture to support the doctrine. He therefore receives every doctrine of his faith as a word of man, and no doctrine of the Bible as being in truth the word of God. And the Popish Church on earth is the Lord and master of his conscience. Hence what use are such persons to make of the Bible, who have not right of private judgement, no right to examine and consider what doctrines are taught them? Mr. Thayer, in his challenge, promises to renounce the Popish doctrines if he should be convinced, that they are false; but how can a person be convinced, who disclaims the right of private judgment? In the narrative of his conversion he tells us how he renounced the right of private judgment, which he says is "a fundamental principle of Protestants;" and that he returned to his native country in hopes of prevailing with his countrymen to come into

the bosom of the mother Church, and be saved: But we must give up the right of examining and judging for ourselves! Is he such a simpleton, as to think of prevailing, at this day, with the citizen of these United States, to part with the fundamental right of man, to examine and judge for themselves in matters of everlasting importance? No; he who has no right to judge has no power to think but as the Pope dictates to him, whose Missionary he is! It is too late in the day for the Pope to send forth his Missionaries to persuade the sons of liberty to give up to him their right of judging for themselves. Tyranny in Popish governments is falling; the Pope lately was burnt in effigy at Paris; and the whore of Rome is hated, and it is expected she will shortly be made desolate and naked, and be burnt with fire. A PROTESTANT.

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## Wreck of the Oliver H. Perry Off Cape May, N. J., in 1823—Francis Nagle, An Ecclesiastical Student for Charleston Diocese, Lost.

*The Aurora*, of Philadelphia, of March 22, 1823, reported the wreck of the schooner Oliver H. Perry: "The passenger lost was of some distinction. From remnants of several letters found among his effects, one from Sir Charles Rowley and several from Bishop England, of South Carolina, it appears his name was Francis Nagle, a graduate of Dublin University, and is stated to be about 28 or 30 years of age. His papers and books, very much injured, are in possession of Mr. Bennett, Commissioner of Wrecks, Cape Island, Cape May county."

The *Diurnal* of Bishop England, under date of April 23, 1823, records:

"I learned this week, with great regret and pain, the loss upon the coast of Jersey by shipwreck of Mr. Francis Nagle, of the County of Cork, a gentleman of the best talents and education, who had left Ireland to obtain Orders in this Diocese, and was bringing books and vestments from my friends to me. May the Lord have mercy on his soul. This was a great loss and disappointment to me."

In August, 1900, Editor RESEARCHES, in the hope of getting the books and papers, if they had remained in the possession of Mr. Bennett's heirs, wrote Miss Eleanor C. Donnelly, then a resident of Sea Isle City, Cape May county, N. J., to have search made for Mr. Bennett's descendants. Publication was made in the local paper of the purpose. It said:

"In the interests of historical research the question arises: Are any of the descendants of Commissioner Bennett still alive at this date? Furthermore, can they tell us anything definite about this lost student's books and papers. The discovery of the whereabouts of these ancient documents and volumes would be of great value to the 'American Catholic Historical Society of Philadelphia,' of which Mr. Griffin and Miss Donnelly are both active members."

It is probable, however, that the articles were recovered by Bishop England.

## Letter by a Gentleman in Philadelphia to the Rev. Mr. Thayer, Catholic Missionary in Boston, 1792.

PHILADELPHIA, August 26, 1792.

DEAR FRIEND.—I have seen by several Eastern papers that you have been deeply engaged in controversy since your return to Boston. Your polite treatment of your adversaries, joined to the cogency of your arguments, must, I think, excite attention and good will toward you, in the minds of your very adversaries. The Protestant cause, on the contrary, must naturally lose ground among the enlightened and candid, when they consider the delays, the shuffling, the bad humor and scurrilous language of our opponents, in endeavoring to refute our tenets. All this must demonstrate to them that Popery is not so contemptible a religion as it is affectedly represented. If the Protestant be so clearly established in holy writ as to be discernible by the illiterate, why are the learned Protestants so embarrassed to reply to our proofs, why so divided among themselves? I am led to these reflections by a *Salem Gazette* of last October, No. 262, which lately fell into my hands. The person, who there signs himself "A Protestant," seems apprehensive of Mr. Lesslie's insufficiency to answer your arguments, else why has he stepped in between the combatants? This is not fair play. Nay, it must produce an effect diametrically opposite to the wishes of your opponent. A discerning public seeing you attacked by Barebones, Simplex, the Salemite, and a crowd of small paragraph writers, will naturally interest itself on your side, and cannot avoid suspecting that the Catholic religion must be quite a different system of belief from what it had been represented to be, before the glorious revolution of America had done away those penal laws which violated the natural right of man to utter and defend his religious opinions.

I have often been surprised that a people so generally eager for instruction as the Americans are should be so little acquainted with the real doctrines of the far greatest society of Christians on earth. The sacred deposit of Christianity was handed down by the Catholic Church to all the reformed societies which exist in America. Does not the imposing title of a reformation suppose a knowledge of the pre-existing corruption? Yet it is a certain fact that the errors which are objected to in the Catholic Church by Protestants are their own misconceptions. It is evident that the Salem Protestant was more conversant with the Emilius of Rousseau than with the authors who defend the Catholic Church, which he reviles with so much bitterness. It would be too tedious to correct

all his mistakes. Let us examine his leading principle. A Protestant claims the right of private judgment, or to examine and judge for himself, as an essential right of man in matters of faith and eternal salvation.

Christianity is not a mere evolution or a declaration of the natural laws. It is more a revelation of mysteries. It is, moreover, a revelation of mysteries which natural reason alone could never discover, and enacts positive laws depending entirely on divine choice. Jesus Christ requires as indispensable conditions of the pardon of sin and admittance into supernatural bliss, that man believes in these mysteries and observes these precepts. When God speaks, has man a natural right to weigh His revelation in the balance of reason or to object to the fitness of supernatural precepts? The pretension would be absurd and impious. The inalienable right of a man, when God has not immediately spoken to him in person, is to examine by the light of natural reason whether the revelation which is called divine be genuine. When its authenticity is once firmly established the duty of man is to assent to the truths revelated by the God of wisdom, and to obey the precepts of the Lord of the universe. The *Protestants*, I flatter myself, will not controvert these principles.

We were not witnesses of the Christian revelation; but divine goodness intended the propagation of the benefit to us. Dare we prescribe the mode to God? *We have the inspired writings*, say the Protestants. We Catholics also receive them as the word of God; we revere them as a code of divine laws. But are these sacred writings the only medium of information granted by God to man? I shall prove with the clearest evidence that they are not. Did mankind enjoy no benefit from divine revelation before Moses wrote the Pentateuch? Did the Apostles defer the preaching of the Gospel until they had written the New Testament? There was, therefore, a channel of information concerning the saving doctrines of revelation independent of the sacred writings of the old and new law. Were the just men before the time of Moses, were the first Christians therefore deprived of the essential rights of natural reason, because they could not enjoy the boasted liberty of framing, by their private interpretation of the Bible, fourscore different religions, as our modern Protestants have done? Will the *Protestant* insist that man has an essential right to deduce contradictions from the word of God?

God requires from us the belief of mysteries and the observance of supernatural precepts.

This revelation concerning both must have some determined meaning; He cannot reveal contradictories. That the meaning of the Sacred Writings is not always obvious, is evident from the many opposite sects, which divide the Protestant denomination. Could not God provide some means to decide such interesting doubts, without destroying the essential rights of human reason? Could He not, if He pleased, decide, by a new revelation, the disputes which exist between the different Protestant societies? Could He not establish a tribunal to decide every question in which faith was interested? Did not this prerogative reside in the Apostles? They exercised it, and from them the Catholic Church alone inherits it by uninterrupted succession. Let the *Protestant of Salem* refute, if he can, the proofs of *this* fundamental article, which you have produced against the Rev. Mr. Lesslie.

*This essential right of man, this right to examine and judge for himself in matters of faith and eternal salvation*, and many other such phrases have a seducing effect in a country in which the invaluable blessings of civil liberty are so deservedly admired. But, did the Apostles violate the essential rights of the first Christians, by deciding the question concerning the observance of the Mosaic rites by the Gentile converts? Did God violate the right of natural reason in deciding by revelation many questions about the laws of nature?

Let me ask the *Protestant*, whether a citizen of Salem suffers any violation in his essential rights, when a question about property, he is bound to submit his private opinion concerning the meaning of a civil law, to the decision of a court of justice? What would become of the State of Massachusetts, if the only bond of society were a code of laws, abandoned to the supposed *essential right* of every citizen to interpret them by his *private judgment?* It might then be soon parcelled into four score, and perhaps more, independent republics.

The principles hitherto laid down, so evidently refute the fundamental doctrine of Protestants, that it is useless to enter into a particular refutation of the sophisms of the *Protestant* of Salem. They are all founded either on misrepresentations or misconceptions. Perhaps he might sooner perceive the fallacy of his reasoning, were he to suppose himself disputing with a Deist, who might easily retort all his arguments against himself, by substituting the word *Bible* for Popish Church or Church of Rome, &c. I remain, &c.,

A PHILADELPHIAN.

It is probable that the writer of the above was Rev. Francis Anthony Fleming.

## Religious Toleration One Hundred Years Ago.

It is interesting at close of the nineteenth century, when no religious restriction whatever is embodied in the fundamental law of any State, to turn back the pages of history one hundred years and observe the restrictive provisions of the Constitutions of several of the States, which though declaring the rights of conscience to be unrestricted and the right of all to worship God as conscience dictated untrammeled, yet, nevertheless, did not permit this freedom of conscience to be exercised by Catholics or Jews, save at the loss of civil rights or privileges. Without entering into an historical examination of how these restrictive Articles came to be engrafted into the fundamental law of the States, nor the steps whereby they were cast out, THE RESEARCHES presents the record as it stood a century ago :

The Constitution of the United States provided :

" Congress shall make no law respecting the establishment of Religion or prohibiting the free exercise thereof."

The Constitution of Massachusetts, in its Declaration of Rights, declared :

"It is the right, as well as the duty, of all men in society publickly and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the Universe ; and no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience ; or for his religious profession or sentiments--provided he doth not disturb the public peace, or obstruct others in their religious worship.

"As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion, and morality ; and as these cannot be generally diffused through a community but by the institution of the public worship of God, and of public instructions in piety, religion, and morality. Therefore, to promote their happiness, and to secure the good order and preservation of their government, the people of this Commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies- politic, or religious societies, to make suitable provisions, at their own expense, for the instruction of the public worship of God, and for the support and maintenance of public PROTESTANT teachers of piety, religion, and morality, in all cases, where such provisions shall not be made voluntarily."

By Art. I. Sec. 11, "The Governor was required to declare himself to be of the Christian religion."

The Constitution of New Hampshire declared in its Bill of Rights :

"Among the natural rights some are in their very nature inalienable ; because no equivalent can be given or received for them ; of this kind are the Rights of Conscience.

"Every individual has a natural and inalienable right to worship God according to the dictates of his own conscience and reason ; and no subject shall be hurt, molested or restrained, in his person, liberty or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious professions, sentiments or persuasion ; provided he doth not disturb the public peace or disturb others in their religious worship.

"As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection ; and as the knowledge of these is most likely to be propagated through a Society, by the institution of public worship of the Deity, and of public instruction in morality and religion ; therefore, to promote those important purposes, the people of this State have a right to empower, and do hereby fully empower the Legislature, to authorize, from time to time, the several towns, parishes, bodies corporate or religious societies, within this State, to make adequate provision, at their own expense, for the support and maintenance of public PROTESTANT teachers of piety, religion and morality."

The Article providing for a House of Representatives declared, "Every member shall be of the PROTESTANT religion, and shall cease to represent such town, parish or place immediately on his ceasing to be qualified as aforesaid."

The Article relating to the Senate provided "That no person shall be capable of being elected a Senator who is not of the PROTESTANT religion."

The Article relating to a Governor provided, "No person shall be eligible to this office unless he shall be of the PROTESTANT religion."

The Constitution of the State of New York provided:

"And this Convention doth further, in the name and by the authority of the good people of this State, ordain, determine and declare, that it shall be in the discretion of the Legislature to naturalize all such persons, and in such a manner, as they shall think proper; provided all such of the persons, so to be by them naturalized as, being born in parts beyond sea, and out of the United States of America shall come to settle in, and become subjects of this State, shall take an oath of allegiance to this State, and abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate, and State, in all matters, ECCLESIASTICAL, as well as civil."

The Constitution of New Jersey provided:

"That there shall be no establishment of any one religious sect in this Province, in preference to another; and that no PROTESTANT inhabitant of this Colony shall be denied the enjoyment of any civil right, merely on account of his religious principles; but that all persons, professing a belief in the faith of any PROTESTANT sect, who shall demean themselves peaceably under the government, as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branch of the Legislature, and shall fully and freely enjoy every privilege and immunity, enjoyed by others of their fellow subjects."

The Constitution of Maryland provided:

"That no other test or qualification ought to be required, on admission to any office of trust or profit, than such oath of support and fidelity to this State, and such oaths of office, as shall be directed by this Convention, or the Legislature of this State, and a declaration of a belief in the CHRISTIAN religion."

"That no person who shall deny the being of God or the truth of the Protestant religion, or the divine authority either of the Old or New Testaments, or who shall hold religious principles, incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State."

The Constitution of Georgia provided in Article IV. Section V:

"All persons shall have the free exercise of religion, without being obliged to contribute to the support of any religious profession but their own."

The Constitution of Vermont in its Declaration of Rights provided:

"That all men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience and understandings, as in their opinion shall be regulated by the word of God; and that no man ought, or of right can be compelled to attend any religious worship, or erect or support any place of worship, or maintain any minister, contrary to the dictates of his conscience; nor can any man be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments, or peculiar mode of religious worship and that no authority can or ought to be vested in, or assumed by any power whatsoever, that shall in any case interfere with, or in any manner control the rights of conscience, in the free exercise of religious worship. Nevertheless, every sect or denomination of Christians ought to observe the Sabbath or Lord's Day and keep up some sort of religious worship, which to them shall seem most agreeable to the revealed will of God."

The charter of Rhode Island granted by King Charles II. in the fourteenth year of his reign which continued in force until 1842 declared:

"That no person within the said Colony, at any time hereafter, shall be in anywise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion who do not actually disturb the civil peace of our said Colony; but that all and every person may from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concernments, throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the civil injury or outward disturbance of others; any law, statute or clause therein contained or to be contained, usage or custom of this realm, to the contrary hereof in anywise notwithstanding."

---

## An "Amende Honorable" in 1703.

During the summer of 1703 we (the Hospital Sisters of Quebec), heard that certain English heretics down in Acadia had grievously insulted Our Blessed Lady by dragging her statue in the mud with many other outrages.

We at once resolved to offer some reparation to Our Mother. Every nun was, according to the rank of her profession, to fast one day and take the discipline; she was on that day to take her meal kneeling in the refectory, barefooted, and with a rope about her neck; she was to read, before a statue of the Blessed Virgin exposed in the Superior's place, the following "Amende Honorable:"

"Holy Virgin, we cannot sufficiently express the grief we felt at hearing the outrages heaped upon Thee by Thine enemies. As they dragged Thy image in the mud with a rope, so we present ourselves before Thee with a rope around our neck. Receive, O Mother of Mercies! our homage, however insufficient it be. May the desire which we have to honor Thee make up for the insufficiency of our acts. Though we are the last and least of your servants, we believe and dare assure Thee that we are not the least loving nor the least aggrieved at the insults Thou didst receive."

Moreover, to render the reparation perpetual, it was decided that once in every month Her statue should be in the same way brought to the refectory and served first, the meal afterwards being given to the poor. This act of devotion has continued ever since.

MONTAUBAU LEGIER, S. D.

Histoire de l' Hotel, Dieu de Quebec.

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MARTIN I. J. GRIFFIN,

No. 711 SANSOM STREET,

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# Historical Researches.

Vol. XVII. JANUARY, 1900. No. 1.

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ANNUAL STATEMENT OF

# The Continental Title and Trust Company

STEPHEN GIRARD BUILDING,

**at the close of business Feb. 28, 1901:**

Capital (Subscribed) $1,000,000 00

COMMENCED BUSINESS MARCH 14, 1898.

| ASSETS. | | LIABILITIES. | |
|---|---|---|---|
| Loans on Approved Collateral | $28 902 16 | Capital Stock paid in | $395,205 00 |
| INVESTMENT SECURITIES | | Undivided Profits | 90.5 9 03 |
| Stocks, Bonds and Mortgages | 1,683,450 75 | Deposits | 1,920,946 47 |
| Cash on hand and in banks | 677,856 22 | Deposits, Special Settlements | 234,967 42 |
| Furniture and Fixtures | 0,074 64 | | |
| MISCELLANEOUS ASSETS: | | | |
| Accrued Interest Title Fees, Costs Outstanding, etc | 4 ,351 15 | | |
| Total | $2,64 ,634 92 | Total | $2,641,634 92 |

OFFICERS AND DIRECTORS.

T. M. Daly, President; John McGlinn, Chas T. Quin, Vice Presidents; John F Skelly, Sec. and Treas.; Percy B Metzger, Title and Trust Officer. T. M. Daly, Samuel Alcott, John Devlin, Otto Wolff, Geo. W. Gibbons, M. J. Mallon, Owen Kelly, Alexander Simpson, Jr., Patrick O'Neill John McGlinn, Chas. T. Quin, Henry C. McDevitt, Edward Trainer, Dr. Peter F. Moylan, A. C. Patterson.

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## FOR 1901.

The first law of History is not to dare tell a lie; the second, not to fear to tell the truth; besides let the Historian be beyond all suspicion of favoring or hating anyone whomsoever. LEO XIII.

Which if I have done well and as becometh the History is what I have desired; but if not so perfectly it must be pardoned me. MACHABEES XV, 39.

PUBLISHED AND EDITED

. . BY . .

MARTIN I. J. GRIFFIN,

2009 North Twelfth Street,

PHILADELPHIA.

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The

# AMERICAN CATHOLIC

# Historical Researches.

JANUARY, 1901

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DEAR PATRONS: This issue begins the Fifteenth year of THE RESEARCHES under my direction. The two and one-half years prior were issued by Rev. A. A. Lambing, the Historian of Western Pennsylvania.

That a publication of this character, in no sense, unhappily, popular, has been sustained so long, I am justified in believing has had a great degree of merit to secure and to hold the favor of a sufficient number in order to make THE RESEARCHES a self-supporting endeavor.

It ought to have more, so as to enable me to devote all my time to the work of compiling the records, documents and scattered information of Catholic-American interest which will be of incalculable value in the long hereafter. But such enthusiasts, as I know myself to be in this from youth loved work, are always let do the work unappreciated and unrequited, save in the satisfaction of having done a needed and so a useful work.

There is an abundance of data to be gathered and compiled and published. Sometimes I discover so much that I have actually wished so much had not. It is really a torture to find and to be unable for want of time and means to gather and "write up." I have more notes and references than I ever will live to put in shape or to print.

I am grateful, first, but not sufficiently, to God that He gives me health and the aspiration to be at this work. Then I am very grateful—they don't know how deeply—to all my subscribers. They are, indeed, friends, but the prompt payers are closest to my heart. So all be kindly hearted and send in the ONE DOLLAR for this New Century year—1901.

# THE AMERICAN CATHOLIC Historical Researches

## Catholics Not "Excepted" from Toleration in Rhode Island.

The proceedings of the Rhode Island Historical Society, 1889-90, page 255, relates that:

"No. 1 of Second Series of the Rhode Island Historical Tracts is entitled "An Inquiry Concerning the Origin of the Clause in the Laws of Rhode Island (1719-1783), disfranchising Roman Catholics," by Sidney S. Rider. More than a century ago Mr. George Chalmers in his *Political Annals* brought a charge of inconsistency against the founders of the Colony of Rhode Island. It has been repeated many times since, and for lack of thorough refutation has too often been accepted as founded on fact. The charge, as condensed by Mr. Ryder, is "that the founders of the colony of Rhode Island had no sooner obtained the charter from Charles the Second, in which entire religious liberty was guaranteed, than at their first assembly after receiving it, to wit, March, 1663, they violated it by excluding Roman Catholics from political rights under it, and presented a religious test for the admission of freemen."

The act, which it is claimed was passed by the founders of our colony in 1663, was an act declaring the rights and privileges of his Majesty's subjects within this colony, and it contained this clause: "That all men professing Christianity, and of competent estates and of civil conversation, who acknowledge and are obedient to the civil magistrates, though of different judgments in religious affairs (Roman Catholics only excepted), shall be admitted freemen and shall have liberty to choose [and to be chosen] officers in the colony, both military and civil." Mr. Rider conclusively proves by a critical examination of our early laws that no words excluding Roman Catholics were to be found in any acts prior to 1719; that in the Digest of this latter year the words "Roman Catholic only excepted" were interpolated by the then Secretary of State, Richard Ward, to make our laws conform to the laws of England then in force, and which, since the Revolution of 1688, were very strict against Roman Catholics. It is clear that no words of exclusion of Roman Catholics appeared, even by interpolation, upon our statute book until long after all the founders of our colony had been gathered to their fathers, and that the authors of soul liberty were guilty of no inconsistency. This tract by Mr. Rider is heartily commended to all seekers after historic truth."

This question was also inquired into by the distinguished Philadelphia Catholic, Robert Walsh, Jr., in 1819, as may be seen by Note F in his great work "An Appeal from the Judgments of Great Britain Respecting the United States of America."

After declaring that Maryland "appears to me to be clearly en-

titled to the merit of priority in the establishment of religious freedom for all *Christian Sects*," he continues :

"Roger Williams began his plantation in Providence in 1636. Rhode Island was settled in 1638. In these settlements, a system of universal toleration would seem to have been pursued from the beginning.

"But there is no specific law on the subject of religious freedom in the first code of Rhode Island, of 1647, although the concluding paragraph of that code implies universal toleration. It is said in the Political Annals of Chalmers, that among the ordinances of the Rhode Island Assembly of 1663, there is one which enacts, that 'all men professing Christianity, and of competent estates and civil conversation, *Roman Catholics only excepted*, shall be admitted freemen, or may choose or be chosen colonial officers.' Holmes has repeated this statement in his very useful Annals; and its correctness does not appear to have been questioned by any of our historians. This disfranchisement of Roman Catholics was so little in unison, however, with the doctrines previously asserted and acted upon by Rhode Island and her illustrious founder, Roger Williams, that it was natural to doubt of the existence of the alleged exception. The attention of the public having been drawn to the subject, last winter, by Mr. Verplank's Discourse, [before the New York Historical Society, December 7th, 1818,] James Burril, jun. Esq., the distinguished senator from Rhode Island, in the federal congress, zealous for the honour and credit of Roger Williams, as the earliest apostle of unlimited toleration, solicited Mr. Samuel Eddy, the secretary of state of Rhode Island, to make research into her records, with a view to the solution of the difficulty. Mr. Eddy had occupied the station of secretary from October, 1797, until May, 1819, and acquired a thorough acquaintance with the archives and antiquities of Rhode Island. He is besides, a gentleman of discriminating mind and scrupulous veracity, who must inspire the fullest confidence in every point of view.

"Mr. Burril has had the goodness to communicate to me the answer of Mr. Eddy, containing the results of a diligent investigation. It affords a fine lesson of state liberality, and establishes the singular facts—that the restriction in the law, to those only who profess Christianity, and the exception of Roman Catholics, were introduced after the year 1688, by some committee who prepared a new digest of the laws; that if the restriction, with the exception, was ever approved of by the Rhode Island Assembly, this approbation must have been given after 1688; and that the object of its introduction and continuation was solely to win favour in England in the reigns of William and Anne. The bigotry of the mother country is set in a striking light, by the necessity of such a feint for the acquisition of her good will."

## Rev. Lewis De Barth to Archbishop Carroll Concerning Church Affairs in Philadelphia after the Death of Bishop Egan, 1814.

Rev. Lewis de Barth of Conewago, Pa. was after the death of Bishop Egan of Philadelphia, July 22, 1814, appointed, greatly against his will, Administrator of the Diocese. The following seems to be his first letter to Archbishop Carroll.

The first mentioned "Rev. Mr. Harold" is Rev. William Vincent Harold, who in 1813 owing to difficulties with Bishop Egan had resigned. The Trustees sought to have the Administrator invite him to return from Lisbon, Portugal, where he had gone and became Prior of the Dominican convent there. Later his adherents in Philadelphia endeavor to have Rome appoint him Bishop.

The second named "Rev. Mr. Harold" refers to Rev. James Harold, uncle of Rev. Wm. V. He too had been one of the priests at St. Mary's after his liberation as a convict at Botany Bay for alleged complicity in the rebellion in Ireland in 1798. This letter affords another evidence beyond that given in THE RESEARCHES for January 1900 that of the trouble between Bishop Egan and the Trustees and between the Bishop and the two Fathers Harold. Father James "was the cause of the proceedings of the Trustees and blowed the fire." The destructive ravages of the flame will in Eternity alone be revealed. It continues to this day.

Rev. Mr. Kenny was the pastor of Coffee Run, Del.

"The Rev. Mr. Gallagher" did not then come to Philadelphia, and, probably not until four years later, from Charleston, S. C. "Old St. Joseph's" seems to have been a harbor for nephews and nieces of priests and prelates if Father Gallagher had his two nieces with him. Bishop Egan "filled the house" with his and Bishop Conwell did the same. Yet the house was not kept clean nor even in good repair.

PHILADELPHIA 7thber the 7th 1814.

MOST REVEREND ARCHBISHOP

I delayed to this day in writing to your Grace because I had

nothing certain to communicate to you. The Trustees who come to see me the Sunday after my arrival, had agreed to have in a few days a meeting when they would open their minds considering as they said the first visit as of mere civility and not of business, on account of the confusion the city is in and their being obliged to muster and attend Committees and their own business at home as they assured me, that wished for meeting has not yet taken place.

It will be in the course of this week. They know my mind already having spoken to the greatest part of them in my visits to them; if they will act collectively as they did individually they will not insist on *my writing* to Rev. Mr. Harold but they intend to renew their petition when a Bishop will be installed again in Pphia; but I am always fearful that in the meeting they will not be so peaceful as at their homes. As soon as it will be over I will immediately inform your grace of the result whatever it be. I would have delayed writing to that time but Rev. Mr. Hurley informed me that you expected a letter from me this while past.

Rev. Mr. Harold is at sea at last. All parties wished him to be gone and were all alarmed when the vessel was sent back to Wilmington on account of some irregularities in the papers. He was the cause of the proceedings of the Trustees and blowed the fire. His exeat which I sent him agreeably to your letter to him was my first act of jurisdiction. I gave it readily et bon voyage:

This house is in a most dirty condition, destitute of everything. Would you believe that the same mattress on which Bishop Egan was sick and died was to be mine in the same condition; the cover not washed. "I ordered everything to be clean for you," said Mr. Kenny. The first night I slept on the floor, the next day I bought a mattress and with my travelling sheet had at least a bed. I spoke to Mr. Johnson, the carpenter who enlarged St. Mary's Church. There are some funds sufficient to buy shingles but nothing to furnish the house. I mentioned to Mr. John Carrell as executor of Bishop Egan that as the deceased prelate engaged the [illegible] for the [illegible] at the house during 11 years it seemed to me just he, Mr. Carrell, should refund some account money when legally

called upon, his reply was that others should do so also. Does your grace advise me to make such an application to Mr. Carrell. I write to Rev. Mr. Neal by this same mail.

The conflagration of Washington City and the rumors of the enemy's being in the river Delaware, I thought it was out of season to sing a Te Deum having been [illegible] so long though performed in both other churches is occasioned by the Rev. Messrs. Kenny and McGirr's Democratic excess. I had proposed them to write your Grace for Rev. Mr. Gallagher to preach a sermon on the occasion. The Trustees gave me to understand his expenses would be paid. Rev. Mr. Kenny communicated to me yesterday your Grace's letter from the 8 ult. on his return from his place where he remained two weeks. The house is not fit to admit any stranger of respectability, not even a servant. Would your grace approve of my intimating to Rev. Mr. Kenny the propriety of refunding also some of that ground rent he received as well as Dr. Egan.

Whenever the room destined for a fellow brother is sufficiently provided I hope Rev. Mr. Gallagher will pay us a visit. I pray Providence will dispose people's minds so as to make arrangements for his remaining among us.

Before coming here it was whispered that Rev. Dr. Gallagher would come here. Some said he won't do. He was haughty and imperious as young Mr. Harold. Others said he has relations with him, at least two nieces. He will fill the house as did Dr. Egan. As to his being imperious I did not notice it yet. As to his nieces, C'est ane autre affaire—if they *must live* with the uncle in this house I abandon the idea of having him in this house which otherwise I wish most ardently. Your most humble and obedient servant

L. BARTH.

[Archives of Baltimore, Case 1, Letter N. Copied August 2, 1897.]

## Catholics of Philadelphia in the War of 1812. A Call Upon "the Natives of Ireland" Read in St. Mary's Church by the Rev. Administrator, Father DeBarth. Unsettled Situation of the Church in Philadelphia.

[From Archives, Baltimore, Case I, Letter N.]
(Not dated.)

Most Rev. Archbishop.—The following statement will inform you of the present situation of this congregation. The Trustees kept their distance and seemed determined by a private pact among themselves (I suppose) not to meet me in a body, tho they had promised it to me readily when I saw them individually, as they find me firm, and thanks be to God, quite calm on the *moral* (?) *ground*, they formed a plan to make me quit it and throw me on a *political ground*. Consequently last Sunday while Rev. Wm. Kenny was at St. Mary's ready to preach and Rev. Mr. McGirr to go to the altar for the holy Sacrifice, in steps a trustee requesting one of the Rev. gentlemen to publish a note purporting that the *Irishmen* of the Congregation ought to make themselves ready to answer the call of the Committee of Defense, &c., &c.; both Rd gentlemen replied it ought to be sent to me, who had remained at the presbiter to answer the sick calls; in a hurry comes the clerk with the note and in a hurry did read it and my answer, in a hurry also, was that the trustees ought to publish such things in the newspapers and not request of the pastors, it having no concern with church affairs—that it would make also a distinction between the members of the congregation, that they ought to have called on me the day before to propose the matter to me. I requested also the clerk to tell them I would be glad to see them after divine service—they were enraged at my refusal, and on Sunday sent a note to the Editor of the *Democratic Press* who refused to insert it, and when Rd. Mr. Hurley, who that morning happened to call on him, the subject he (the Editor) approved of my conduct and so did Matthew Carey to whom I spoke of it, being apprehensive they would in their passion misrepresent the subject to the Committee of Defense to render me odious. I go on my accustomed way. May Almighty God direct me and assist me.

XBer the 20th.

Since writing the above I received a polite note from the Committee of Defence addressed to the Clergy of St. Mary's—the

Bearer assured me the Trustees had no underhanded manoevre in it—begging me to publish the call upon the Natives of Ireland, &c., &c., considering *that Committee as a Branch of the Constituted* authorities I published it last Sunday, with a preamble stating the above underlined words. It passed so on. The Trustees could not boast and the other party could not complain.

I heard also since that some of the Trustees are much incensed and reprobate the act of those three who sent to the printer, and the culprits who they deny having had anything to do with it.

Even all the Haroldians of the Congregation are indignant at it and reprobate the proceedings of those Trustees (if it be that that they are guilty of it). Their names are Doran, Doyle and O'Connor.

The more I am here the more I am convinced that the arrival and residence of Rd. Mr. David here would draw together both parties, with few exceptions. The poor people, like little lambs—they are bleating after and disposed to give their affections to a good Shepherd—like Mr. David. With all my reluctance of arriving here and little hopes of doing much good, I cannot determine myself to quit as yet this place, after what was represented to me by good and respected people of both parties—Rev. Mr. Marshall and Mr. Britt is fully adequate to manage the spiritual at (torn) and if (torn) is not compelled to join—(torn) militia. I hope the temporal goes equally as well. I am almost determined to spend the winter here, unless Rd. Mr. David was to come—then I assure your Grace I would retire *gaudens et quieties*, to Conewago, because pphia would be well provided.

[I cannot make arrangements for Rd. Mr. Gallagher [until] I know what salary the Trustees will allow.] People would get acquainted with him and all unite in their wishes to have him for their Bishop, although they were ignorant of his being the candidate in *petto*.

There is to be a quarterly meeting of the Trustees towards the 1st of next month. If they persist in not coming to me, I am almost come to a determination to decline attending it. I have received no insult as yet, thanks be to God, but I fear they are waiting to pay me the arrears at their meeting.

I have the honor to be, with the greatest respect, Most Rev. Archbishop.

Your most humble and not obedient servant,

L. BARTH.

## The Church at Albany in 1802. Objection to the Pastor. [From Archives at Baltimore.]

ALBANY 29th November, 1802.

MY LORD

This will be handed to you by Mr. Lecoutelx who was the best friend I had in founding the Catholic church in Albany and who has now brought a handsome print from Canada for the altar, he can inform your Lordship of our present situation. Mr. Maloney our present priest came here last fall from New York, waited all winter at no small expense to me for his [illegible] without saying Mass or giving us a private prayer. I paid his passage from New York, paid ——dollars for his board then brought him to my own house and kept him most of the winter, free of cost, paid out 70 pounds for a house or a presbyter. We got him a new suit of broad cloth, thirty dollars in his pocket in order to go to Baltimore to see what he had to say for himself to your Lordship. Last spring he stopped at New York for good reason. He well knew that your Lordship would not place such an ignorant man at Albany when you had a trial of him. After a while he came back and said he got this appointment; he gets at the rate of $150 a year besides his perquisites, got one quarter salary paid him before he was one month officiating and as well satisfied now he wants the trustees to give him the plate besides this salary and not leave the poor church sixpence to keep it in repair He says he wants no trustees be lord and Master himself. We told him according to law we must have trustees or forfeit church ground and all he has displeased the whole body for his ignorance and his insisting to have the plate turns out against them in every company and at the altar that is the best preaching all for a few coppers on a Sunday. If this be religion I leave your Lordship to judge. I told him he must be content with his salary; that he could not expect the plate; for so saying he hates me like the rest. I have been laid up this six weeks with sore legs; he never was the man to call to see me how I was for all my kindness to him, but if I voted the plate for him it would be otherwise; some more of the trustees had been laid up sick, he served them the same way.

The trustees are ashamed to acquaint your Lordship of his behavour being that they were so warm in his behalf not knowing he was so ignorant as he proved to be. They were like a drowning man grasping at a straw, glad to get any man after Fitzpatrick left, this or rather run away. He is no preacher, he can say Mass and the Rosary after a manner, for he is very short-sighted, cannot see well. Some of the trustees give him twenty-five dollars a year, say they will leave the church if he is continued another year and some of the

richest of us, they will not go to their duty under him and am sorry to say keeps me from doing it.

Ireland, I think my Lord, could not send a more ignorant or more avaricious man abroad. Old Father Whelan could say something to the purpose to what he can.

My Lord was pleased to say when had the pleasure of seeing him last that he would not put an ignorant man over me, now I am old and infirm, spent a great part of my time and money to establish a church in Albany and still have little satisfaction owing to the clergy. God forgive them, and turn their hearts the best way for I cannot forget them. My house has always been open to them, this man had often hinted that the congregation could keep him without his credentials if they choose. I made answer that we would not keep any priest without our Bishop's approbation, it would be going contrary to the rules of our church. This was before he went to New York. Finding the two trustees as well as myself determined to abide the rules of the church, he had to drop that discourse for · · · knows he wanted but a · · · rule here without leave or licence as his.

With due esteem my Lord, your obedient and humble servant THOS. BARRY.

P. S. My Lord perhaps this will be the last time that I shall trouble you, as I feel myself getting weaker every day. All my request is to have your blessing and decent clergymen over me, then I would depart in peace.

My Lord when the Legislature meets this winter they call for all the different ministers to give a short prayer in, and are well paid for it, what a shame will it be for our priest cannot appear for want of ability, it was not so with Dr. O'Brien or Fitzpatrick.

Addressed Right Rev. John Bishop, of Baltimore; handed by Mr. Lecoutelx; Endorsed Thos. Barry, Albany, November 29, 1802; Answer January 4, 1803.

Duke de La Rochefocault Liancourt in 1795 visited Albany. In his *Travels* (London ed. pp. 384) he writes:

Some French families reside in the town and its vicinity; that of M. Le Couteux—a highly interesting name—is the only one whose acquaintance I wished to obtain. They who are acquainted with this family know that it has long been distinguished for rectitude and talents, as well as for a consummate knowledge and punctuality in commercial transactions; qualities which have been, as it were, hereditary in it. M. Couteux, of Albany, is, by the unanimous testimony of all who have had any dealings with him, worthy of his name. His ideas, as well as his expressions, carry some air of pecularity; but he is good, obliging, honest and universally respected. He is engaged in partnership with Mr. Quesnel, a merchant of St. Domingo.

## A Pastor for Albany, New York, "The Joy" of the People, 1804.

(Archives Baltimore, Case I, Letter H.)

Albany, 14th Jan., 1804.

My Lord—Your kind favour of 3d is come to hand and returns you thanks for the attention paid to us and our church in procuring us a preacher. You cannot conceive the joy your letter, my Lord, has raised in every breast that we are to be blessed with a preacher and extracted from our present grievances. May the Lord of Hosts prolong your days, as we hope will be in part the prayer of your Albany congregation During Life, and give you many happy returns of the New Year. For some of us, after reading your letter, said, "Now we hope to die in peace, and Blessed be him that sent us the happy consolation."

Remain in behalf of the Trustees, with due esteem my Lord,

Your Obliged and Hble Sert,

THOS. BARRY.

P. S. My Lord, your letter to the Bishop of Canada I have sent off immediately. I enjoy better health this year, thank God, than I have Done for several years before. Mrs. Barry send her best compts to you.

Gen. Schuyler was telling me he rec'd a letter from your lordship lately. He has great love for you.

Endorsed :

MR. TH. BARRY,

Albany, Jan. 14, 1804.

Ans. July 12.

## Catholics of Albany, N. Y., Apply to Bishop Carroll for a Pastor, 1804.

Albany, July 13th, 1804.

My Lord—Since (yours of) 3d arrived last we are without any of your favours. You were pleased to mention there that you had agreed with Rev. Mr. Gallagher to come to Albany, which gave us all here a Great deal of comfort to have such a fine preacher

sent to us, as it would be great to make our church flourish, but not hearing from you or him since we despair of his coming.

My Lord, we are told there is a Clergyman just arrived from Dublin at Philadead, Rev. Mr. Kenny, who they speak well of. If your Lordship would think fit to send to Albany, it would be a great consolation to us all, as we have suffered for want of such for some time. We submit our distressed situation to your Lordship's consideration. Who remains in behalf of the congregation, my Lord, your obliged and very humble Servt. THOS. BARRY.

P. S. Would be Happy to Hear from your Lordship.

Endorsed :

MR. THOS. BARRY, .

July 13, 1804.

[Father Kenny became pastor at Coffee Run, Delaware.]

In beginning of 1688 Father Francis Vaillant de Gueslis visited Albany, N. Y., as Ambassador to Governor Dongan on the part of the Canadian Government, on which occasion he acquitted himself with ability. At the conclusion of this negotiation he proceeded to Cutaracouy (present Kingston), escorted by two Indians, who were sent by Governor Dongan to prevent him having any intercourse with the Mohawks, his former flock.

[The letter following, six months later, seems to show that Father Gallagher did not go to Albany.]

THE CONGREGATION AT ALBANY, N. Y., SEEKS REV. MICHAEL HURLEY, O. S. A., OF PHILADELPHIA, AS PASTOR, 1807.

[From Archives of Baltimore.]

ALBANY, 28th July, 1807.

RIGHT REV. JOHN.—My Lord, with pleasure we can inform you that we had the Rev. Mr. Hurley for five Sundays past, and to our great satisfaction found our church crowded by all denominations of people, every Sunday, the Legislature being here at the time, of whom numbers came to hear him. Such a man as him, my lord, would have a respectable congregation in less than a year in this place, for some Protestants declare they would subscribe towards his support. We never had half the people at our church before he came, he is so much in the estimation of all that hears him. If our gallery was not finished the church would not hold all that came, and even then great numbers of genteel people had to

stand. The collections that day was ninety-five dollars towards furnishing the church. Every other Sunday it was from eight to nine dollars. I remember well when I was at Baltimore that my Lord was pleased to say it depended much on the impression that was made here in the Church. We fully experience that there is nothing else wanted to make a large congregation but a good shepherd. He would not want for money or friends, as this country is growing very fast.

The Albany congregation offered Mr. Hurley eight hundred dollars for one year and a fine house furnished and to be every fifth Sunday in Schenectady, where there will be another congregation formed shortly, if he was to come. But, my Lord, they would not give so much to any other that come, except to Mr. Hurley. They find that it would be raised soon for him, the people being so much taken with him.

Remain in Behalf of the congregation with due esteem, my Lord, Your faithful servant,

THOS. BARRY.

Endorsed :

MR. THOS. BARRY,

Albany, 28, 1807.

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## Notes of the Church in the West by a Traveler in 1796-7.

"A memorandum of M. Austin's journey from the lead mines in the county of Wythe in the State of Virginia to the lead mines in the Province of Louisiana, west of the Mississippi" 1796–7 in the *American Historical Review* for April 1900 (Vol. 5, No. 3). The following references to Catholic churches appear:

"On January 1, 1797 Mr. Austin arrived at Vincennes. Calling at house of Mons. Dubois he," without ceremony, took me to the Table and placed me beside the Roman priest · · · · There is a Catholic Church at Vincennes but the building is not of sufficient note to be known by strangers unless informed, but to whom this church is dedicated I did not learn."

[Rev. Edmund J. P. Schmitt supplies the information: "The Church was dedicated to St. Frances Xavier. The pastor at the time Austin passed through was Rev. John Francis Rivet. The records of the Church reach back to 1749.]

On January 15th he arrived at St. Louis. "The Church is a frame building and makes but an indifferent appearance, has neither steeple or bell."

On 16th he recrossed the Mississippi and on 18th arrived at Prairie du Rocher, which has about 60 houses. The church at Prairie Du Rocher is a frame house and not large, it's much out of repairs, has a small bell, is dedicated to St. Joseph.

Speaking of the Kaskaski river and region he records "that the first settlement of the country by the French was at a place called La Riviere Despere (or Father's or Priest's river).

"From the supposed unhealthiness of that spot they removed to a prairie on the Kaskaskia river about 25 miles from its mouth where the Tamaroica Indians then lived. Here they built a Church dedicated to St. Joseph, called the prairie after the name of the saint, and resided there some time until some disorder prevailing among the Indians which destroyed the most of them; in one year they came to Kaskaskia and built a stone church in the centre of the town dedicated to the Immaculate Conception of the Virgin Mary. This has since from the badness of the work fallen down and in its room another large and spacious frame one has been built, which is now in good repair with a spire and bell. Before the church is a large square. The Jesuits College which stood on the east side of the town is now entirely destroyed.

"One mile from St. Genevieve down the river is a small village called New Bourbon of about 20 houses. At this place I was introduced to The Chevalier Pierre Charles De Hault De Lassas, a French nobleman, formerly of the Council of the late King of France. Chevalier De Lassus told me he had an estate in France of 30 thousand crowns, but was obliged to make his escape to America and leave all, which has since been taken by the present government.

Madame De Lassas had an estate of half that sum per annum, so that the yearly income of the family besides the sums allowed him by the king amounted to 45 thousand crowns per annum. Madame De Lassas did not appear to support the change of situation so well as the Chevalier. I was examining a large piece of painting which was in Madame De Lassas bed chamber, representing a grand festival given by the citizens of Paras to the Queen on the birth of the Dauphin and a parade of all the nobles on the same occasion. She came to me and putting her finger on the picture pointing out a coach, 'There' said she, "was I on that happy day. My situation is now strangely changed."

[More about this couple can be had in "Billon's Annals" of St. Louis in its early days under the French and Spanish Dominations."

## The Jesuit Father Persons "Judgment] About Transfering English Catholics to the Northern Parts of America, for Inhabiting Those Parts and Converting Those Barbarous People to Christianity."

*From a Mss. Volume of Letters preserved at Stonyhurst College, Anglia III.* 53. *March 18, 1605.*

My iudgement about transferringe Englishe
Catholiques to the Northern partes of
Americe for inhabiting those partes
And converting those barbarous people
to Christianitie.

The intention of the author and the good and godly endes proposed by hime and diverse good particularities of meanes and helpes whereby to arrive at those endes discreetly and piously put downe, I like very well, but yet for the execution and puttinge in use the entreprize itself I find many great difficultyss which seem to be scarsly to be superable as amonge others these that followe.

First for England itself it is very likely that the kinge and his Counsel will never allowe of it apprending the same as not only dishonorable to them but dangerous also, dishonorable in that they should force so many of their naturall subjects to flie and abandon theire owne countrey in respect of persecutione; dangerous in that these men goinge abroade with averted minds might ioyne together ether before theire goinge to the Indies or after returne upon them having theire Kinsfolke and frends at home to ioyne with them, and the Kinge and counsell being against it yet moste needs folowe that nonn shall have license to go forth, nonn to sell theire lands, nonn to make over money and the like. All which the Outhor himself doth grant; and out of this one head will growe any and gréat difficulties or rather impossibilities.

Secondly for the Catholiques to be drawne to the enterpriz will be a very hard matter for it the better and richer sort, in respecte of their wealth and commodities at home, and of the love of the countrey, and feare of the State will disdayne commonly to heare of such a motione; the poor sorte without the riche will be of small importance, besides that they depend wholy of the riche and of their counsell and the difficultie of gettinge out will be common to all.

Thirdly I persuade myself that if this proposition should be begune, or imparted to any Prince abroade without communicating the same first in England it would be verie ill taken by the Catholicks generally as a matter someding to theire discredite and contempte, to have as it were theire exportatione to barbarous people treated with princes in

theire name without theire knowledge or consente. The Hereticks also would laughe and exprobate the same into them as they did when Sir George Peckhame and Sir James Gerrarde about xx years gone should have made the same viage to Nerembrage by the queene and counsells consente with some evacuations of Papists as then they called them which attempte became presently most odious to the catholick parties.

Fourthly, it may be more than probable thought that this attempte may be very preiudiciable to the increase of Catholicke religion, in England not onely by decreasinge the number of Catholicks there and thereby discouraging the rest and makinge them more contemptible to their adversaryes, but also by exasporating the kinge and estate against them as unquiet and practizing people and so by restrayninge their goings out and in, the entrance of Priests and coming also of scholars to the Seminaries would be more narrowly looked into, under that pretence. Priests also could not finde sufficient labour in England and other such like things would probably followe.

Fiftly for foren partes princes and kingdomes there do offer themselves noe lesse a fewer difficulties, for first whither or to what place or porte shall they come that first come out of England to with the first 1000 of divers sortes of husbandmen, labourers and craftesmen required by the Outhor, and so supposing they might gette forthe freely how shall they be maintained and where until theire passage be ready, for noe prince will easly admitt 1000 strangers into his country together without ielousy especially if they shall ofende also thereby the kinge and the State of England.

Sixthly do see a mightie difficultie in behalfe of the kinge of Spaine and his counsell who are so jelouse that no strainger take footing in any parte of the Indyes as not any particular man lightly, though he have never lived so long in Spayne canne gette licence once to go thither by great sureties, and then may we imagine what they will thinke of the going thither of a whole nation which may in time uppon many (any?) occasione of State or otherwise become theire ennemyes though they are Catholicks nether is it sufficient to say that these partes are not presently occupied by the Spaniards, for they will answer they may be in time, and that it is noe reason that a man have a pallace with a hundred chambers and doe occupie but ten for the presente that a strainger enter upon the rest and say that the other useth them not. The care of the Spaniards is that no other Europian nation have footinge in that continent beside themselves where a fleet may rest and refresh, or fortifye herself against the rest of the Indies possed by them, and for this cause they made such haste and put themselves to such labour and charges to extinguishe the Frenchmen that were in nova francia and the

like no doubt would they doe to the English if they should goe thither without their licence, the which to obtain I hold it for impossible, yet may it be attempted if any man will take it in hand.

And hereupon Seventhly it followeth that we shall have very little hope to deal with heighnes or with the Archduke of Flanders or any other Prince of Italy that is frend to the kinge of Spaine excepte firste the saide kinge be dealth with all.

The collections also to be made about the world for furnishinge the entreprice would have verie doutful eventes in my opinion and perhapps offend not onely the King of England but the Catholick also to be spoken of in pulpitts for such a iorney, for that the people would not so much looke into the laste ende of convertinge those Barberouse people as into the first apprehension of their flight.

Finally what their success would be amongste those wilde people, wilde beastes, unexperienced ayre, improvided land, God only knoweth, yet as I sayd, the intention of converting those people liketh me so well and in so high a degree as for that onely I would desire myself to goe in the iorney shuttinge my eyes to all other difficulties if it were possible to obtain it; but yet for it will do not dele here for ourselves onely but for others also. Wee must looke to all other necessary circumstances whereof the first two of most importance in my opinione that the matter be broken in England in Spaine wherein for many reasons I may not be the breaker but if thos were obtayned I would then be willing to doe in Rome what lieth in me, and this is all that I canne say in this matter. Christ Jesus keep you in health this 18th of March 1605.

Endd. a copy of. Persons answer to M. Winslate touching Norimbega.

During the trial of Hon. Gamet, the attorney general made an allusion to Winslade as an actor in the Armada. The report is however so obscure that the drift of the observation is not apparent. (See it in Foley IV. p. 169).

[Riggs' Library, Georgetown College.]

This letter of the Jesuit Father Persons refers to the project to establish a Catholic settlement in the upper part of (now) Maine. Sir Thomas Lord Arundell and the (second) Earl of Southampton were probably concerned in the endeavor made in 1605. They reached the coast on Whitsunday and so named it Pentacost Harbor probably the Kennebec. In May were off Cape Cod and at Monhegan to which they gave the name of St. George and erected a cross which remained there for years (Shea: I p 26).

Lord Arundell abandoned this project in consequence of Father Persons discouragement.

# The Popish Pretender in Philadelphia.

In 1745, January 8th, Lieut. Gov. Geo. Thomas, in a message to the Assembly said the news from Europe is that "a most unnatural Rebellion had broke out and was then carrying on in Scotland in favor of a Popish Pretender supported by France and Spain. At this Distance we can only pray that the Great God of Battles will grant success to His majesties arms * * I trust we soon shall have an opportunity for offering our congratulation upon an event so desirable by Protestants of all denomination as well as by all that are for preserving the freedom and independence of their country." Col. Records Vol. V—p. 6.

The "news from Dublin October 31st," 1745 appeared in *Gazette* of December 31st, 1745. "We are assured that the Popish clergy in this city and several parts of the Kingdom have earnestly and publicly recommended it to the people of their respective congregations to behave themselves with the strictest regard to Decency and good manners at this critical conjuncture as the best if not the only method of preserving the favour and Indulgence of the Government."

The Archbishop of York in a speech to his clergy said "The son of the Pretender is in Scotland, has set up his standard there, has gathered and disciplined an army of great force, receives a daily increase in numbers, is in possession of the capital city there, has defeated a small part of the King's forces and is advancing with hasty steps upon England. If his design succeeds and Popery and Arbitrary power come in upon us under the direction and influence of these two tyrranical and corrupt Courts of France and Spain I leave you to reflect what would become of everything that is valuable to us if we must submit to a man to govern us under their hatred accursed influence who brings his religion from Rome and the rules and maxims of his government from Paris and Madrid. For God's sake gentlemen, let us consider the matter as becomes us, we scorn the policies of Rome.

The Bishop of Hereford in letter to his clergy prayed: "From Popish tyrrany in Church and French tyrrany in State Lord deliver us."

On April 24, 1746 the "Covenanted Presbyterians in America" met at Philadelphia, resolved upon and published this declaration:

PHILADELPHIA, April 24, 1746.

Published by the Covenanted Presbyterians in America. Whereas we being threatened with trouble by a Popish Pretender and with the Indians going with the French we judge our indispensible duty

immediately to draw up ourselves in companies to exercise, in order to prepare for war, if necessarily called thereto for the defense of our sacred and civil rights and the place where we live agreeable to our testimony."

"THE MONSTER OF INIQUITY."

*The Gazette* of July 5, 1746 issued "A Supplement" announcing the victory at Culloden by the Duke of Cumberland on April 16th. "There was great rejoicings on account of the defeat of the rebels." Governor Thomas on 17th issued a Proclamation appointing the 24th as day of "Thanksgiving" for this "completest victory over ungrateful and rebellious subjects encouraged and supported by our ancient and inveterate enemies, the French and Spaniards and by that monster of Iniquity the Court of Rome."

On the day appointed "great numbers of people attended all the places of worship in the morning" records *The Gazette* but I guess Father Greaton and his people made no special memento on the day.

"THE MISCHIEFS OF POPERY" AS SET FORTH BY REV. GEORGE WHITEFIELD IN PHILADELPHIA, IN 1746.

On Sunday evening August 24, 1746 Rev. George Whitefield, again on a tour of the Colonies, preached in Philadelphia at the new building erected on Fourth Street below Arch where the Merchant's Hotel lately was but now occupied by business houses. *The Gazette* in reporting this sermon said it was delivered to "a large auditory (among whom were many of the prominent persons of this city)." It was "a most excellent sermon on the occasion of the late victory over the rebels."

This was the Duke of Cumberland's victory at Culloden over the Scotch supporters of the "son of the Pretender."

Whitefield "set forth the Mischiefs of Popery and arbitrary power and the happiness the nation enjoyed under the present royal family in the strongest lights. No discourse of his among us has given more general satisfaction nor has the preacher ever met with more unusual applause having demonstrated himself to be as sound and zealous a Protestant and as truly a loyal subject as he is a grand and masterly orator."

The sermon was considered such a great one that it was published in pamphlet form; from copy at Ridway Library I extract the following illustrations of "the Mischiefs of Popery."

"Had the rebels gained their point and a Popish adjured pretender been forced upon the British throne, the horrid plot first hatched in Hell and afterwards nursed at Rome had taken place, the old pretender would have exchanged his cardinal's cap for a triple crown and have transferred his pretended title (as it is reported he has done) to his eldest son: What was all this for but that by being advanced to the Popedom he might rule both son and subjects with less control and by their united interest keep the three Kingdoms in greater vassalage to the See of Rome. What an inundation of spiritual mischief would soon have overflowed the Church and what unspeakable danger should we and our posterity have been reduced to in respect to our better parts, our precious and immortal souls. How soon would the whole swarm of monks, Dominicans, Franciscans like so many locusts have overspread and plagued the nation, with what winged speed would foreign titular Bishops have posted over in order to take possession of their respective Sees. How quickly would our Universities have been filled with youths who have been sent abroad by their Popish parents in order to drink in all the superstitions of the Church of Rome. How soon should we have been deprived of that invaluable blessing liberty of conscience and been obliged to commence (what they falsely call) Catholics or submit to all the torture which a bigotted or zealous guarded the most cruel principles can possibly invent. How soon would that mother of harlots have made herself once more drunk with the blood of the Saints. We had little reason to expect such a blessing as God has given, but public vices are so many, so notorious and with all of such a crimson dye that a Gospel minister would not be inexcusable was he to even on such a joyful occasion to lift up his voice like a trumpet to show the British Nation their transgressions and the people of America their sins.

It is a mercy we have been "delivered from a religion that turns plowshares into swords and pruning hooks into spears and makes it meritorious to shed Protestant blood."

Whitefield remained in Philadelphia all summer preaching to "large congregations which the longer he staid increased the more" (*Gazette*, September 25) "He never was so generally esteemed by persons of all ranks among us nor did he ever leave us attended with so many ardent wishes for his happy journey through Maryland and Virginia." (*Gazette* September 25.)

With this Anti-Catholic spirit rampant as it may be truly said to have been as evidenced by Whitefield's sermons and popularity no sign of active resentment on the part of Father Greaton and his flock appears. They felt secure under the law just as we do to-day though Whitefield, says Watson "incensed the Papists among us greatly." Though the Quakers of London in an address to George II. declared "None amongst all the protestant subjects exceed us in an antipathy to tyrrany idolatry and superstition of the Church of Rome," yet the Quakers of Philadelphia made no signs of hostility to the Catholics of Philadelphia. They thought him "not in sober mood" and though "a clever conversable man" they imputed his influence "to priest craft" by which they meant "a hireling ministry."

Poor Richard's Almanac issued by Ben. Franklin for 1748 under date of July said: "On the first of this month, 1690 was fought the memorable battle of the Boyne in Ireland when God crowned our great deliverer King William with success. He was one of the right sort of Heros. God bless him. I might have mentioned in the month of April his happy victory over the rebels who with the united assistance of the king of France and Spain the Pope and the Devil threatened destruction on religion and liberty but all such schemes were defeated by the battle. The sacred names of justice and religion made use of as the cloak of that invasion, wicked as it was, a pretended prince was to be restored to his rights, forsooth; and we were all to be converted to the Catholic faith." Forty years afterwards Franklin sought the "united assistance of France, and Spain" and would even have taken that of the "Pope and the Devil" for America's assistance.

The Almanac for 1749 under November said:

"The fifth of this month seems to be a lucky day to the English Church and British Liberty, for on that day 1588, the Popish gunpowder treason was detected and on the same day 1688, just one hundred years after, our glorious deliverer from Popery and Slavery, King William, landed at Torbay."

And in 1775 November 5th, Washington had to rebuke his soldiers besieging Boston against the impropriety of celebrating the day while an army was in Canada seeking the assistance, and getting it, of the people professing that same "Popish" faith.

# Father Gallitzin's Political Principles.

[From Lancaster (Pa.) Journal, September 30, 1808.]

MR. HAMILTON—You will oblige the subscriber by inserting the following piece in your journal.

Your very humble servant,

DEMETRIUS (AUG.) SMITH GALLITZIN.

Mr. Dickson's *Intelligencer* of August 23d having fallen into my hands, a very curious performance signed TYRCONNEL attracted my attention. The principles, or rather prejudices, attributed to me by Tyrconnel are as foreign to me as the name Tyrconnel is to the writer of the performance alluded to. "The speculative opinions of Dr. Smith (says he) with respect to the different forms of government are unfriendly to Democracy. The pride of birth, early habits and the prejudice of education may have operated on the mind of that gentleman to adopt federal principles, so congenial to his own, as aristocracy and federalism, or monarchy, if you please, are so closely assimilated, etc., etc., etc."

I do not recollect having ever disclosed to Tyrconnel my speculative opinion with regard to the different forms of government; but considering his bold assertion a scheme to lessen my little share of influence, I shall declare my political principles with so much the more pleasure, as I think it a duty which I owe, as well to my adopted country as to the Religion which I profess, to avoid every suspicion of disloyalty, and to repel the charge of being an aristocrat, or a monarchist, under a Republican government. That holy religion which Tyrconnel and I profess teaches me submission to the constituted authorities, and submission not only for fear, but for conscience's sake. "Those that are are ordained of God. . . . He that resists the power resists the ordinance of God . . . . and purchases damnation to himself." (a) The same religion teaches me that the constituted authorities are the ministers of God serving unto this purpose, (b) to wit: unto the purpose of guarding our political welfare, of protecting our persons, our property, our characters, etc., and that as such they ought to be respected and obeyed. The same religion strongly inculcates the principle of loving and serving my country, of sacrificing cheerfully my private interest to the support of that government which protects and shelters me, and of losing all I possess in this world, rather than to betray my country.

The same religion teaches me to respect in the highest degree the sanctity of an oath, and in particular of that oath by which I became a citizen of the United States, when in the most solemn manner I called

a—Rom. Chaft. 13, verse 1-5.
b—Ibid, verse 6.

upon the great God, the Searcher of hearts, to witness my attachment and my future fidelity to the present Federal Constitution, and in particular to the Constitution of Pennsylvania. It teaches me that I am accountable to God for the use I shall make of those rights and privileges of citizenship secured to me by the Constitution, and that it is with the greatest caution, and under the influence of conscience, dictating upon as good information as can be procured, that I ought to give or refuse my vote. It teaches me that I am bound under the most sacred obligation (from which it would be criminal to depart), to vote into offices those who are likely be the political shepherds, the fathers, the guardians, the protectors of their people, and to keep out those wolves in sheep's clothing who are willing to sacrifice the public welfare at the shrine of self interest; those who wish to raise themselves upon the ruin of a Constitution so wise, so completely calculated to secure happiness to all that live under it, a Constitution which secures to all (without distinction), to the poor as well as the rich, the unmolested enjoyment of the same privileges and liberties. A Constitution which respects as much the beggar's cottage as the president's palace. A Constitution that pries into no man's conscience; but leaves it to every one's own choice to make the sign of the cross or not to make it, to read the Bible in Latin or in English, to go to mass or to meeting. A Constitution which, even in the distribution of her offices, leaving the choice of proper subjects to the voice of the people, founded upon the principle, *Vox populi, vox Dei* (the voice of the people, the voice of God), shows that she knows no distinction between man and man, but that of merit and demerit. O, happy Constitution! and happy those that live under her protection! Unhappy wretches, those who in 1805, intrusted with the legislative power and bound by oath to support the Constitution, at that very time plotted her ruin and destruction! Shall we be so blind as ever to entrust power in the hands of such men again? Would we not by doing so violate that sacred oath of fidelity by which we are bound to support the Constitution, and of course to help out of office all those who testify their intention of using their power and influence for the purpose of destroying the Constitution.

This will suffice, I hope, to convince Tyrconnel of my political principles, founded upon the solid basis of religion and conscience; not, as he asserts, upon pride of birth, as he knows that I am not stimulated by self interest, but, on the contrary, that I was obliged to renounce the prospects of the world in order to get into the sanctuary, and that I was willing to exchange the title of prince for a title that puts me on a level with the most contemptible beggar. I am very sorry to observe in many parts of Tyrconnel's performance a great want of truth and candour. Can anybody attribute to ignorance his bold assertion that federalism, aristocracy and monarchy are so closely assimilated? I wish I could. Does Tyrconnel display any regard for truth when he is not ashamed to

assert that my taking an active part in political affairs has produced a serious opposition and a considerable division in my congregation?—an assertion made by Tyrconnel, after spending several weeks in McGuire's settlement, the greater part of which time at the subscriber's house, during which time he discovered that this pretended serious opposition only consisted in a plot of a few men of whose conduct under present circumstances Christian charity, as well as the laws of my country, forbid me to speak.

Tyrconnel's assertion that Snyder's majority will be as three to one in Cambria county will be completely contradicted by the 11th of October next. His note on the impossibility of collecting a large meeting in Cambria county is paltry and ridiculous; his own eyes (when at Loretta Church), have convinced him not only of the possibility but of the reality of large meetings. He undoubtedly knows that the adjective *large* is a comparative expression, and that it does not designate an absolute number; a large meeting in Loretto would be a very small one in the city of Philadelphia.

Tyrconnel must have renounced all regard of truth, when he boldly asserts that James Ross advocated the inadmission of aliens to citizenship until after a lapse of fourteen years' probationary servitude. The Journal of the Senate for 1798, page 253, and again page 291, gives him the *lie*, by proving that James Ross left the Senate the 26th day of April, to which he did not more return, and that the bill respecting naturalization originated in the House of Representatives and was sent to the Senate on the 22d day of May, almost four weeks after James Ross had left the Senate; so also did the bill respecting aliens and the bill respecting sedition, both originated in the Senate after Mr. Ross had left it, the former on the 4th of May and the latter on the 26th of June, pages 269 and 383. Much might be said on Tyrconnel's uncandid and virulent expression, *probationary servitude*, an expression well calculated to work on the passions of his poor deluded countrymen, but which is as malicious as unfounded; for, pray did not the Constitution protect Tyrconnel's person, property, character, profession, religion, nearly as much before as since he has been admitted to citizenship? Would that circumstance alone of not being admitted to the privilege of voting justify the expression, *servitude*?

I find the same want of candour in Tyrconnel's assertion that Mr. Ross is opposed to the Northern Turnpike road. I do not know whether he is or not, but I know that the Northern Turnpike is already established by the law, and that it no longer depends upon the Executive of the State, but on a sufficient number of subscribers for shares in the stock of the company. Let Tyrconnel and his patriotic friends display their public spirit, their love for the welfare of the country, by subscribing for a competent number of shares, and I venture to promise that, in spite of Mr. Ross's opinion, the turnpike road will take place. However, representing Mr. Ross as opposed to a thing, which Tyrconnel well

knew, was not in his power to prevent (although very uncandid and unfair) was well calculated to render so respectable a character as Mr. Ross odious to many who having no opportunity of correct information and feeling confidence in Tyrconnel's talents and integrity, are most scandalously deluded and add to their destruction.

Tyrconnel tells us that Pennsylvania can furnish a Leib, a Smiley etc.—Yes she can, and a Tyrconnel too, who betrays his love of peace, and instead of conciliating minds already too much exasperated by falsehoods and misrepresentations, can invite his countrymen to unite in a body against their fellow citizens, against the federal party, a party in which Tyrconnel (were he not blinded by party spirit or self interest) would recognize numbers of persons whom gratitude, religion and even nature should make dear and respectable to him.

Tyrconnel ends his essay, (to use his favorite expression) with a very pathetic address to his countrymen "*invoking*" them to turn out in their might, (Roman Catholics are blamed for invoking saints in heaven, Tyrconnel goes further invoking even his fellow mortals) not in order to save their country from impending ruin, which would be truly the cause of patriotism but in order to oppose the federal party.

To close my observations, I beseech both Tyrconnel and his countrymen, instead of rousing party spirit, already too much heated, to remember the sacred obligations they put themselves under, when with the sanction of an oath, they promised fidelity to the present Constitution. I beg of them in the name of that religion, which we profess, and which is so powerfully protected by that Constitution, to consider whether after taking that solemn oath, they can be safe in voting into office, a man who not long ago declared himself against the Constitution, and, that at a time when more particularly bound by his oath of office to support the Constitution. To consider whether they consult their own interest in supporting a man, who as well by his vote in convention as upon sundry other occasions has declared his sentiments, that the common people (c) that poor men (d) and those who from principles of conscience do not bear arms (e) should not have the right of voting. May God in His mercy protect our happy Constitution, and give us grace to unite in voting such men into office as will by their integrity and talents save it from impending destruction.

DEMETRIUS AUG. (SMITH) GALLITZIN.

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c—See the deposition of Frederick Bachtel, before Justice Heller, of Reading.

d—See deposition of George Church before Justice Steel, of Pittsburg, dated August 12, 1808.

e—See the deposition of Jacob Comfort, before Justice Beaty, of Columbia, dated July 29, 1808.

## "Bulls of Indulgences" Sold in New York, Philadelphia and Boston 1743-48.

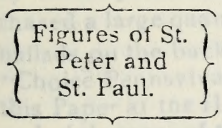
In 1743 *The Pennsylvania Gazette* of May 10, 1743, announced "Several of the Pope's Bulls of Indulgences taken in the Spanish prize brought into New York by Capt. Warren being shown about the city and as that *Holy Commodity* is but little understood among Protestants 'tis presumed the following account of them from Bishop Burnet's introduction to the third volume of his History to the Reformation in England will be acceptable to your readers."

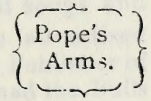
So Burnet's account of Indulgences was spread to the delectation of Ben Franklin's readers.

These Bulls of Indulgences were also distributed in Boston. In September the *Boston Magazine* gave translation of one which on December 15th, Franklin reprinted in his *Gazette*. Bradford's Mercury of the same date republished it.

TRANSLATIONS OF ONE OF THE POPE'S BULLS BROUGHT INTO NEW YORK.

A Bull of the fullest indulgence granted by his Holiness Urban the 8th, of happy Memory in Favour and aid of the souls of the faithful Defunct, throughout the Dominions of New Spain and the Philippine Islands being the fifth Publication of the fourteenth Concession.




So extreme is the necessity which the holy souls in Purgatory have of our assistance and so great is the charity exercised in assisting them in as much as they are not able to help themselves, nor to make proper satisfaction; that Maburn of Bruges says, in the thirty-seventh Head of the fifth Chapter of his Roseto: "The seven works of Charity which are performed in various manners in this World on the bodies of Men, are all done to one single Soul, in taking it out of the vigorous Pains which it suffers in the other." And it is certain that he who helps to deliver a soul from Purgatory and satisfies its hunger, which could not be satisfied but with the food of the unspotted Lamb, Refreshes his Thirst with living Water whose Streams flow even to Heaven; Clothes his nakedness with the white Wedding Garment, puts an end to his Banishment, and Pilgrimage, leaving him entertained in his heavenly Country; Visits him who is sick of Love; Delivers him from that horrible prison, where Fire performing the office of an executioner, torments

him: And finally deposits him in Eternal Rest. Considering then the necessity of these souls, and having in view the profit and advantage of those who have a mind to help them, it is commanded to publish this Bull, which our most Holy Father Urban the eight of happy memory, hath granted in which † opening the treasures of the Church, full indulgence is given to the souls of the faithful defunct who suffer there.

And for as much as you have disbursed two royals of fine plate in favour of the soul of———and have taken this Bull, the aforesaid full indulgence is granted to him.

Dated at Madrid the 22d of February, one thousand seven hundred and thirty eight.

Signed. EL. CARDINAL DE MOLINE,

Community General of the Holy Cruisade*

{ Sign of the Cross. } { Seal, his Arms. }

In 1748 during the war between England and Spain, a Spanish ship captured by the English was sent to Boston. Among the articles in the vessel were several bales of Bulls or Indulgences issued by the Pope and printed on one side of a small sheet. Fleet purchased a large quantity of them at low price and printed songs and ballads on the back of them. In *The Evening Post* he advertised "Choice Pennsylvania Tobacco Paper to be sold by the Publisher of this Paper at the Heart and Crown where may also be had the Bulls or Indulgences of the present Pope Urban VIII either by the single Bull, quire or ream at a much cheaper rate than they can be purchased of the *French* or *Spanish* priests and, yet be warranted to be of the same advantage to the possessors. (Buckingham's Specimens of Newspaper Literature, Vol I, p. 142.)

Urban VIII was not Pope in 1748. He reigned from 1623 to 1644.

Justin Winsor related this incident in his *Narrative and Critical History of America.* I had considerable correspondence with him in 1888 relative to the words of his statement. He promised in next printing to use quotation marks to words which appeared as his own, and so gave a prejudiced aspect to his views.

Rev. Thomas C. Middleton, O. S. A., of the Augustinian

† Opening the Treasures of the Church. All the works of Supererogation are suppos'd to be in the Treasury of the Church, and dispos'd of by the Pope.

* Crusade. A Name given by Roman Catholics to several Expeditions against Infidels for conquering the Holy Land.

College of St. Thomas of Villanova, Delaware County, Pa., gives me the following information concerning these "Bulls :"

October 7, 1900.

My Friend—Your query relating to the "Bulls of Indulgences," etc., at hand.

Of the particular cargo you speak of I know nothing. But I presume the "indulgences" (referred to) were the common indulgences known as *Bollas de la Cruzada*, given to Spain and her colonies for ages, with among many other privileges, leave to eat meat on fast days and days of abstinence, which was accorded for an *alms*.

Ages before the Pontiff had granted many spiritual and temporal favors to the Crusaders in the wars of Christendom against the Mahometans. These grants, which resulted in large revenues needed in carrying on the Crusades, without which Europe, doubtless, and civilization would have perished (at least humanly speaking), were subsequently confined to Spain alone to aid her in her humanization of her newly discovered lands in America and the Philippines. (Ferraris in his massive *Bibliotheca* (vol. i, art. *Bulla Cruciatæ*,) treats the subject fully.)

Such were the "Indulgences," I presume, which were captured in the years you name, while on transit from Spain, where the blanks, or forms, had been printed, to Mexico, where they were to be distributed throughout the colonies of America.

Summed up briefly, the story of these Spanish, or Crusaders' Indulgences, it appears that they were eminently beneficent in furthering the enlistment of soldiers for the wars of the Crusades; while the money they brought to the Papal treasury was employed for the advantage of all Christendom.

If the Spanish crown, which subsequently fell heir (as it were) to this grant, misused the sacred character of indulgences to further its own selfish aims, that is another story, needless here to be entered on.

Emphasize, please, this proviso, that the Pontiffs expressly attached to their grant : "That the alms should be employed in the spread of Christianity, in divine worship, building churches, defrayal of the expenses of missionaries, in schools for the Indians; in brief, for the civilization of the natives."

Truly in Dno,

Fr. Thomas C. Middleton, O. S. A.

Mr. M. I. J. Griffin.

P. S. Merely to add that in the *Short Sketch of the Pueblo Indians*, by Bishop Lamy, which I have been looking over this morning, is proof of the beneficent use these *bollas de cruzada* were put to in the civilization of New Mexico by Spain. (I hope to see the bishop's useful little paper shortly in print.)

# St. James Church, Brooklyn, N. Y.

[Notes of Dr. John Gilmary Shea in Riggs Library, Georgetown College, D. C.]

BROOKLYN, January 1, 1822.

The following circular was addressed to Wm. Purcell, James McLaughlin and several other Catholic inhabitants of the village by Peter Turner on the above date:

Whatever we do in word or in work, let us do all in the name of the Lord Jesus Christ, giving thanks to God, the Father through Him.

Therefore in the name of the Lord,—and with the advice and consent of the Rt. Rev. Bishop, let the Catholics of Brooklyn having common interest to pursue and wants to relieve establish an association the better to attain those desirable objects.

In the first place we want our children instructed in the principles of our holy religion, we want more convenience in hearing the word of God ourselves. In fact we want a church, a pastor, and a place for Interment.—All of which with the assistance of Divine Providence, we have every reason to expect by forming ourselves into a well regulated Society.—and as we have not only cheerfully assisted in building the churches in this Diocese from time to time, but nearly all the churches in the United States lately erected, we have every reason to expect the cheerful assistance of the laity as well as the Right Rev. Bishop and all his clergy.

STATISTICS OF ST. JAMES CHURCH, BROOKLYN.

Rev. Dr. Power was our first friend, and remained such to the last, he frequently came over and celebrated mass, and preached for us in private houses and elsewhere, winter and summer, and sent clergymen over whenever it was possible to do so.

Rev. Mr. Larissy celebrated the first mass at the residence of Mr. Purcell, N. E. corner of York and Gold street.

Rev. Mr. Bulger frequently celebrated mass and preached at the consecration of the ground.

Rev. Mr. McAuley, late from Rome and who remained with the Bishop, helped us to collect in the summer of 1823 and occasionally celebrated mass.

Rev. Mr. O'Gorman sometimes came over to celebrate Mass and to attend funerals. Rev. Mr. McKenna also celebrated Mass and lies interred near the church.

On the 7th of January 1822 the first meeting was organized at the house of Peter Turner, S. E. corner of Washington and Front Street. [Error. It was held at William Purcell's.—Editor Researches.]

James McLaughlin and William Purcell were zealous and indefatigable co-laborers on such occasions.

March 1st, 1822, four lots of grounds were bought at corner Jay and Chapel street for $800; $500 were paid and mortgage given for $300.

April 25th, 1822, the ground was consecrated and Rev. Mr. Bulger preached a sermon.

A census was taken at this time and after a careful inquiry, it was found that only seventy members were able to contribute anything either in labor or in money.

June 25th 1822 Building Committee appointed George S. Wise, Peter Turner, William Purcell, Quinton M. Sullivan and James Rose said committee.

The building of the Church progressed slowly without the aid of a clergyman; increasing application was made for one but without effect.

December 31st 1822 the following trustees were incorporated under the general act, George Wise, Peter Turner, William Purcell, D. Dawson, P. Scanlan, William McLaughlin and J. Rose.

June 10th, 1823, the bishop was again solicited for one and informed the church was ready for consecration as far as we were able to make it so.

August 13th wrote to Boston, with the consent of the Bishop, for Rev. Mr. Burns.

August 26th, 1823, the church was consecrated by Bishop Connally, assisted by Rev. Dr. Power.

September 19th, 1823, were expended on the church, and leveling and fencing in of burial ground $7,118.16.

——1823 the church was insured and $3000 dollars borrowed to complete the within.

February 13th, 1824, the Bishop was again solicited for a clergyman.

August 2d 1824, a general meeting took place in the church on which occasion a Sunday-school was established, and a resolution proposed and passed unanimously to apply to the Archbishop to intercede for us with the bishop, to obtain a clergyman.

October 4th, 1824—On the death of Rev. Mr. McKenna, all the ground in front of his grave was added to be reserved exclusively for the

use of the clergy. At the same meeting the pews were ordered to be hired until the first of May.

November 22d, 1824, George S. Wise died, universally lamented. He was continually assisting us, had a benevolent heart and was attended in his last moments by Dr. Power, and died, it is hoped, a good Catholic.

January 10th, 1825, Dr. Power kindly sent to Ireland for us for Rev. Mr. Duffy. That Reverend gentleman did not come at that time and the $220 sent were returned to our treasury. The bishop was then in Europe.

February 20th, 1825, John ——— was appointed sexton and schoolmaster.

April 17th or thereabout, Rev. John Farnan was stationed with us by Rev. Dr. Power as the first resident clergyman and received $600 a year and house rent free.

[Additional information may be obtained from *Historical Records and Studies*, October, 1900, published by the United States Catholic Historical Society, of New York, in article, "PIONEER TIMES IN BROOKLYN," by Thomas F. Meehan.]

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## Religious Oppression in Massachusetts 1800.

JUNE 16 1780.

The Constitution of Massachusetts adopted in its Declarations of Rights declared:

"It is the right as well as the duty of all men in society publickly and at stated seasons, to worship the Supreme Being, the Great Creator and Preserver of the Universe. And no subject shall be hurt, molested, or restrained in his person, liberty or estate, for worshipping God in the manner and seasons most agreeable to the dictates of his own conscience: or for his religious profession or sentiments, provided he does not disturb the public peace, or obstruct others in their religious worship.

As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion and morality; and as these cannot be generally diffused through a community, but by the institution of the public worship of God and of public instructions in piety, religion and morality, therefore, to promote their happiness and to secure the good order and preservation of their govern-

ment, the people of this commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall, from time to time, authorize and require the several towns, parishes and precincts, at their own expense, for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion and morality, in all cases where such provision shall not be made voluntarily."

How this requirement was exacted is set forth in a letter [in archives at Baltimore] from Rev. John Cheverus to Bishop Carroll dated Boston, March 10, 1801, relating a trial which took place on the 5th.

"Mr. Kavanagh, a reputable merchant living at New Castle, in the county of Lincoln, District of Maine, who had fitted up at his own expense a small neat chapel where I officiated last year for better than three months, he thought, in consequence, he would be free from paying taxes to the Congregational Minister of his township but the Judges of the Supreme Court now sitting at Boston declared unanimously that he must pay for the support of said Minister, even if he had a priest residing with him. 'The Constitution' said they 'obliges every one to contribute for the support of *Protestant* Ministers and for *them alone.* Papists are only tolerated, and as long as their ministers behave well, we shall not disturb them, but let them expect no more than that.' We were present, Dr. Matigon and myself and as you may suppose listening with rapture to the above and many other flattering speeches. I really believe, should my former trial come on again these gentlemen would not be ashamed to set me on the Pillory."

This reference to a "former trial" is mentioned in the same letter thus: "Dr. Matigon has already informed you, that for having married a Catholic couple (though the parties presented themselves afterwards to a Justice of the Peace) I was indicted and tried last October at Wiscasset in the company and at the same bar with thieves, men guilty of forgery etc., etc., There is still a civil (rather a very uncivil) prosecution carried on against me for the recovery of a fine of 50 pounds of this currency and this I am afraid I shall be condemned to pay."

## Letter of Rev. John Hughes to Rev. S. Brute, Concerning a Paper Signed by Philadelphia Priests, Justifying Bishop Conwell in Suspending Rev. William Vincent Harold.

During the Hogan-Harold-Conwell Schism at St. Mary's Church, Philadelphia, which continued from 1820 to 1830 before being subdued, Rev. William Vincent Harold, who had been the upholder of Episcopal authority against the malcontent, Rev. William Hogan, was himself in 1827 deprived of his faculties by Bishop Conwell. Then Harold assumed almost the same position towards the Bishop as that he had been opposing.

Rev. John Hughes, afterwards the illustrious Archbishop of New York, who had, in 1826 been ordained at St. Joseph's Church, Philadelphia, by Bishop Conwell, was appointed pastor of St. Mary's in the place of Father Harold. Prior to that, however, in October, 1826, terms of settlement of the controversy between Bishop Conwell and the Trustees had been agreed upon and the articles sent to Rome for consideration.

Father Hughes had communicated to Rev. S. Bruté at Mt St. Mary's a transcript of the articles, telling him the Trustees were ready to amend them and also asking his advice concerning his, believed to be soon, change to St. Mary's.

Father Bruté on March 22d, 1827, wrote to Father Hughes, saying: "You know my full opinion of the fatal articles. You tell me the Trustees are ready to see them mended. I would then entreat the Bishop humbly, but to the last, most earnestly to leave me in my situation until they are actually mended. You do good in your situation and only good, by keeping, as I have no doubt you do, your blessed strict line of duty free from interference with matters not belonging to it, avoiding curious or busy questions from persons out of your official call, so many people in large cities being continuously planning and canvassing without any vocation or grace for it, and too often without the pure intention duly studied before God, which alone should bless such inquiries, complaints or propositions. A zealous and diligent pastor in your vast cities has so much of real duty to perform that he must early find means to keep strictly to his only actual character and leave Providence to dispose of everything else in a manner that subjects him not to undue responsibility. My poor advice, you see, is to keep to your present situation as long as your Bishop leaves your powers in it." (Hassard's *Life of Hughes*, p. 57.)

On May 7th Father Hughes wrote Father Bruté the following letter, which we present by the favor of Rev. Edm J. M. Schmitt, of Santa

Rosa Infirmary, San Antonio, Texas. It explains the signing of a paper by Philadelphia priests at the request of Bishop Conwell, justifying the suspension of Rev. Wm. V. Harold :

1827.

*The Rev. S. Bruté, Professor of Theology, Mount St. Mary's Seminary, near Emmittsburg, Maryland :*

PHILADELPHIA, May 7th, 1827.

REV. DEAR FRIEND.—I have received your kind favor of the 23d of April this morning, and feel the distrust you manifest in it with regard to the secrecy I was to observe on the subject of your former letters. I was determined to follow the advice contained in the last paragraph of your preceding letter, viz.: to "write you no more on this subject."

If we could distinguish truth from falsehood by the sight or *hearing* I would have no reason to change my determination. The confidence which, as you say, was reciprocal, has never been, and never shall be violated on my part. No man in Philadelphia has ever heard from me one sentiment of yours or of Mr. Egan's on the subject alluded to. I believe no young man has ever found in the beginning of his ministry such a trying, such a critical or such a difficult situation as that in which it has pleased God to place myself. But I confess that anything like reproach from you who were once *homo unanimi is, dux meus et notus meus*, is more trying than all I had to bear. Rev. Mr. Kenny has not been suspended, nor did I ever hear that the Bishop ever had any such intention. But it was told, and even believed in this city, that both he and Mr. Roloff and Mr. Dwenn were suspended for not signing that paper of which you make mention. It is said that Mr. Harold is suspended, and so he is as far as the revocation of his faculties may be called a suspension. And as to that paper in signing which I had the misfortune to be concerned, I shall give you its history as far as it relates to myself. In the first place the Bishop was *determined* to do what has been done, no matter who would approve or oppose it. But some who think themselves his friends wished to make tools of us to screen him from odium, and make us enlisted in his measures. For this purpose a paper was drawn up charging Mr. Harold with arrogance and domineering, etc., etc. I refused to sign it on any conditions whatever, on the principle that I had *nothing* to do with the matter. It was then proposed whether the Bishop had a right to ask the opinions of his clergy. I could not deny it. On Sunday I received a message in the name of the Bishop requesting or rather commanding me to attend a meeting of him and his clergy at St. Augustine's in the afternoon. I did attend, when a milder form was presented in these words : "Resolved,

That in consequence of the very reprehensible conduct of Rev. Mr. Harold *to his Bishop* for some time past. we do not conceive that the Bishop would act improperly or uncanonically, were he to refuse to continue Mr. Harold's faculties. Such is our opinion." Signed.

But even this I refused to sign for the same reason, until I was assured solemnly that this paper was never to leave the Bishop's desk, unless it would be necessary to show his Superiors. When behold the next thing I heard was that we had clubbed together in a conspiracy against Mr. Harold. And next to that the Sheriff. It seems that the paper with several remarks on the merits of the case had been sent to the clergymen at a distanee, some signed it, others did not. But Mr. Dwenn gave it into the hands of Mr. Harold and hence the law suit. It is said (and I fear with truth) that the Bishop has denied having called the meeting. He called it and was present when the paper was signed. You look at it in the proper light when you say that "all is before God." Public opinion is against us here. But public opinion is credulous, it concludes according to its premises and when it is ill informed its conclusions are rash and often times wrong. It has had to acknowledge this a thousand times, but in every new case its decisions are as dogmatical as before. It is an idiot because it has no memory and of course cannot learn by experience.

As to the articles I never considered them unexceptionable and all I meant to say in their favour was that they were not so bad as they had been represented. As to the expression "more than ready to mend them" I think the fact of the Trustees having submitted them to the *revision* of the court of Rome will be its justification. I will copy this supplement. It begins in these words. "The undersigned Roman Catholicks, Trustees of St. Mary's Church (incorporated) in Philadelphia, having appointed a Committee to confer with the Rt. Rev. Dr. Conwell, on the subject of the schism with instructions that the terms of admission into the Church should be made as easy as possible and that no priest should be appointed as pastor in said church against whom the congregation represented by the trustees had any reasonable objection and the Rt. Rev. Bishop having agreed to these measures according to *an understanding* on that subject by the parties, *which imported* that nothing should *be done* in that cause, in violation of Catholic principles of which the holy See is the judge.

"Therefore the above act of settlement is humbly submitted to the Sacred College of the propaganda for its decision on the points that may affect the canons and general discipline of the Roman Catholic Church,

done at Philadelphia in the vestry room of St. Mary's Church, November 4, 1826.

"Witness the seal of the Corporation. In the posture of kneeling at the feet of his holiness and begging his paternal benediction, we subscribe ourselves most respectfully." Here their names follow, Mr. Meade being marked absent. I do not know whether you will look on this as any relief to the objectionable parts of the articles, but it seemed so to me, and hence without having weighed my words I observed that the trustees were "more than ready to mend them."

On the whole, I may tell you that my heart is almost breaking at the prostration of religion in this city in consequence of the ignorance of the people generally, and on account of that Mr. Cummiskey and Mr. Harold are removed from the discharge of the ministry, while Mr. Hayden has gone, I fear, not to return. The substitutes are poor—Mr. Donohue, and Mr. Riley, and Mr. Baxter and myself; and to crown all, the congregation of St. Joseph's, which was doing well, is much excited at my removal. I have been sent to St. Mary's on last Sunday for the first time, after having held out against it until the only alternative I had was to obey or else to leave the diocese, which I would gladly do if I thought such a step at this moment would not prove injurious to religion here. I am convinced that with the blessing of God I would have been able to do something towards restoring it had it not been for the unlucky prejudice raised by the cry of persecution and conspiracy against a clergyman in whose favor were enlisted all the benevolent sympathies of such as love eloquence and hate the Bishop, that is to say, of nearly all Philadelphia.

That paper to which I put my hand, against both my head and heart, originated in darkness; and, I am sorry to say, ended in treachery. It had, and could have, no useful object, as I observed at the time. *Cui bono?* But I was answered for the Bishop's own satisfaction, and for nothing else; and I fear it was something else—it was to divert public odium—to make it fall even on those who under actual circumstances were opposed to the measure that excited it. And it has succeeded. But this would be little if the efficacy of our ministry were not injured by it. It is hard to do any good by preaching, especially when you have to contend with the passions of the audience. Still, for my own part, I am determined, with the grace of God, to do all I can. I have followed the plan of familiar instructions on the catechism every Sunday evening, and I think it has had a good effect. They say that so many communicants were never seen at Easter as there has been this year, and many are still preparing. There are even conversions amidst all the scandals of the time,

and I have nine Protestant ladies under instruction. They come to my room on Wednesday evening to say the catechism. I have announced on last Sunday that I will commence the explanation of the Christian doctrine in the church every Thursday evening. It be for youth, but the church will be full and the people will hear their own duties explained over the heads of the children. I don't know what will be my text-book, but I think it will be "Hay's Catechism," abridged. It may do some good, but the discouragements are great on one side and very little to support anything of this kind on the other. Still, I shall do what I can, and perhaps God will have mercy on the children, if not on the parents. As to that lawsuit, I have nothing to apprehend, unless it be criminal for a priest to answer a question put by his Bishop in a matter purely ecclesiastical. I have given you the very words on which the suit is founded, and I think it betrays as great a want of judgment as of anything else in Mr. Harold to bring us before a civil court about it. It may be, dear Mr. Brutè, that you will condemn many things in this letter; but I have dissembled nothing. I have no spite against any one, but I have been sorely injured in this business. If I could bear in the spirit of resignation and penance it might be well for me; and as it is, it may be for my good, as it has shown me what I knew before, that the man who labors for anything less than his God is mistaken. Even popularity, which is a greater temptation than money, is not worth having; unless by a conscientious discharge of our duties to God. But here, if the people only smile on you and ask you to tea, etc., they seem to think they have bought you out for life—that you are bound even in gratitude to be the slave of their thoughts. I believe that in this notion, in the powers of friendship that was received with too much familiarity by the clergy in times past, that originated that spirit of interference on the part of the people which has divided them into friends and enemies, according to their prejudices and their partialities. You will hardly have patience to read all this. Please give my love to Mr. Egan, and tell him I have a pupil for the seminary when he comes in July. I would be glad he would write to me. He may read this, and except that part which seems to censure others, I do not care who may see it. But I beg you not to be uneasy about anything you write in confidence. We are all well. Give my love to all—Mr. Lynch, McGerry, (?) Hickey, and all the young men and sisters. I have great need of your holy prayers, and I trust you will not forget me till these trials pass away. Excuse what is unintentionally wrong and confused in this letter, and believe me still your affectionate brother in Christ.

JOHN HUGHES.

## Washington Square Philadelphia, the First Burial Ground for Catholics—For Patriots of the American Revolution, and for Martyrs for the Faith, the Exiled Acadians—Their Petition to the King of Great Britain.

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EDITOR CATHOLIC STANDARD AND TIMES: The Daughters of the American Revolution have placed a memorial stone in Washington Square to the memory of the soldiers of the Revolution who were there interred when it was a Potter's Field. The remembrance of these unknown battlers for liberty is commendable. But the same ground is the resting place of martyrs of the Faith of the Church.

It is not, however, among the possibilities that the Catholics of Philadelphia will ever place a memorial stone there to tell that many who suffered for the Faith are there interred. In November, 1755, the Acadians to the number of 450 were just cast upon the streets of our city, They, with thousands of their friends or relatives had been simply torn from their happy homes in Acadia and scattered along the coast towns of the British provinces, Pennsylvania getting two ship loads. Their Faith was despised and their lands coveted. So they were made exiles. Those brought to our city were hutted on Powell's land, on Pine, from Fifth to Sixth. They sorrowed deeply and longed for their homes. Sickness came on them. The dead were buried in the Potter's Field, now Washington Square. It was not then the level, beautiful planed space it now is. A small stream ran through it from Seventh and Spruce towards Sixth and Walnut. Another met it from the northwest.

When Catholics pass through or by the Square let them remember that confessors and martyrs of the Faith were there interred almost 150 years ago. "Their bones are now dust; their souls with God, we trust."

Washington Square is also worthy of respect as being, a portion of it, probably, the burial place of the Catholics of Philadelphia prior to the founding of old St. Joseph's Church and up to 1740, if not later. I have not discovered any records to prove this, but, beyond the positive evidence thus lacking, I am well satisfied from traditionary and other sources that a part of Potter's Field was the

interment place of our early brethren in the Faith in our city. What portion this was I am unable to state, but a study of the ground, its streams and incidents relating to the ground has made me locate the Catholic portion as the southeastern section, towards Sixth and Locust. There is very clear traditionary declarations that one of the ancestors of our well-known fellow-Catholic, Charles H. A. Esling, Esq., was buried there about 1741. It is to be noted as a remarkable fact that the Eslings have kept the Faith in all the years that have passed since the founder of the family came to our city. It is only equaled by the Willcox family, of Ivy Mills and Philadelphia. Are there any others who have held the Faith for more than 150 years or even for 100?

So there are few patriotic events commemorated in our city that Catholics cannot out of the event or place have a record presented of religious significance. As Dr. Mitchell's admirable work, "Hugh Wynne," was the inspiration that led to the erection of the memorial tablet to the soldiers of the Revolution who died in the jail at the southeast corner of Sixth and Walnut streets, I might mention that the story shows a Sister of Charity visiting the prisoners in the jail and that the Sisters had a convent in Willing's Alley, next to St. Joseph's. Catholic readers are apt to think this relation to be a fact of history. It is not. It is simply an author's license in joining widely separated facts to make one harmonious recital. The British jailer, "the brute Cunningham," is also in the story stated to have been a Catholic. Of course this is one of the innumerable instances in which one of our fallen ones has his faith declared for him, though he made no manifestation of it. In some record of Revolutionary days I found he was stated to be a Catholic, but a note of that record being misplaced, on application to Dr. Mitchell I found he was in the same position—knew that Cunningham was a Catholic by profession, but hadn't the record. Have any of your readers? When the British left Philadelphia, Cunningham went with them to New York and his reputation for brutality continued. He was hung in London about 1790. He is in history as one of ours so we may as well own up to him and offset his brutality with the charity of the Sisters and the deeds of many score of the Catholics among the unknown dead in Washington Square.

MARTIN I. J. GRIFFIN.

*Philadelphia, October 16, 1900.*

In a petition to King George II the Acadians of Pennsylvania said:

"The miseries we have since endured are scarce sufficiently to be expressed, being reduced for a livelihood to toil and hard labour in a southern clime, so disagreeable to our constitutions, that most of us have been prevented by sickness from procuring the necessary subsistence for our families, and therefore are threatened with that which we esteem the greatest aggravation of all our sufferings, even of having our children forced from us, and bound out to strangers, and exposed to contagious distempers unknown in our native country.

"This, compared with the affluence and ease we enjoyed, shows our condition to be extremely wretched. We have already seen in this province of Pennsylvania two hundred and fifty of our people, which is more than half the number that were landed here, perish through misery and various diseases. In this great distress and misery, we have, under God, none but your majesty to look to with hopes of relief and redress. We therefore hereby implore your gracious protection, and request you may be pleased to let the justice of our complaints be truly and impartially enquired into, and that your majesty would please to grant as such relief as in your justice and clemency you will think our case requires, and we shall hold ourselves bound to pray," etc.

These two hundred and fifty Catholics were interred in "The Potter's Field" now Washington Square. They suffered for the faith and died martyrs for it.

"The government, and the inhabitants of Philadelphia, when near five hundred of them were landed in a plight of misery which beggars all description, received them with the liveliest compassion, and provided for their wants with the readiest liberality. They were immediately committed to the charge of the conservators of the poor, to be lodged and fed at the public expense; while benevolent individuals of the society of Friends, made and collected considerable subscriptions for their more comfortable subsistence. One of the almoners of the city, on this occasion, Anthony Benezet,—a model of philanthropy, with whose character those of the English public, who have read Clarkson's History of the Abolition of the Slave Trade, cannot pretend to be unacquainted—devoted himself to the alleviation of both the physical and mental wretchedness of the unexpected guests.—[*Walsh's "Appeal" from the judgments of Great Britain, p. 90.*]

## The First American "Mission to Non-Catholics."

Written for the Citizen by Martin I. J. Griffin.

Every church founded is, it is true, a mission to non-Catholics, established in obedience to the divine command: "Go teach all nations," but, of late years, a special endeavor has been made to reach those "outside the Church." Perhaps the first attempt to gain a hearing in a public way for an explanation of the doctrines of the Church was made by Rev. John Thayer of Boston in 1790. He was, as he described himself, a Puritan minister of that his native city. He went to Rome, possibly to witness the "iniquities of the Roman Church" at its fountain head, if not to "convert the Pope" himself. He was there in 1783, when the beggar Labree was declared by the Church to be worthy of veneration, so great was his sanctity with all his poverty. That made the occasion the Lord often presents in some way to lead the sincere wanderer aright. The Puritan minister bowed to the Church so detested in his birthplace. Not only that, but he became a priest, and then returned to America zealous for the salvation of its people.

He was appointed by Bishop Carroll the successor of the unworthy founder of the church in Boston, the Frenchman, the Abbe de la Poterie, whose erratic behavior could have made no favorable impression upon the hostile minds of the Bostonians.

But "the convert is more zealous than the believer," says the Arabian (is it?) proverb. So on November 24, 1790, Father Thayer announced in one of the newspapers that "fully persuaded that he has found the inestimable treasure of the gospel, is greatly desirous of imparting it to his dear countrymen. For this purpose he offers to preach on the evenings of the week days in any o the neighboring towns. If any persons desire to hear the exposition of the Catholic faith (of which the majority of Americans have so mistaken an idea), and will furnish any place for the accommodation of the hearer, Mr. Thayer will be ready to attend them. He will also undertake to answer the objections any gentlemen would wish to make, either publicly or privately, to the doctrine he preaches; and he promises that if anyone can convince him he is in error, he will make a public and solemn recantation of his present belief, as he has done of the Protestant religion in which he was educated. "Freely he has received, freely he gives."

Isn't that very close to our now-a-days-way, save that in his zeal for the to him new, but yet the old faith, he supposed "his dear country-

men" in the towns adjacent to Boston would be eager to hear the exposition of a faith they had a "mistaken idea" of. Mankind hasn't changed toward a betterment that induces "our dear countrymen" to call for such definition of the doctrines and to "furnish the place of accommodation for the hearers." If the expounder of the faith goes and has the place provided for the "mistaken" Americans, then they may, and usually do come.

Of course the towns neighboring Boston didn't bother about availing themselves of the offer to hear doctrines they were told they had a mistaken idea of, but, nevertheless, Father Thayer's challenge, as it got to be regarded by the ministers, gained a hearing where, perhaps, it could secure better attention—in the newspapers.

George Lesslie, a minister at Washington, up in New Hampshire, read the proposition of the Catholic missionary at Boston. He didn't adhere to its terms and invite Father Thayer to his town and prepare a place, even his own church, to have the doctrines he was soon proved to have a mistaken idea of, explained to his people.

Instead of that he announced, "As the gauntlet is thrown down by Mr. Thayer, it is taken up by George Lesslie." So Father Thayer exclaimed, "Come on! I stand forth in defence of genuine Popery, which is taught in all councils, catechism and schools of the Universal Church. . . I do not undertake to defend all those articles which our adversaries, out of their abundant liberality, and for reasons best known to themselves, have added to our creed, as the Pope's infallibility, adoration of the saints, of their images and relics, breaches of faith with heretics, etc."

So on January 27, 1791, "in expectation of some opponent "he began "a controversial lecture at the Catholic church" in Boston, to which he invited "all who love the truth and sincerely desire salvation, and they will hear great and important things which have hitherto been carefully concealed from them. . . It is no vain presumption in my own learning or abilities that prompts me to this step; my only motive is the salvation of souls."

But he announced that if Lesslie's desire "is to dispute in the public papers" he was ready for him "as soon as any printer will consent to give our controversies a place."

The *Gazette* was willing, and to it they went, and during 1791 and '92, they continued until in August, 1792, A Protestant said to *The Gazette*: "The Rev. Mr. Lesslie, in the judgment of us all, failed in the

attempt. His brethren in the ministry, and from kindness to him, and from charity to their flocks, which may be misled by the perverting efforts of the Popish priests, ought to lend him a friendly hand to get out of his present embarrassment."

Doesn't it read queer nowadays to have a defender of the faith declare the Pope's infallibility to be an article added to the creed of the Church by its adversaries?

Father Thayer declared: "Some divines, indeed, carry their respect for the sovereign pontiff so far as to suppose that Christ will never suffer him to propose anything to the Church as faith which is contrary to divine revelation or, in other words, that he is infallible."

But Lesslie and his allies ever kept roaring: "Where does infallibility lie?" and his opponent was charged by Father Thayer with "unfairness in crowding this article" into his creed when he had "often declared from the press that he believes not the Pope's infallibility."

And yet the taunt, as I well remember, in my youthful discussions with companions, ever continued, "Where does infallibility lie?" until the Vatican council settled that, and relieved the faithful and the adversaries alike from all "opinions." I have ever since rejoiced at the decision.

Though a stalwart in the faith, Father Thayer wasn't steady-minded in other ways. Even while resenting the belief in Papal infallibility made by his adversaries, he was reported to Bishop Carroll as saying "he would not obey the bishop, but place himself under the jurisdiction of the Pope in case he should be ordered by the bishop to leave Boston." But in the archives at Baltimore years ago I found his declaration to Bishop Carroll "that he acknowledges and will submit to the authority of the bishop in case his removal should be required by him, and this shall be binding on him until a general regulation respecting the power of the bishop in removing clergymen be settled by common consent of the American clergy."

There yet continue so many disputes that I think the regulation has not been determined. It may be law, but the will of the bishop is yet supreme.

Father Thayer did mission work in Massachusetts, Rhode Island and even down in Kentucky—and that's a place erratic priests go even yet. Finally he got to Limerick, Ireland, and there he died February 5, 1815, bequeathing money that was the foundation of the establishment of the Ursulines in Boston—the Mount St. Benedict that, in 1834 was destroyed by a new generation of "our dear contrymen" in their "mistaken ideas" of the Catholic Church.

## St Vincent De Paul and the American Flag.

On the second Sunday after Easter is celebrated the feast of the Translation of the Relics of St. Vincent de Paul. It is one of the quarterly communion days for the Conferences of St. Vincent de Paul all over the world, and it is a day of special devotion with the Vincentian Priests and isters of Charity.

The feast was established in 1830 when a grand religious demonstration occurred in the city of Paris, on the second Sunday after Easter. On that Sunday the Relics of the great Apostle of Charity were carried in solemn procession from the residence of the Archbishop to the new church in the Rue de Sevres, adjoining the Mother House of the Congregation of the Mission. In that procession walked the cardinal archbishop, several bishops, a great number of priests, delegations from all the religious communities in the city, and an immense concourse of the laity. It was the greatest public religious celebration that Paris had seen since the days of the Reign of Terror, and to perpetuate its memory the feast of last Sunday was established by the Pope.

The Relics of St. Vincent, encased in a beautiful silver shrine, rested over the high altar in the Church of the Vincentians from 1830 until the dark days of the Commune came upon Paris forty years later. Then it was that the remains of the great saint were made to take refuge beneath the Stars and Stripes, against the dangers that threatened them in the Catholic city where he wrought his marvels of charity.

The American consul in Paris during the Commune was ex-Governor Roman of Louisiana. One of his daughters was a Sister of Charity and another, then a young lady, lived at home with her parents. It was feared that the mob might be attracted by the valuable silver case containing St. Vincent's relics, as plunder and robbery were the order of the day, so the permission of Consul Roman was secured to bring the shrine to his house for preservation till order could be restored. Wrapped in the United States flag the shrine was conveyed to the Roman residence, and there carefully guarded by the consul's wife and daughter.

From the front of the house the Stars and Stripes were floating during the Commune and within, the shrine of St. Vincent was covered with another flag. Miss Roman was specially impressed with the importance of the treasure she possessed. She kept a lamp burning constantly before the Relics and spent much of her time in prayer, that God, through the intercession of St. Vincent, would restore peace to the agitated capital of France.

Quieter days came after a while and the precious reliquary, with its contents, was returned to its place over the high altar in the Church of the Vincentians.

The Romans took up their home in Paris—the parents were French by birth—and there the parents died. After her mother's death this American girl, now grown to womanhood, who had so jealously guarded the relics of St. Vincent while wrapped in the flag of her native land, went to the Saint's successor and asked him to receive her as a Sister of Charity. Her request was granted and she wears to-day the white cornet. This narrative was suggested by the recent visit of this Sister to this country. She came as a delegate to a quiet family celebration, which took place at Emmitsburg, Md., on St. Joseph's day, the 19th of March, last, to commemorate the fiftieth anniversary of the union of the American branch of the Sisters of Charity with the parent society in France. She was accompanied by her elder sister, who had entered the Community before the Commune, and the incident of the flag. Both, we believe, sailed for France a few days ago. It will no doubt be of interest to the thousands of members of the St. Vincent de Paul Society, in the United States, to know that the relics of their great patron were preserved from outrage by being placed under the protection of the flag they love, and that an American girl was the guardian angel who watched beside these precious remains in the hour of danger.—*Western Watchman*, St. Louis, Mo., May 3, 1900.

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## An Early Nuptial Mass in Colonial Pennsylvania.

In the October, 1900, issue of this RESEARCHES an account was given of the interment of Emanuel Holmes, the first known Catholic soldier of the Revolution. Additional information concerning him is derived from Charles H. A. Esling, Esq., now resident in Dresden. He writes:

DRESDEN, Oct. 19, 1900.

DEAR BROTHER GRIFFIN—Are you aware of the fact that the wife of Emanuel Holmes, an account of whom appears in the October RESEARCHES, was Mary Magdalen Esling; that they were

married in very "swell" style for those days. See Esling genealogy."

In *Records* of *The American Catholic Historical Society* of Philadelphia, Vol. II, the genealogy is given. By this it appears Mary Magdalen Esling was married by Father Ferdinand Farmer on July 2d, 1767. The genealogy says: "This marriage seems to have been quite an event in the Esling family. The record in Father Farmer's handwriting is as follows:

"1767. Philadelphiae, Julii 2, præmissis 3 denuntiationibus, Emanuel Ohms, juvenem et Mariam Magdalenam filiam Georgii et Magdalenæ Esling, conjugum, ambos Catholicos, præsentibus, testibus, Rudolpho Esling et Johanna Wilhelm, Catholicis. Postes eis celebratione Missae benedixi."

Not only were they married with nuptial Mass, as this record proves, but it was also one of the earliest celebrated in the Colony, which ceremony, from its infrequency, always gives a spiritual brilliancy to such an occasion; but family tradition has also perpetuated the primitive splendor of the wedding feast which followed, and which with the rustic simplicity and merriment of those days, was held under the wide-spreading branches of a great tree which stood in front of the farm house of the bride's father on Seventh Street near High (now Market).

The Esling genealogy, p. 342, says: "The issue of Emmanuel and Mary Magdalen Ohms, as far as known, were:

"James, born November 20, 1768, baptized Nov. 22d, by Rev. Robert Harding; sponsors, Simon and Mary Magdalen Haug. The name is here written *Holmes*.

"Mary, born November 3, 1772, baptized by Rev. Ferdinand Farmer, November 5th; sponsors, Francis Varrel and Catharine Keasey (Casey?). The name is here written as *Holmes*"

Mr. Esling says in the genealogy: "Ohms is undoubtedly the originally spelling, the anglicization of which is probably Holmes. There are three other entries in the register (of St. Joseph's), in which Emmanuel and Mary Magdalen Ohms acted as sponsors, to wit: Mary Lariole, daughter of John and Anna (*aliunde* La Viole), baptized December 30, 1769. Emmanuel Joseph Roderigo, son of ————, and Joseph Roderigo, August 26, 1771. Matthew, son of Francis and Elizabeth Varrell, baptized Oct. 10, 1773. In each case the name is spelled *Ohms*.

The line is now extinct.

## Number of Catholic Burials in Philadelphia in 1748-1759.

About 1740, Christ Church began the publication of reports of deaths, christenings and interments in the city. A number of these reports are preserved by our present Board of Health. The first, and only one during Father Greaton's time giving the number of Catholics, reports the death of eight males and ten females, from December 24, 1748 to December 24, 1749.

From the same dates yearly the interments of Catholics were:

| | | | |
|---|---|---|---|
| 1749,50 | 7 males, | 8 females, | 15 |
| 1750,51 | | | 21* |
| 1751,2 | | | 16* |
| 1753,4 | 12 " | 9 " | 21 |
| 1754,5 | 11 " | 8 " | 19 |
| 1755,6 | 22 " | 25 " | 47 |
| 1756,7 | 13 " | 11 " | 24 |
| 1758,9 | | | 40 |

These records show the interments of 221 Catholics from December 24, 1748 to December 24, 1759. Prior to the 1749 report there is no separate mention of Catholics. By this I am of opinion that Catholics were buried in the STRANGER'S GROUND until December, 1748, when a portion of it was specially reserved to Father Greaton for the interment of Catholics and thenceforth a special record of the number of such interments were made. A portion of the N. W. section, of the present Franklin Square was so reserved for burials of Lutherans.

Somehow I have come to believe that the South Eastern section of the present Washington Square was the part reserved for Catholic burials. A creek ran through the ground from the South West towards Sixth and Walnut where it united with a creek starting at Tenth and Arch which ran southeasterly to the Potter's Field and thence continued into Dock Creek. Interments ceased in 1795. If this be correct then is that part of Washington Square consecrated ground. The first dead of the faithful of the first congregation are buried there. There also are the Acadians who, exiled from their invaded and destroyed homes, died true martyrs of the Faith in our City and were buried in the then Potter's Field, while later 2000 soldiers of the Revolution, British and American were buried there. So it is holy and patriotic ground.

*Gentleman's Magazine, London, 1753 page 303.

## Pamphlets in the Archives at Baltimore Relating to the Schism at Norfolk, Va., and Charleston, S. C.

1. A vindicatory address or an appeal to the calm feelings and unbiased judgment of the Roman Catholics of Norfolk, Portsmouth and their vicinities respecting the foul charges alleged against the writer in presence of the congregation of Norfolk on the 23d of February 1817. By the Rev. James Lucas with an enquiry into the causes of the abuses which have for some time past prevailed in the affairs of the Church. By Jasper Moran, 75 pages.

2. An address of the Roman Catholic congregation of Norfolk. A short exposition of their rights as well as of the facts (which have taken place from the 1st of December, 1815, to the present date) aiming at the total infraction and full usurpation of the same by the Rev. J. Lucas appointed pastor by the most Rev. L. Neale, Archbishop of Baltimore. Presented to and approved of by the trustees of the same congregation at their meeting in December 1815. Held at the house of E. Higgins, Esq., treasurer of the board. By the actual remaining trustees lawfully appointed by the congregation: John Donaghey, Berd Mulholland, Eugene Higgins, Jasper Moran. Printed by Shields, Charleston, S. C., and Norfolk, 10 pages.

3. To the Roman Catholic congregation of Norfolk, and the public. By order of the trustees: Alexander Oliveira, secretary of the Board, Norfolk, June 20, 1818. Printed broadside.

4. To the Roman Catholics of Norfolk. By order of the trustees: A Oliveira, secretary, Norfolk, Thursday, June 25, 1818. Printed broadside.

5. Letter addressed to the Most Reverend Leonard Neale, Archbishop of Baltimore by a member of the Roman Catholic congregation of Norfolk, in Virginia. 44 pages. Appendix, documents, 47 pages, 1816 written on title page.

6. To Dr. Matthew O. Driscoll, Signed J. P. de Cloriviere. Charleston, October 21, 1818.

7. Documents relating to the present distressed state of the Roman Catholic church in the city of Charleston, state of South Carolina. Talk no more so exceeding proudly, let not arrogance come out of your mouth, for the Lord is a God of knowledge and by Him actions are weighed. 1 Samuel, Chap. 2, verse 3. Charleston, S. C. Printed by J. Hoff, 118 Broad St., 1818, 26 pages.

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# Historical Researches

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## Gen. John Sullivan

**Of the Continental Congress and the Army of Washington, the Son of an Irish Catholic, Denounces the Canadians and Their "Cursed Religion."**

PHILADELPHIA, September 5, 1774.

SIR :—Your favor came safe to hand by Mr. Wharton, am much obliged for the seasonable hint you have given respecting masts. I should gladly give you an account of our proceedings but am under obligations of secrecy, except with respect to the general non-importation and non-exportation, the former to take place on the first of December next, the latter in September following. We have selected those Acts which we determine to have a repeal of or forever restrain our trade from Great Britain, Ireland and the West Indies, among which acts is Canada Bill, in my opinion, the most dangerous to American liberties among the whole train, for when we reflect on the dangerous situation the colonies were in at the commencement of the late war with a number of those Canadians on their backs, who were assisted by powerful Indian nations, determined to extirpate the race of Protestants from America to make way for their own cursed religion, so dangerous to the State and favorable to despotism and contemplate that by the late Act their territory is so far extended as to include by far the greater part of North America : That this will be a city of refuge for Roman Catholicks who will ever appear in favor of prerogative of the Crown, backed by an abandoned minister, aided by the whole force of Great Britian and assisted by the same Indian na-

tions, we must suppose our situations to be infinitely more dangerous now than it was then, for while we are engaged with the Canadians on our frontiers, our seaports must yield to the ministerial fleet and the army, if they once prevail no man must expect safety until he professes that Holy Religion which our Sovereign has been pledged to establish. I am certain that no God may as well exist in the universe as those two Religions where the Papists have the power to expirate the profession of the other. We can easily discover the designs of the Act and are determined to counteract it in all events. I hope to have the pleasure of seeing you in a few days after this letter comes to hand and give you a particular account of our proceedings in the interim.

I am yours, respectfully, JOHN SULLIVAN.

CAPT. JOHN LANGDON.

[Letters by Josiah Bartlett, Wm. Whipple and others. Written before and during the Revolution. Philadelphia, 1889. p. 5.]

John Sullivan, at date of the above letter, was in Philadelphia as one of the Delegates from New Hampshire to the first Continental Congress in session at Carpenter's Hall.

The Canada Bill referred to by John Sullivan was the Act passed by Parliament, June, 1774, commonly known as *The Quebec Act.* It extended the boundaries of that Province so as to border on the Western part of the discontented British Colonies. It gave the Catholics of Canada, virtually all its people, the rights, privileges and burdens of their religion which they had possessed when under the rule of France.

This Act was "the last straw," said Henry Armitt Brown, in his Carpenter Hall Centennial address.

The First Continental Congress in which John Sullivan was a Representative from New Hampshire, and George Washington, Delegate from Virginia, one month after the date of Sullivan's letter to Langdon, adopted an address to the King assuring him that when the Quebec Act, with three others named, were repealed, commerce would again be resumed.

On October 21st the Congress, in an address to the people of Great Britain, declared the Act passed extending the Dominion of Canada one intended to enslave the Protestant colonies by the aid of the Canadians and adding, "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country a religion which has deluged your Island with blood and dispersed Impiety, Bigotry, Persecution, Murder and Rebellion throughout every part of the world."

The next year an address purporting to be issued by the people of Great Britain to the inhabitants of America, said :

"We have seen the three Addresses of your Congress, the first of which is directed to us, the next to you and the last to his Majesty. And we wish we could add that we had not seen their Address to the French Inhabitants of Quebec ; because it flatters them provided they adopt the projects of the Congress, with the protection of a religion, which the Congress in their Address to us, say is fraught with 'Impiety, Bigotry, Persecution, Murder and Rebellion' and therefore complain of Parliament for protecting and because it proposes a social compact with people whose genius and government the Congress in their addresses to you and to us represent as incompatible with freedom."

"The father of John Sullivan came to this country in early manhood, to seek an asylum from arbitrary rule at home. Having enjoyed the advantages of a liberal education, he long devoted himself at Somersworth, in New Hampshire, and at Berwick, in Maine, to the instruction of youth. His life was prolonged to the great age of 105, his death occurring in 1795. Of his six children, four took part in the Revolutionary War. The eldest, an officer in the English navy, died before the war broke out."—[Amory's Sullivan Not a Pensioner of Luzerne.]

John Sullivan was the grandson of Major Philip O'Sullivan, one of the defenders of Limerick, who went with his regiment to France after the surrender. His family was one of the most distinguished in the south of Ireland. His father was Owen O'Sullivan, who was a teacher in New Hampshire for over fifty years. He contributed four sons, all of whom became commissioned officers, to the Continental army. Two of these later became Governors, respectively, of New Hampshire and Massachusetts. John Sullivan, when the trouble first began, was an attorney with an established reputation and with a lucrative practice. On the authority of John Adams, he was worth ten thousand pounds when he cast his lot with the advocates of independence. He held the commission of major in one of the provincial regiments.

He had seen no active service, but possessed a good theoretical military education from a close study of all available works relating to the art of war. His ability was recognized by all his associates. He was chosen delegate from his town to the first Provincial Congress of New Hampshire, and was selected by that body to represent his native province in the First Continental Congress which met in Philadelphia in 1774. He was reappointed January 25th, 1775. He was the first person chosen to

represent New Hampshire in Congress and his name heads the first roll of delegates to that body. He was one of the eight Brigadier-Generals appointed by Congress in 1775, and in less than a year from the date of his commission was promoted to Major-General.

(Some Pre-Revolutionary Irishmen : By John C. Linehan : *Journal of the American-Irish Historical Society*, Vol. II, page 77.)

Bernard Coll, Esq., of Boston, author of "The Ancestors of Gen. John Sullivan," read before the above named Society, has kindly given THE RESEARCHES the following information :

BOSTON, December 11, 1900.

MARTIN I. J. GRIFFIN, PHILADELPHIA :

According to the family history of Gen. Sullivan, his father, the old Berwick schoolmaster, John or Owen O'Sullivan, was born and educated a Catholic, but did not practice his religion after he arrived at York, Maine, in 1723. He was then about 33 years of age.

His father was Major O'Sullivan, of the great O'Sullivan and McCarty-More family of Cork and Kerry. The Major fought with Sarsfield at the seige of Limerick and capitulated with Irish army. He, the Major, it is supposed went with Sarsfield into exile into France, like most of the noble band of Irish heroes who fought against William of Orange at the Boyne, Aughrim and other places. John, who was christened Owen, was born as near as can be ascertained, in Limerick, June 17th, 1690, and therefore must have been about one year old when his father, the patriot Major was exiled to France.

It is supposed that the boy Owen and his mother either went with the Major or soon after, and resided in France until the Major was killed in a duel. The O'Sullivan people have influential relatives in France and Spain, whither some of them were banished about 100 years before for fighting against the English and for their dear old Ireland.

The son Owen was educated in the schools and colleges on the Continent, and it is thought by some that he was intended for the Church. But he appears in Ireland sometime between 1715 and 1720, when his part of his family estates were restored. But for some reason he became dissatisfied with the way matters were run there, and it is said that after some kind of a love scrape or a disagreement with his mother or his family, he emigrated to America. He had no money, it seems, and bound his services to an agent for his passage, to be worked out when he arrived at his destination. He came to this country, as a great many others did about that time, as a "redemptioner," and when he arrived, was

bound over to work out price of the passage. The work in the fields being too laborious for him, he wrote to the minister of Berwick, (there were Catholics around at that early day) and to show what his education was it is said he indited the letter in seven different languages. Some writers doubt this story, but with his classical education and his family connections he could reasonably have written in six languages—English, Irish, French, Spanish, Latin and Greek.

At any rate he secured money enough from the minister to buy out his time, made his home in Berwick, and set up teaching and drawing up deeds, with other clerical work. With him as a fellow passenger, was a little girl from Cork, whom he never saw before, named Margaret Brown, at least that is what she was called, about nine years old, also a "redemptioner," and taking an interest in her the schoolmaster soon earned enough to buy her off and put her in a home under his guidance. When she became a young woman, 18 or 20, he married her, and she became the mother of Gen. Sullivan and five other children. For a number of years it is said the schoolmaster refused to attend any church, but as a schoolmaster he had to read Protestant prayers at times and thus drifted away from whatever Catholicity he had in him. His wife Margaret or Margery as she was generally called, could not have had much or any knowledge of her religion, and being without any education except what the schoolmaster thought fit to give her, she naturally drifted off from the Mother Church too. So you can see that although both parents were probably Catholics, they had no chance to practice their religion, if they cared about it, and when their children were being reared, all went with the Protestant people around them. She was a strong-minded, courageous, hard-working woman, who toiled in the field while her easy-minded husband taught school and acted as a scribe for the neighborhood. They were married about 1734, and lived together over 60 years. She was full of spirit, and if she had been brought up a Catholic she would have stood out for her religion, no doubt.

You will find a good article about the early history of the Sullivans in the New England "Magazine" for November, page 323, written by Frank B. Sanborn. Most of it was given in a paper which I read before the Irish Historical Society three or four years ago.

Hoping this hurried sketch will be of service to you, I remain, yours,

BERNARD COLL.

P.S.—The General or any of his brothers or sister, knew nothing about the Catholic faith. All the generations since have been Protestants. B.C.

Bancroft's *History of the United States*, Vol. X, page 502, in relating the articles of Peace with Great Britain said "That New Hampshire abandoned the claim to the fisheries was due to Sullivan, who at the time was a pensioner of Luzerne," the French Minister to the United States. On page 452 he stated that "Sullivan was in the pay of France."

This charge came out of a letter of Luzerne's to Count Vergennes, the French Minister of State, in which he related that in 1780 Sullivan, a member of Congress, being in need he had, "under the appearance of a loan," given him sixty-eight guineas, and, after six months, he asked authority to charge the sum to "extraordinary expenses." Permission to do so was given.

The male descendants of Gen. Sullivan, the New Hampshire Historical Society and Hon. T. C. Amory, of Massachusetts Historical Society, took up the charge. The latter issued a pamphlet, *Sullivan not a Pensioner of Luzerne*. A second edition was issued in 1875, "With Report of the New Hampshire Historical Society Vindicating Him from the Charge of George Bancroft, that he was a pensioner of Luzerne while a Delegate in Congress in 1780-1." The charge is fully refuted but Bancroft never retracted.

At the time of the loan Sullivan, the foremost man of New Hampshire, who had served in the Army, second to Washington during the Trenton campaign—had crushed the Indian allies of Great Britain in Western New York, was, contrary to his desires, sent to Congress by his State. His pay was one dollar a day. He had lost his fortune and was unable really to support his family from his scant income during the troublesome times. He was without proper clothing becoming his station. His situation becoming known to Luzerne he loaned the sum, about three hundred dollars. As it was not repaid within six months Luzerne simply wanted to have it charged to his official account, and so a personal loan, not paid, would be reimbursed him by France.

Gen. Sullivan's brother Daniel, was a prisoner of the British in New York. He was permitted to come to Philadelphia to visit John.

It has been charged that Gen. Clinton sent Daniel to make offers of conciliation to the General—really to bribe him to bring about a cessation of the strife. Those concerned in this question may consult Amory's *Daniel Sullivan's Visit, 1781 to General John Sullivan*. But nothing derogatory to the fidelity of Gen. Sullivan has been proven. Indeed it has been amply vindicated from all tending to lessen the brightness and intensity of his patriotism.

He cursed the Faith of his father. Was it retributive justice brought his own name and fame into question?

The name [Sullivan] occurs in the line of Aodh Dubh, King of Munster, and is ninth in descent from the monarch. The original name is Suilebhan. Suil, "the eye," is derived from "sul" the sun, the eye being the light of the body.—[*The Pilot*, Dec. 15th, 1900, p. 6.]

GENERAL SULLIVAN'S REPLY TO A TESTIMONIAL FROM THE OFFICERS OF THE DIVISION COMMANDED BY HIM, ON THE OCCASION OF HIS RETIREMENT FROM ACTIVE SERVICE IN THE FIELD.

"At a time when the rapid and alarming decline of my health forces me, reluctant, from the Field, so flattering a testimony respecting my conduct by two Brigades which have so eminently distinguished themselves on sundry occasions, particularly in the course of the last Campaign, cannot fail to afford me the highest satisfaction. It is with great truth I assert that, while I feel the most lively sentiments of Gratitude for the regret you are pleased to express on my retiring from the Army, I sincerely lament the misfortune which alone could have forced me to adopt a measure so repugnant to my own wishes and so contrary to the repeated solicitations of my friends.

"Permit me to assure you, Gentlemen, that in whatever sphere of life I may hereafter move—a grateful remembrance of your faithful and virtuous services while under my command—your polite and friendly testimony regarding my conduct and your generous wishes for the restoration of my health will be impressed on my mind as long as bravery and Friendship are recognized among the virtues which dignify the human heart. I am, &c., JOHN SULLIVAN."

[The above letter was sold by Davis & Harvey, Philadelphia, Feb. 26, 1901.]

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## Report of the Number of Protestants and Papists in Ireland in 1732 and 1733, as Given by the "Pennsylvania Mercury" in 1739.

On September 6, 1739, the *Pennsylvania Mercury*, published in Philadelphia, gave the following report, which must have been of interest to many of Father Greaton's congregation:

ULSTER.—Protestant families, 62,620; Popish families, 38,559.

LINSTER.—Protestant families, 25,168; Popish families, 92,324.

Ten to Dublin City, Five to the Rest.—Protestant families, 169,955; Popish families, 482,215.

MUNSTER.—Protestant families, 13,337; Popish families, 107,397.

Seven to Cork City.—Protestant families, 71,823; Popish families, 517,581.

CONNAUGHT.—Protestant families, 4,303; Popish families, 44,033.

Five in Each Family.—21,515 Protestants; 220,163 Popish.

Protestant families, 105,428; Popish families, 282,313.

Protestants, 576,393; Popish, 1,412,756.

## "The Legend of Marcus Whitman," Founded on Anti-Catholic Hatred.

In THE RESEARCHES, October, 1899, was published "The Story of Marcus Whitman Refuted," by H. M. Beadle, Esq., of Washington, D. C.

In *The American Historical Review*, January, 1901, "The Legend of Marcus Whitman," by E. G. Bourne, is given.

It is a very critical and most exact examination of the story and "demonstrates" it to be "entirely unhistorical" and a "fictitious narrative." This sustains most strongly Mr. Beadle's contention that it was founded on "a pure invention, without any facts to sustain it," manufactured by a "bigoted Protestant who could see no good in anything Catholic."

A brief outline of the story is:

About the first of October, 1842, while Dr. Whitman was dining at a trading post of the Hudson's Bay Company at Fort Walla the news comes of the arrival of a colony of Canadians from the Red River country. The assembled company is jubilant and a young priest cries out "Hurrah for Oregon! America is too late, and we have got the country." Whitman realized that if Canadian immigration has really begun the authorities at Washington ought to know it, and a counter American immigration ought to be promoted, so that when the joint occupation of Oregon is terminated, the presence of a majority of American settlers may turn the balance in favor of the United States by right of possession. The government must be informed as to the value of Oregon and its accessibility by overland emigration. In spite of the protests of his fellow missionaries, he immediately starts for Washington, where he arrives March 2, 1843, most opportunely to secure the postponement of negotiations looking to the surrender of Oregon by pledging himself to demonstrate the accessibility of the country by conducting thither a thousand immigrants, which he does during the ensuing summer.

Prof. Bourne declares: "In both the essentials and the explanatory details the story of how Marcus Whitman saved Oregon is fictitious. It is not only without trustworthy contemporary evidence, but is irreconcilable with well established facts. No traces of knowledge of it have ever been found in the contemporary discussion of the Oregon question.

The story first emerges over twenty years after the events and

seventeen years after Whitman's death and its conception of the Oregon policy of the government is that handed down by tradition in an isolated and remote community.

The real cause of Dr. Whitman's journey to the East was the decision of the American Board of Commissioners for Foreign Missions to discontinue the Southern branch of the Mission, and his purpose was to secure a reversal of that order, and reinforcements from the Board, and to bring back, if possible, a few Christian families.

The rapidly increasing immigration into Oregon made an increase of Protestant missions essential if Oregon was to be saved from becoming Catholic.

The earliest printed version of the story is in an address on "Early Indian Missions," by Rev. G. H. Atkinson, at Pittsfield, October 5, 1866, but it "does not contain the Fort Walla Walla incident."

The fictitious account of Whitman's journey, its causes, purpose and achievements originated with his colleague in the Oregon mission, the Rev. H. H. Spalding, who was declared by *The Oregon Statesman*, of August 11, 1855, to be "a lunatic upon the subject of Catholicism and not over and above sane upon any subject"; and "almost if not quite a monomaniac on the subject of Catholicism," says Mr. Bourne, who adds, "his repeated charge brought forth an answer from Brouilet, the Vicar General, of Walla Walla, and nine years later Brouilet's pamphlet was included by J. Rosse Browne in an official report which he made on the causes of the Indian War in Oregon and Washington. Brouilet's reply is temperate in tone but makes assertions about the attitude of the Indians towards the Protestant missionaries and the causes of it, which the missionaries regarded as slanders. But to have this Catholic pamphlet distributed as public document incensed Spalding beyond endurance and roused him to ceaseless efforts to overwhelm the Catholics with obloquy."

So Spalding accumulated a mass of material which he got published under the title, "Early Labors of the Missionaries of the American Board, etc," in Oregon as an Executive Document 37 (Senate) Forty-first Congress, third session.

It was as an element in this extraordinary campaign of vindication that the legendary story of Whitman was developed. Nothing could more effectively catch the public ear and prepare the public mind for resentment against the Catholics than to show that Whitman saved Oregon to the United States and then lost his life, a sacrifice to the

malignant disappointment of the "Jesuits and the Hudson's Bay Company."

Mr. Bourne then proceeds "to examine into Spalding's veracity or trustworthiness as a source."

He shows how Spalding in reprinting a report of Elijah White, U. S. sub-Indian agent that Whitman' mill was burnt purposely by some disaffected persons towards Dr. Whitman, inserted this additional sentence, "The mill, lumber and a great quantity of grain was burned by Catholic Indians, instigated by Romanists to break up the Protestant mission, and prevent supplies to the on-coming emigration by Dr. Whitman."

This interpolation, says Bourne, was made deliberately in an official document for the purpose of manufacturing evidence of previous Catholic malignity which would render plausible Spalding's accusation in regard to the massacre.

Spalding also manufactured the famous story about three Indians coming to St. Louis to get the Bible "the book from Heaven." Says Bourne: Where Dr. White quotes an old chief as saying in regard to the conference he was holding: "Clark pointed to this day, to you, and this occasion; we have long waited in expectation; sent three of our sons to the Red River School to prepare for it." Spalding changed the last clause to "sent three of our sons to the rising sun to obtain the book from Heaven," thus manufacturing first-hand confirmation of the somewhat doubtful story of the Indians who came to St. Louis for the Bible.

"Oregon was in no danger of being lost," says Bourne.

When Whitman was in the East he met the Mission Board at Boston. Among his requests was that five or ten Christian men should be sent to Oregon and among other effects this would have would be that of "Counteracting papal efforts and influences."

About this time a party of emigrants were to cross the country to Oregon. Whitman joined the party. This has been magnified into his "organizing and taking out a thousand emigrants." "I found it my duty to go with the party myself," he wrote from St. Louis, May 12, 1843.

Calling attention to the Catholic missionary efforts, for which he refers the Committee to De Smedt's "Indian Sketches," he continues' I think by a very careful consideration of this together with these facts and movements you will realize our feelings that we must look upon this the only spot on the Pacific Coast left where Protestants have a present hope of a foothold."

On May 30th he wrote from Shawnee, "We cannot at all feel it

just that we are doing nothing while worldly men and papists are doing so much. Dr. Smedt's business in Europe can be seen, I think, at the top of the 23d page of his 'Indian Sketches.' You will see by his book I think that the papal effort is designed to convey over the country to the English."

On November 1st he wrote from Walla Walla: "We very much need good men to locate themselves, two, three or four in a place and secure a good influence for the Indians and form a nucleus for religious institutions and keep back Romanism. This country must be occupied by American or foreigners; if it is by the latter, they will be mostly papists.

Bourne concludes:

"That the generally accepted story of Marcus Whitman is entirely unhistorical has been demonstrated. That this fictitious narrative should have been widely diffused and accepted * * is surprising. That this should have taken place since the publication of Bancroft's 'History of Oregon' in 1885 * * * is almost incredible.

"The results of this investigation will come to many as a shock.

"The sturdy manliness and Christian devotion of Marcus Whitman, the increasing labors of his life and his death in the service of the Christian missions in Oregon, fully deserve every honorable memorial The perversion of history cannot honor such a man."

The investigation therefore sustains the declarations of Mr. Beadle in THE RESEARCHES.

Prof. Bourne says: "My eyes were first opened to the intricacies and curious origin of the legend by a very careful investigation conducted under my supervision by one of my students, Mr. Arthur Howard Hutchinson.

"His study of the question convinced him that there was a larger amount of collusion, and purpose in developing and disseminating the story than I have thought it best to try and prove in this article."

Of O. W. Nixon's "How Whitman Saved Oregon," he says, "the author is either ignorant of or suppresses essential facts."

Dye's "McLoughlin and Old Oregon," is hardly more than an historical romance.

## The First Parish Sodality of the Blessed Virgin.

To Rev. Felix J. Barbelin of Old St. Joseph's Church, Philadelphia is due the honor of organizing the first Sodality of the Blessed Virgin in this country other than those established in Colleges or Convents.

On Monday evening, January 11, 1841, a meeting, called by Father Barbelin, S. J., was held at the church. There were seventeen youths present. All were attendants at the Sunday-school, and their ages ranged from thirteen to eighteen. The purpose of the meeting is expressed in the resolution then adopted:

WHEREAS, There are many amongst us, who having made their First Communion some years since, still feel the great importance of religious instruction; and, whereas, fraternal association with one another, and union in our mutual exertions in the discharge of religious duties, would, no doubt, be a pleasing and powerful inducement to a pious perseverance; we form ourselves into a society for the purpose of reciting together our lessons, writing religious compositions and performing such other good works as we may direct.

On the following Thursday evening, Father Barbelin explained the nature of Sodalities established in the colleges of Europe, and at this meeting the Sodality was organized and the name of the Sodality of the Nativity of the Blessed Virgin was chosen—St. Stanislaus being selected as the patron—and on this evening five additional young men joined, making the number twenty-two. On the following Sunday, January 17th, the new Sodality assembled before the altar of the Blessed Virgin, in the church, and recited the Office.

The formation of the Sodality was at once communicated to Rev. John Roothan, General of the Society of Jesus, and a desire expressed to be affiliated with the Sodality of the Roman College, and thus be enriched with all the indulgences and privileges granted by many Sovereign Pontiffs to the chief Sodality. The diploma, granting the request, was issued December 15, 1841, being confirmed by Pope Gregory XVI. The document, however, did not arrive at St. Joseph's until March, 28, 1843.

The first anniversary of the Sodality was celebrated January 9, 1842, the address being delivered by Rev. Jas. Ryder, at that time President of Georgetown College, who came at the request of the young Sodalists. The record reads that he spoke of "the beauty, sweetness and benefits of early piety, and exhorted them to follow the example of their holy patron—St. Stanislaus—in disdaining the pleasures of the world

and looking forward to heaven as the only place where real happiness can be enjoyed and the only prize worth contending for."

On Friday, April 22, 1842 the venerable Bishop Conwell departed this life. The Sodality assembled, and recited the Office for the Dead and attended the funeral in a body.

SENIOR SODALITY.

The Sodality for those of more mature years was organized on August 15, 1841, according to the following agreement:

We the undersigned, being anxious to place ourselves under the protection of the Blessed Virgin in an especial manner, and likewise seeing the necessity of some stronger tie to bind us to the duties of our holy religion, and knowing the apathy into which many young men of our own ages too frequently fall, the results of which are generally dangerous, unless by the peculiar providence of God they are drawn from the brink of the precipice into which they might have plunged themselves, do, from this time, August 15, 1841, the Festival of the Assumption of the Blessed Virgin Mary, form ourselves into a Sodality, having for our chief object the great perfection of virtue in ourselves and the sincere desire that, by our example we may draw others into the same path. Moreover, we feel conscious there are many young men who, although possessing the noblest qualities and most amiable manners, look upon the great end for which they were created as a matter of apparent unconcern, consoling themselves with the deceiving belief that in the spring time of youth the heavy hand of death cannot reach them. Conscious of our own weakness, and knowing of no more efficacious means of making our own salvation sure than by placing ourselves under the protection of the Virgin Mother of God, we pledge ourselves to conform to whatever regulation may be suggested to us by our Rev. Director.

Committee: John T. Coleman, John J. Meany, Wm. J. Cunningham.

The first officers were: Prefect, John T. Coleman; 1st Assistant, Philip Smith; 2d Assistant, John J. Meany; Secretary, James T. McGuigan.

The founder of the Sodality, Father Barebelin said his last Mass on the feast of his patron, St. Felix, May 30, 1869. He died June 8, 1869.

These were sorrowful days at old St. Joseph's—sorrowful ones, indeed, for the Catholics of the city; where were they in our city who did not mourn? Who ever saw such a demonstration of love and sor-

row as during the days he laid dead at the dear old place and on the day of his burial! What dead priest of our city ever had such a funeral? The streets to the Cathedral, where the Requiem Mass was celebrated, were thronged. After services at the Cathedral, the body of this sainted priest was interred at St. Joseph's Burial Ground, Passyunk and Washington avenues.

The Sodality of the Blessed Virgin adopted the following resolutions which were presented by the undersigned:

When the good die, we mourn. Our tears are the natural measure of our sorrow for the departed as our love and esteem are the evidences of our affection for them while living.

And Whereas, the death of our Founder, Rev. F. J. Barbelin, S. J., has filled with sorrow the hearts of the faithful throughout this city; it has grieved us in an especial manner. He it was who, calling on the powerful aid of the ever Blessed Virgin, our Mother, to preserve in the minds and impress on the hearts of the youth the lessons of virtue and religion taught by him, founded our Sodality, and placed it under the protection of that Heavenly Mother he loved so well, and a tender devotion to whom he taught us to cherish.

And Whereas, Father Barbelin labored energetically and successfully for the advancement of our holy religion in this city, and contributed much to its great and rapid increase; for the welfare of the children in leading their young hearts to love religion and practice its commands; for the poor in the adoption of measures for their relief, and performing works of religion for the greater glory of God.

*Resolved*, That the labors of Father Barbelin in behalf of his people has endeared his memory and name to us, and ranked it with the many names which cluster around "Old St. Joseph's." His merits are now the inheritance of those who mourn him after a long, edifying and laborous life which closed with a happy death. The character of a good priest was illustrated by our loved pastor—he received "a good testimony from all around him." All those virtues which should adorn the life of a good man were centered in our Founder, and endeared him in the hearts of the people to an eminent degree. Therefore, be it

*Resolved*, That by the death of our much loved Pastor and Founder we have lost one who ever cherished a warm affection for us as children, and by the organization of our Sodality testified his great interest in the preservation of youth at a time when most beset with temptation; St. Joseph's Church a pastor whom a grateful people will long mourn; the children, a tender, loving and affectionate father, who, by his devotion to and familiarity with, won their hearts and led them to profess, practice and defend the faith which he taught them.

But the project was soon formed of erecting a memorial to the memory of this good pastor. Accordingly, the Barbelin Memorial

Association was organized. I was chosen President; Charles W. Naulty, Secretary, and Patrick Brogan, Treasurer. Contributions were received for the erection of a memorial "in the south wall" of the church. The design of Burke & Kornbau was selected and contract awarded them.

On June 5, 1870, the present Memorial was unveiled to the people. John Duross O' Bryan, Esq., delivered the address.

A copper box was placed back of the Memorial. It contained coins, papers, the minutes of the society, the "History of St. Joseph's" from the *Catholic Universe*, and the following memorial record:

I. H. S.

IN MEMORIAM.

Revdi. Patris Josephi Felicis Barbelin, S. J., qui nas cebatur Lunaville in Gallia, die 30th Maii, 1808, et ev ita decedebat in Collegio Sti. Josephi, Philadelphia, die 8th Junii, 1869.

A. M. D. G.

Hoc monumentum excitatum fuit a a micis suis, sub nomine Father Barbelin Memorial Society, die 5 Junii, 1870.

Revd'mo Jacobo Frederico Wood, Episcopo Diocesis, Philadelphiensis.

R. P. Josepho E. Keller, S. J., Praeposito Provinciale Societatis Jesu, in Provincia Marylandiae.

P. Petro J. Blenkinsop, S. J., Sup. Operario Ecclesiae Sti. Josephi, Philadelphiensis.

D. Ulysse S. Grant, Praeside Civitatum Forderatarum, in Septemtrionale America.

D. Joanne W. Geary, Imperatore Civitatis Pennsylvaniae.

Daniele M. Fox, Praefecto Urbis Philadelphiae, Burke et Kornbau, Artificibus, Die 1st Juni, 1870.

B. V. M. H.

In addition to erecting this "statue in the wall," the Association also fixed up the priest's lot in the burial ground, erecting new tombstones, and placing iron railings around the lot, as well as a tombstone over the grave of Father Barbelin. The Association expended $1,500.

One of Eleanor C. Donnelly's choicest poems is "The Statue in the Wall," in which she prayed:

"God's choicest blessings fall
On the lives of them that set
This Tablet in the southern wall."

MARTIN I. J. GRIFFIN.

# William Penn and the Catholics.

"Care is taken by the establishment of certain fundamental Laws by which every Man's Liberty and property, both as Men and Christians, are preserved, so that none shall be hurt in his Person, Estate or Liberty for his Religious Persuasion or Practice in Worship towards God." [From "Good Order", "Established in Pennsylvania and New Jersey, in America. Thomas Budd, 1685.]

*Laws agreed on in England May 5th, 1682, between Penn and settlers:*

*Law 35.* That all persons living in this Province who confess and acknowledge the one Almighty and Eternal God to be the Creator, Upholder and Ruler of the world, and that hold themselves obliged in consequence to live peacefully and justly in civil society, shall in no way be molested or prejudiced in their religious persuasion or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place or ministry whatever.

Hon. Daniel Dulaney, in a letter dated "Annapolis, 26th December, 1752," says: "The number of Papists in this Province is very inconsiderable in comparsion with the Protestants, and they are not tolerated at all, as I have often heard, in any other British Province except Pennsylvania." ["Boundary Disputes," by W. T. R. Saffell, in *American Historical Record*, 1872.]

William Penn, in a letter dated from *Philadelphia, January 9th,* 1683, to the Duke of Ormond, then Viceroy of Ireland, speaks of "not to vex men for their belief and modest practice of their faith with respect to the other world into which Province and Sovereignty temporal power reaches not from its very nature and end." [See *American Historical Record,* Philadelphia, August, 1872, for the full letter.]

The extracts given show briefly, but forcibly, the spirit of toleration which animated the Founder of our State. He loved not the "Church of Rome." His arrest in Ireland for attending Quaker meetings and the persecution he suffered for his belief, doubtless proved to him the injustice of so treating men because of their religious belief.

Hence, he was consistent. Pennsylvania was the refuge of Catholics. Even Maryland, founded by them, turned against them while Pennsylvania ever gave them a safe refuge. To be sure Penn in 1708 speaks of James Logan suffering "public Mass in a scandalous manner" in Philadelphia. To Catholics this is a harsh expression. But

Prelacy or Episcopalianism had ever been denouncing Penn. His toleration of the Catholics displeased those who sought to make it in Pennsylvania, as they succeeded in Maryland, the established religion.

Efforts were constantly made to have Penn deprived of his proprietory interests. In 1693 he was deprived of them, and the colony placed under New York. The following year a restoration was made. In New York priests were not permitted to be; any harboring them were punishable. In New Jersey, Queen Anne's warrant gave liberty of conscience to all "except Papists." In Maryland the Church of England was "established" by law, and Catholics were deprived of the rights which they had accorded to those who were persecuting them, and Catholic attorneys debarred from practicing. Thus, all about Pennsylvania, Catholics were persecuted. That, amid all this persecution, Penn afforded Catholics "toleration" entitles his memory to grateful recognition by Catholics now. He "suffered persecution" for our sake. Allowing us to live here unmolested was his crime and a reason why his proprietory rights should be taken from him. He returned to England to defend himself. He found that Rev. John Talbot had reported, on January 10th, 1708, to *The Society for the Propagation of the Gospel in Foreign Parts* that "the Popish Mass was celebrated in Philadelphia;" that "Mr. Penn had let it in," and if he "has any religion it is that." This was used against him by those seeking to deprive him of his proprietory rights. So, under date of July 29th, 1708, he wrote to James Logan: "Here is the complaint against your government, that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here." [*Penn and Logan Correspondence*, Vol. 2, page 294.]

Thus he was reproached. The "public Mass in a scandalous manner" is rather the charge made to the officers of the Crown than Penn's own declaration. Even if the harsh expression represented Penn's own contempt for "the Mass," yet, with our modern ideas in the use of words, we are not to be harsh in condemning him in view of the state of affairs then ruling in England and the Provinces. Persecuted in England, worshipping in garrets and hidden places like the early Christians of Rome; persecuted in America—in the very province they had founded as "Religious Liberty's only home in the wide world"—William Penn, in 1682, founded a colony that would allow toleration to all and "vex" no man for his religious belief. Protestants who had fled to America to escape Protestant persecution for religious belief could not "tolerate"

Catholics. William Penn alone did that, adhered to it amid all the persecution he suffered for so doing. His followers did so after his death, while Episcopacy sought to drive them from the Province and to suppress them by law. Whatever troubles Catholics had prior to the Revolution came from the Episcopalians. The Quakers ever were the friends of Catholics. Let the Catholics of Pennsylvania ever honor the memory of Wm. Penn, and kindly regard his followers as Friends in deed and name.

## Chaplains of Rochambeau's Army.

There were five chaplains with the French army under Rochambeau on his march through Connecticut, and, no doubt, elsewhere. Abbe Robin was the chaplain-in-chief; Abbe Glesnon and Abbe Lacy hospital chaplains; Abbe St. Pierre and a Capuchin Father, name unknown. The muster roll of the French army in Rhode Island gives the name of Abbe Glesnon as the hospital chaplain for the years 1780 and 1782. The Abbe Lacy is mentioned in the diary of Claude Blanchard, Commissary General of the French army. Abbe Robin said Mass at Hartford and at Woodbury. Mass was said in the French camp and at State House, Providence, R. I.

Claude Blanchard's diary says. July 13th, 1780: "Military hospital established twenty leagues from Providence. July 13, M. de Rochambeau came to hear Mass at the hospital and visit the sick. July 29th a score of savages arrived at Newport. Some others came from a village called the Falls of St. Louis, (situated in the environs of Albany) which is Catholic, as they asked to hear Mass on arriving. They went away on second of September (p. 61). Some other tribes of Catholic savages had asked us for a priest. We sent them a Capuchin who was the chaplain of one of the vessels." (*Letter of Rev. D. P. O'Neill, Westchester, N. Y.*

Father Paul de St. Pierre was a German, a member of the Carmelite Order.

He was in 1784 at Baltimore,—went to Kentucky and attended the Catholics there "several times a year," then went to Illinois. Details of his career may be found in Shea's *History* Vol. 1, and Webb's *Centenary of Catholicity in Kentucky*. On November 20th, 1796, he was at St. Genevieve. (See his letter in RESEARCHES, January, 1898, p. 11).

He died Oct. 15th, 1826, age 81, at Iberville, La., where he had been from 1804.

# Paul Jones and Capt. John Barry: Two American Naval Heroes.

[*Written For The Catholic Citizen by Martin I. J. Griffin.*]

The burial place, at Paris, of John Paul Jones, our revolutionary naval hero, has been discovered. In the possibility that portions of his remains may be found, an endeavor is to be made to have them conveyed to this country on one of our great battleships, from which they are to be received with great ceremony, and deposited, perhaps, at Arlington cemetery, near Washington. Well and good if it be so decreed. Perhaps our new dear friend, England, would convey the remains of one who, in his bold, audacious manner, wrought destruction upon so many of her staunchest vessels of war.

We Irish-blooded Americans will, of course, unite in every manifestation of honor to the memory of one who served so well the battling colonies. He is worthy of it also, for having been the special friend of Commodore John Barry in social intercourse whenever the opportunities of the perilous days brought them together and his counseling and helping friend when the days of trial came to Barry.

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In December, 1777, while the British occupied Philadelphia, the little fleet comprising the United States navy, that had been trapped in the Delaware river, was sent up the river to White Hill, a mile below Bordentown, N. J. The order of the Navy Board to Barry was to sink his vessel, with the others, so as to prevent capture or destruction.

This didn't please Barry—in fact, his Irish temper rose in opposition to such an order. He had on his Effingham ten guns, the Washington had thirteen and "eighty-two good men on each, ready for action at the shortest notice." So Barry thought it his duty to "expostulate before they were rashly destroyed." He went to the Navy Board and did so. He was told General Washington had ordered the sinking. Barry declared that if Washington were "fully acquainted with the security of the ships, he would not order them sunk." So he offered to go to General Washington and report the condition. But the Board had notified Washington that his orders would be obeyed, and so they must.

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Anyhow, Barry seems to have been hopping mad, especially at being told that the British "boats could board us." Perhaps with dis-

dain he made answer to Francis Hopkinson of the Navy Board (he wrote in 1798, "Hail Columbia!"), who told Barry that he would take "Washington's opinion sooner than his." Our spunky County Wexford Captain of the United States frigate, The Effingham, boldly declared that "he knew more about a ship than General Washington and the Navy Board together." He protested against ordering "my ship sunk." . . . "I was commissioned by Congress to command her." So he didn't think it his duty to put holes in her and sink her on Jersey mud, but "to be ready for action at the shortest notice" with his ten guns and eighty men.

"You shall obey your orders," was Hopkinson's command.

Barry "repaired to the ships, got all clear," notified the Board she was ready for sinking. Hopkinson came down and ordered the ships "to be sunk by sunset."

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"This was a wrong time of the tide, yet the orders were obeyed," said Barry when defending himself; "Hopkinson ordered the plugs out, in consequence of which she lay on her beam ends and was near upsetting."

So I guess Barry knew more about a ship than Hopkinson. The vessel had to be raised so as to sink her properly. Hopkinson said he "would raise it himself." That was an insult, Barry thought, but "overlooked, having the getting up of the ship much at heart"

Anyhow, at the attempted raising Hopkinson and Barry quarreled. "You are always grumbling," said Hopkinson; "go along and mind your own business, you scoundrel." "It is a lie," said Barry. Then Hopkinson said he would bring Barry to account, and got for answer, "Damn you, I don't value you more than my duty requires."

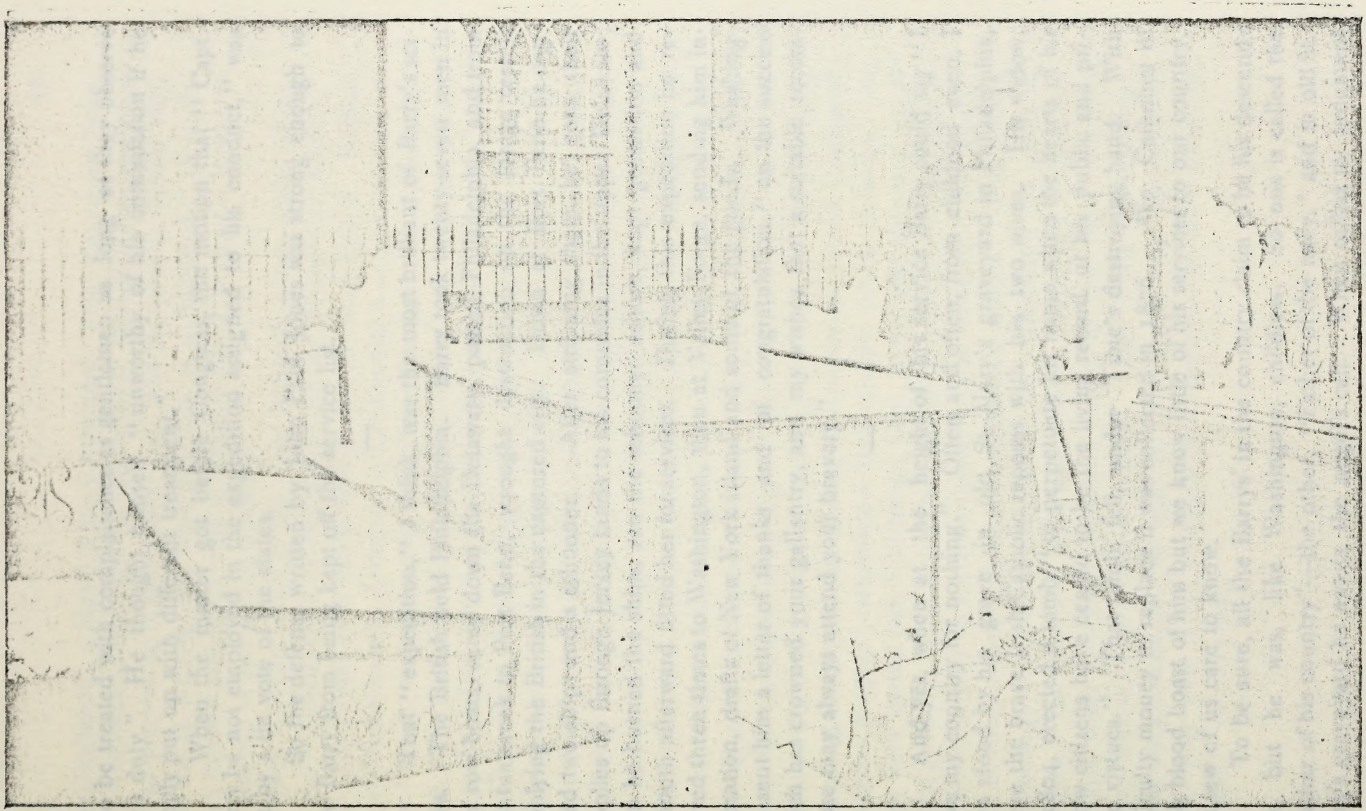
"You never minded your duty."

"You are a liar," said Barry.

So the Navy Board reported him to Congress, then in session at York Town, Pa.—the "town" has been dropped from the name since those days. Barry got orders to appear and make defense.

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Here is where John Paul Jones came in. Mr. Charles Roberts, a Quaker gentleman of Philadelphia, who has made a great collection of the autographs of celebrated Americans, has Capt. Barry's letter to Congress relating the affair. It is written in the handwriting of John Paul Jones. He tells that honorable body that "captains of the navy" ought



TOMB OF COMMODORE JOHN BARRY, ST. MARY'S GRAVEYARD, PHILADELPHIA.

Editor THE RESEARCHES by the tomb. Tombs of Thomas FitzSimons, signer of the Constitution United States, and of the Meade family are also shown.

"to be treated with complaisance as gentlemen as long as they observe their duty." He thought himself "unworthy of his commission if he tamely put up with different treatment."

When the matter got before Congress, the motion that "Capt. Barry be not employed in the expedition assigned to his conduct," was lost by a tie vote of the states.

So the defense written by John Paul Jones was strong enough to save Barry from being kept off the service list.

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That "expedition," I think, was the most brilliant of Barry's services. The British held Philadelphia. Barry took twenty-seven men in four row boats, came down the Delaware, passed Philadelphia, and from Mantua creek to Port Penn, wrought destruction on the forage vessels supplying the British in the captured city. Down at Port Penn he captured two ships and a schooner. After stripping them, he sent their supplies up through Jersey sands to his comrades in the upper Delaware; then he burned the ships, ran the schooner ashore, kept possession and a month afterward fitted her for services. During this expedition he reported three times to Washington, then at Valley Forge, sending him information, drafts of New York island and some of the goods. Washington sent him a letter of thanks and of congratulation "on the success which has crowned your gallantry, and my wishes that a suitable recompense may always attend your bravery."

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And yet, when at the height of his service Barry could say "I serve my country for nothing." Often and often, from childood even, I have stood by his grave in old St. Mary's graveyard in Philadelphia, where the brave Irish Catholic reposes with his two wives. His widow, in 1804, erected a tomb "to perpetuate his name when the hearts of his fellow-citizens have ceased to be the living record of his public and private virtues." That tomb fell under Time's destroying hand. With difficulty money to replace it was collected in 1876. We Catholics of Irish blood boast of him but we know little of his services to our country, and few of us care to know.

To be sure, all the Barrys' in the country claim to be his descendants, but he was, like Washington, childless. So one is called the "Father of his country"—the other, "Father of the navy," and in old St. Mary's graveyard he awaits the angel's call. When called to judgment

Thomas FitzSimons, a Signer of the Constitution, Barry forced the Pennsylvania Assembly to call a convention to ratify, George Meade and other illustrious patriots of revolutionary days who lie, actually, beside him, will join him in the great and final assembly of all mankind. It is, indeed, an historic graveyard, and to tell of its noted occupants would be almost a recital of our country's history.

Barry's gallant action in the lower Delaware is mentioned as follows in the "PUBLICATIONS OF THE RHODE ISLAND HISTORICAL SOCIETY," Jan. 1901, in *Papers of William Vernon and the Navy Board.* William Ellery, of Massachusetts, Delegate in Continental Congress, writing to William Vernon, senior member of the Navy Board for the Eastern Department, from York Town (Pa.), where Congress was then in session, under date of March 16th, 1778, said: "The Marine Committee lately ordered Capt. Barry, of the Effingham, to take the four boats belonging to the frigates which are sunk in the Delaware, and proceed on a cruise upon that river. On the 7th instant two of them, the other two had not then got below the city, joined by five boats, half manned, attacked (near Bombay Hook) and took two of the enemy's transport ships, one mounting six four pounders, the other two swivels; and also a schooner with eight four pounders, twelve four pound howitzers and thirty-two men, properly equipped for an armed vessel. They first boarded the ships, and, learning from them, the strength of the schooner, Capt. Barry prudently sent a flag to the schooner, ordering the Capt. of her to submit, and promising that he and his officers, on compliance, should be allowed their private baggage; whereupon they thought proper to strike. As the ships were loaded only with forage, Capt. Barry, after stripping, burnt them, the schooner being a suitable vessel for a cruiser, he is ordered to purchase and employ on the Delaware so long as he thinks it may be safe. She had in [her] a variety of useful and valuable articles. This gallant action reflects great honor on Capt. Barry, his officers and the crews of those boats. The other two boats have since got down and in their way took a small sloop, with fresh provisions, bound to the city. I expect every day to hear of their further success. These boats will annoy and injure the enemy more, in my opinion, than both the seventy-fours would, if they were built, equipped and manned—at least upon the Delaware." [P. 223–24].

# Paul Revere to Commodore Barry.

[Copy.] Boston, April 29. 1798.

Sir.—I take the liberty to mention to you that when Genl. Knox was Secretary of War, when he was in Boston, He imployed me to go on board the French Frigate Concord, to make a drawing of the brass *Carronades* with their Beds, which were on her quarter deck, which I did, and transmitted to him one of the draughts, which is now in the War office at Philadelphia; they carry a Ball of the size of a 42 pr but are chiefly imployed for Grape Shot & tangridge. He was so much pleased with them that he directed Tench Coxe to have 12 of them cast for the Frigate, Tench Coxe wrote me on the matter, but I afterward received a letter from him acquainting me, that Tench Francis was to provide for all Naval matters, & that I must write to him, which I did, but he never answered my letters.

Some time since Capt. Nicholson wrote to the Secretary to know how his *Tops* were to be armed. He replied that he should send him some brass Howitzers, which carried a six-pound ball; about that time Capt. Nicholson applyed to me for a drawing of a Carronade of the same size, which he sent to the Secretary of War, desiring to have them, in preference to Howitzers & I have now orders to cast them.

If you will give yourself the trouble to examine these draughts & compare them to the Howitzers, you will see how preferable they are, & how much better for real Service. The Howitzers have their Trunions in the Centre of the Bore, which makes them difficult to *Elevate* or *Depress*, by reason that the Base & Muzzel Rings are nearly of the same diameter; The Carronade has its Trunion, or Rather Trunion hole, directly under the Gun, by which means the Carronade is eassily *elevated* or *depress* the centre of motion being so much lower. You will observe that there are Iron Cheeks to be Bolted to the upper, or Sliding bed, thro which an Iron pin is put, which secures the Carronade to the Bed; this Bed is fastened to the lower one, by an Iron Pivot, which slides in a Grove made in the Under bed; which makes it quite easy to Point, either forward or aft & very handy to load in board. Its other advantages are, it has an elevating screw thro' the Caskable, & a Ring above, to serve (?) the britching thro. Capt. Nicholson was likewise directed to make use (?) 4 eight Inch brass Howitzers for his quarter deck, but upon consulting Col. Claghorn, & the Carriage maker, he found his quarter deck ports were not wide enough by six or eight inches. He has now applyed to the Secretary of War, to have four brass Carronades cast for his quarter deck, of the largest size. Should these Guns be more agreeable to you than the Howitzers I should be happy to furnish you with them, as soon as it is possible after application is made. My patterns are made for the small ones, & shall begin casting them to-morrow. I shall then prepare for the large ones. The Concord had a bed fitted in the Bow of the Long-Boat, which shipt & unshipt at pleasure, in fifteen minutes they could mount one of these Carronades in her Bows.

Six of the 8 Inch Howitzers are sent to Philadelphia, as I suppose for your ship, but as these peices of Ordinance were never intended for the Sea, but for the land Service, I think you will not approve of them. They are of my casting, by which you will judge of the Workmanship.

I am *Sir*, with every sentiment
of Esteem your humb Sevt.

PAUL REVERE.

Superscribed on the back as follows :—

Boston, Apl. 29, 1798
Paul Revere
John Barry, Esq.,
Commander of the
United States Frigate
Philadelphia.

[From collection of Charles Roberts, Esq.]

COMMODORE BARRY TO BENJAMIN FRANKLIN.

L. ORIENT, Oct. 31, 1872.

SIR.—Having nothing to Communicate to your Excellency of any consequence but my arrival here, and that Mr. Barclay promised me he would announce, I therefore thought it would be only Troubling your Excellency to Write as I was at that time in Expectation of being to Sea before an answer Could Come from Paris—some Necessaries being wanting to the Ship has detained her Longer than I expected.

Lieut. Barney, of the Continental Ship General Washington, being just arrived here & who informs me he is Immediately under your Excellency's particular Orders; as she was built on purpose for a Cruiser, and of Course, will Carry but Little Goods, she will be of Little or no service on that head. If you mean her to go on a Cruise, I think you would render Great service to the United States to order her out with the Alliance.

I have the Honor to be Sir
Your Excellency's most Obed.
Humble Servt.,

JOHN BARRY.

His Excellency Benja. Franklin, Esq.

[Addressed]
His Excellincy,
Benja. Franklin, Esq.,
Passey,
pre Paris.

[Endorsed]
J. Barry, L'Orient,
31, 1782.

[Collection Penna. His. Soc.]

**Memoirs of Odd Adventures, Strange Deliverances, Etc., in the Captivity of John Giles, Esq., Commander of the Garrison on Saint George River, in the District of Maine, Written by Himself.**

Under the above title was printed at Boston in 1736 and reprinted at Cincinnati in 1869 the relation set forth.

The following extracts from the MEMOIRS are of Catholic historical interest:

"On the second of August, 1689, Thomas Gyles, Esq., some laborers and his three sons, about three miles above Fort Charles, adjoining Pemmaquid, while harvesting were surprised by the Indians. The father was killed, one son escaped, two were captured, and also the mother, daughters and others."

The son John relates that the Indians laid waste Pemmaquid and moved their captives to New Harbor and the next day "went in their canoes to Penobscot." He continues.

"A few days after, we arrived at Penobscot Fort. I think we tarried there eight days. In that time the Jesuit of the place had a great mind to buy me. My Indian master made a visit to the Jesuit and carried me with him. I saw the Jesuit show my master pieces of gold, and understood afterwards that he was tendering them for my ransom. He gave me a biscuit, which I put into my pocket, and not daring to eat it buried it under a log, fearing he had put something into it to make me love him. Being very young, and having heard much of the Papists torturing the Protestants, caused me to act thus; and I hated the sight of a Jesuit. When my mother heard me talk of my being sold to a Jesuit, she said to me, 'Oh, my child, if it were God's will, I had rather follow you to the grave, or never see you more in this world than you should be sold to a Jesuit; for a Jesuit will ruin you, body and soul.' It pleased God to grant her request for she never saw me more.

"Yet she and my two little sisters were, after several years' captivity, redeemed, but she died ere I returned."

He was taken to several villages on the St. John's River and there labored at tillage and fishing under the command of his Indian master.

"Once being ordered by the Indians who 'went into the water to wash themselves to go in with them, I came near being drowned in a deep hole, but a young girl dived down and brought me up by the hair, otherwise I had perished."

He adds: "Though the Indians, both male and female, go into the water together, they have each of them such covering on that not the least indecency can be observed and neither chastity nor modesty is violated."

He continues: "The priest of this river was of the order of Saint Francis, a gentleman of a humane and generous disposition. In his sermons he most severely reprehended the Indians for their barbarities to captives. He would often tell them that, excepting their errors in religion, the English were a better people than themselves, and that God would remarkably punish such cruel wretches, and had begun to execute his vengeance upon such already. He gave an account of the retaliations of Providence upon those murderous Cape Sable Indians, one of whom got a splinter in his foot, which festered and rotted his flesh till it killed him. Another ran a fish-bone into her hand or arm, and she rotted to death. In some such manner they all died so that not one of those two families lived to return. Were it not for these remarks of the priest, I had not, perhaps have noticed these providences."

Then he gives an account of the familiarity of "Indians who were not brought over to the Romish faith with the appearance of ghosts and demons" of whom they inquired their probable success in hunting.

"If a young fellow determines to marry, his relations and a Jesuit advise him to a girl." . . . "If the pair have a child within a year and nine months they are thought to be a very forward and libidinous persons."

"When about six years of my doleful captivity had passed, my second Indian master died, whose squaw and my first Indian master disputed whose slave I should be. Some malicious persons advised them to end the quarrel by putting a period to my life; but honest Father Simon, the priest of the river, told them that it would be a heinous crime and advised them to sell me to the French. He was sent many leagues up the river. My master and the friar tarried with Monsieur Dechouffour. Father Simon came and said, 'Now you are one of us, for you were sold to that gentleman.' I replied, 'Sold to a Frenchman,' I could say no more, went into the woods alone and wept till I could scarce see or stand. The word 'sold' and to a people of that persuasion which my dear mother so much detested, and in her last words manifested so great fears of my falling into. These thoughts almost broke my heart.

"When I had thus given vent to my grief I wiped my eyes, and en-

deavored to conceal its effects, but Father Simon, perceiving my eyes were swollen, called me aside and bidding me not to grieve, for the gentleman, he said, to whom I was sold was of good humor; that he had formerly bought two captives, both of whom he had sent to Boston. This, in some measure revived me; but, he added: He did not suppose I would ever wish to go to the English, for the French religion was so much better. He said, also, he should pass that way in about ten days, and if I did not like to live with the French better than with the Indians, he would buy me again. On the day following, Father Simon and my Indian master went up the river six and thirty leagues, to their chief village, and I went down the river six leagues with two Frenchmen to my new master.

"He kindly received me, and in a few days madam made me an osnaburg shirt and French cap, and a coat out of my master's old coats. Then I threw away my greasy blanket and Indian flap and looked as smart as———. And I never more saw the old friar, the Indian village or my Indian master till about fourteen years after, when I saw my old Indian master at Port Royal, whither I had been sent by the government with a flag of truce for the exchange of prisoners; and again about twenty-four years since he came to St. Johns to Fort George, to see me where I made him very welcome."

While living with his French master he relates:

"A friar who lived in the family, invited me to confession, but I excused myself as well as I could at that time. One evening he took me into his apartment in the dark and advised me to confess to him what sins I had committed. I told him I could not remember a thousandth part of them, they were so numerous. Then he bid me remember and relate as many as I could, and he would pardon them, signifying he had a bag to put them in. I told him I did not believe it was in the power of any one but God to pardon sin. He asked me whether I had read the Bible. I told him I had when a little boy, but it was so long ago I had forgot the most of it. Then he told me he did not pardon my sins, but when he knew them he prayed to God to pardon them; when perhaps, I was at my sports and plays. He wished me well and hoped I would be better advised, and said he should call for me in a little time. Thus he dismissed me, nor did he ever call me to confession afterwards.

"The gentleman with whom I lived had a fine field of wheat, in which a great number of blackbirds continually collected and made great havoc in it. The French said a Jesuit would come and banish them. He

did at length come, and having all things prepared, he took a basin of holy water, a staff with a little brush, and having on his white robe, went into the field of wheat. I asked several prisoners who had lately been taken by privateers and brought in there whether they would go see the ceremony. One asked me whether I designed to go and I told him yes. He then said I was as bad as a papist and a d—d fool. I told him I believed as little of it as he did, but I was inclined to see the ceremony that I might tell it to my friends With about thirty following in procession, the Jesuit marched through the field of wheat, a young lad going before him bearing the holy water. Then the Jesuit dipping the brush in the holy water sprinkled the field on each side of him, a little bell jingling at the same time, and all singing at the same time *Ora pro nobis.* At the end of the field they wheeled to the left about and returned. Thus they passed and repassed the field of wheat, the blackbirds all the while rising before them only to light behind. At their return I told a French lad that the friar had done no service, and recommended them to shoot the birds. The lad left me, as I thought, to see what the Jesuit would say to my observation, which turned out to be the case, for he told the lad that the sins of the people were so great he could not prevail against those birds. The same friar as vainly attempted to banish the musketoes from Signecto, but the sins of the people there were also too great for him to prevail, but on the other hand, it seemed that more came, which caused the people to suspect that some had come for the sins of the Jesuit also."

He concludes, "On the 2nd of August, 1689, I was taken and on the 19th of June, 1698, I arrived at Boston, so that I was absent eight years, ten months and seventeen days."

He was afterwards employed as interpreter by the government. He so continued and was such at the time of the publication of his Memoir in 1736.

## "Ye Scheme to Bagge Penne;" Alleged Letter of Rev. Cotton Mather. A Hoax.

The following alleged letter of Reverend Cotton Mather to "Ye Aged and Beloved Mr. John Higginson" and dated "September ye 15th, 1682," has so often gone the rounds of our Catholic press and other papers for the past thirty years that its false character ought to be a matter of record available for reference in case its publication is again undertaken. It has within a few months appeared in a Philadelphia paper.

"There bee now at sea a shippe (for our friend Mr. Esaias Holcroft, of London, did advise me by the last packet that it wolde sail some time in August) called ye *Welcome*, R. Greenaway, master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne, who is ye Chief Scampe, at ye hedde of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett, of ye brig *Porposse*, to waylaye ye said *Welcome* slylie as near ye coast of Codde as may be, and make captive ye said Penne and his ungodlie crewe, so that ye Lord may be glorified, and not mocked on ye soil of this new countrie with ye heathen worshippe of these people. Much spoyle can be made by selling ye whole lotte to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing ye wicked, but we shall make great gayne for his ministers and people. Master Huxett feels hopefull, and will set down the newes he brings when his shippe comes back.

Yours in ye bowells of Christ,

COTTON MATHER."

In various publications the date is given as September 3d, 9th or 13th.

The "letter" was first printed in the Easton, Pa., *Argus*, April 28th, 1870. It was written by James F. Shunk, the editor of that paper.

It was headed "A New Bit of History," and related that Mr. Judkins, the Librarian of the Massachusetts Historical Society in overhauling a chest of old papers deposited in the archives of that body by the late Robert Greeleaf, of Malden, has recently made a curious discovery which has special interest for the people of Pennsylvania.

Among these papers was one of ancient date which bore this endorsement: "Ye Scheme to Bagge Penne." This curious title attracted the attention of Mr. Judkins and he examined the contents of the docu-

ment with more than common interest. The letter was accepted as genuine by many papers.

The *New York World* made it the subject of many articles against Massachusetts influence in politics.

The New York *Independent* exposed the forgery: "No Mr. Judkins is librarian or member of the Society and no such person as the late Robert Greenleaf was ever heard of in Malden."

*The Independent* continued:

"The word 'scampe' is enough to prove the letter an envention of to-day. The word is a modern vulgarism, and was not known for a century after Cotton Mather's death. The spelling is preposterously unlike the spelling of two hundred years ago. William Penn's name was often spelled 'Pen,' but we doubt whether it can be found anywhere 'Penne,' as in the letter. The pretended endorsement—'Ye Scheme to Bagge Penn'— contradicts its authenticity. The word 'scheme' was not used in the Seventeenth Century in the sense of a plan or proposition, as now, but only astronomically, as denoting the position of the stars at a certain time. And the slang metaphor "to bag' a person or thing, taken from shooting game, is of very recent date. We might multiply examples of internal evidences of forgery, but these are enough.

"Then Cotton Mather, in September, 1682, was a lad of nineteen, studying for the ministry, and not likely to have a mercantile correspondent in London. Moreover, the General Court of Massachusetts had no public vessel to send on such an errand; and, if it had, and Master Malachi Huxett had obeyed its instructions, it would not have saved him from being carried to London and hanged at the yard arm for piracy.

"Every newspaper that has given circulation to the calumny should tell its readers of the contradiction. For, according to Sir Peter Teazle, 'every indorser of a slander is as responsible for it as the drawer himself.'"

*The Learner and Teacher*, of New York, in May, 1891, reprinted the letter stating that the original was in a book of records kept in an old Qaaker meeting house in Greenwich, R. I.

The editor THE RESEARCHES thereupon wrote that publication:

"PHILADELPHIA, PA., May 20, 1891.

"DEAR SIR—Are you sure that the 'Letter written by Cotton Mather in 1682' may be found at Greenwich, R. I.?

"For many years it has been going the rounds as in the possession of the Massachusetts Historical Society, and often have the officers had to deny its existence.

"Now it seems to have changed its location. Respectfully,

"MARTIN I. J. GRIFFIN."

To which this reply was made:

"MR. MARTIN I. J. GRIFFIN:

"MY DEAR SIR—I have no means of knowing that this letter is genuine.

"The party furnishing the same was searching for family records at Greenwich, R. I., and found it. He sent it to his brother, a mechanical and general engineer of this city. His draughtsman obtained the copy which we published. Very respectfully yours,

"THE EDITOR."

Mr. Samuel Hopkins Emery, of Taunton, Mass., wrote to Greenwich, R. I., and received a reply from Mr. Charles W. Earle, saying: "Cotton Mather's letter is not on our records as I can find. We have no records earlier than 1690; no original copy of said letter is in our possession."

"This," wrote Mr. Emery to *The Learner and Teacher*, "will answer the query of your Philadelphia correspondent, Martin I. J. Griffin."

*The Sacred Heart Review*, of June 12, 1897, gave the letter, saying, "it throws some light upon the intolerance of the Puritan rulers of New England." Of late years the "original letter" is said to be "in the possession of Mrs. Juliet Riley, of Muncie, Indiana."

Adding, "It will be seen from the letter that Cotton Mather proposed to sell the honest Quaker and his colonists as slaves in order to kill two birds with one stone; to punish the Quakers and to make gain for the New England ministers and people." Then it gave a column condemnation of the intolerance.

The Rev. Dr. Heber Newton, of New York, misled by *The Learner and Teacher*, in his sermon had the letter as "an example of eccentric religion."

The New York *Sun* commented upon this: pointed out "conclusive evidence of the forgery."

The Buffalo *Courier* declares it "a clever bit of satire on the heresy hunters."

The St. Louis *Republic* gave it a critical analysis to sustain its belief of a forgery.

The Easton, Pa., *Sunday Call* gave the true history of the letter by the compositor of *The Argus*, who set it "in type from the original of Mr. Shunk's manuscript."

## Religious Freedom the Glory of Maryland, Rhode Island and Pennsylvania.

Robert Walsh, Jr., in his great work which American Catholics scarcely know and few of them have heard of, "An appeal from the Judgments of Great Britain Respecting the United States of America," published in 1819, says, pages 48-50:

"The system of religious freedom, coeval with the establishment of some of the colonies, constitutes a proud distinction for the founders. There is a glory to be envied by the world, in the first, and continued recognition and enforcement of the rights of conscience, by constitutional law. Compared with it, the sublimest discoveries in science, the most useful inventions in the arts, the most majestic physical monuments, must appear as secondary, in the opinion of those who consider what would be the effect, for the dignity and happiness of our species, were the example universally followed; and what the evils that have flowed and continue to flow from religious intolerance. This glory cannot be denied to the provinces of Maryland, Rhode Island and Pennsylvania; and it brightens with the reflection, how completely the human mind was elsewhere shut to the voice of reason and humanity. Religious equality was unknown to the codes of Europe; and persecution, adopting, wherever it prevailed, the injustice as well as terrors of the inquisition raged in the countries claiming to be the most refined and enlightened.

"The Catholics of Maryland, who had hoped to escape the fell spirit of triumphant bigotry, by renouncing their country, were not long suffered to remain undisturbed in their remote and hard-earned retreat. Their scheme of religious charity was as incomprehensible, as hateful, to their old persecutors. Some of the most desperate and fanatical of the sectaries, who had repaired to the Catholic asylum, were instigated to disturb its tranquility, and to set themselves in array against their magnanimous hosts. During the Commonwealth in England the proprietary government of Maryland was subverted, and the affairs of the province put into the hands of commissioners, creatures of the Protector. The spurious assembly which they convened after recognizing Cromwell's 'just title and authority,' enacted that 'none who professed the Popish religion could be protected in the province by the laws of England!' The Catholic missionaries in Maryland, who from the year 1 40 had begun to carry the light of the Gospel among the Indians, were compelled to desist, on the ground that they aimed at forming a party against the

English government, to enable themselves to become independent.

"Things took nearly the same course after the reinstating of the proprietary by Charles II. 'The troubles in Maryland,' says Chalmers, 'were made a foundation, whereon were raised fresh complaints against the proprietary in England for partiality to Papists. Lord Baltimore, in justification of himself and the province, showed the act of 1649 concerning religion, which had been confirmed in the year 1676, as a perpetual law, and which tolerated and protected every sect of Christians, but gave special privileges to none.

"It was in vain for him to represent that he had endeavored to divide the offices of his government as nearly equal among Protestants and Roman Catholics as their abilities would permit; that he had given almost the whole command of the militia to the former, who were entrusted with the care of the arms and military stores. The ministers of Charles II. to throw the imputation of popery from their own shoulders, commanded that all offices should be put into Protestant hands.'*

"The Church of England was at length established by law in Maryland; and the Catholics were rewarded for the "mildest of laws," for "a moderation unparalleled in the annals of the world,"† by being disfranchised, and subjected anew to the restrictions and penalties from which their charter had seemed to assure them a perpetual protection. The condition to which they were reduced by the government of William was not only a horrible injustice in itself, but a scandalous breach of national faith. The Protestant religion had been already established by law in Virginia, in 1661, and that colony converted likewise, into a theatre of persecution. An attempt was made at the beginning of the eighteenth century to give the same ascendancy to the Church of England in Carolina; but it encountered a spirited and successful resistance from the inhabitants."

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### The Dutchman too Hard for the Irishman.

On March 26, 1740 Nicholas Hentworth, a Palatine and Patrick McQuire, an Irishman, being at a tavern in Bucks Co., and drinking freely quarrelled and were separated by the landlord. They traveled together a mile when they had a fresh engagement but the Dutchman proving too hard for the Irishman beat him very much about the head and disabled him, he then took his handkerchief and strangled him. The Dutchman is taken and committed to the County goal." (*Mercury*, April 10.)

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* Chapter 15. † Chalmers.

## The Title of Priests.—When Were They First Called Father Among Us?

PHILADELPHIA, Oct. 6, 1900.

EDITOR OF THE OBSERVER: You reprint from the Inter-Mountain Catholic an article showing how the endearing title "Father" applied to our priests has an equivalent term in other languages.

By this one might think that "Father" was ever universally applied by all English speaking Catholics and that it was commonly or very generally spoken of priests for many generations.

No one, Catholic or Protestant, would now-a-days speak of a priest without calling him "Father." Yet I am of opinion that in this country the title has only become common or general within, say, fifty years or so, and only of occasional use say for about seventy-five years.

True, instances of its use for about two hundred years can be cited, but these are very exceptional.

Once when endeavoring to ascertain the identity of "Father Smith, of Talbot Co., Md.," to whom a Philadelphia Catholic in 1693 had made a bequest, I was informed by a Jesuit of whom I sought information that "Father" Smith could not have been a Jesuit, as they were not then called "Father."

At that time I investigated somewhat to ascertain the origin of the use of "Father." I found that in old time England they were called very often "Sir," as the article you reprint sets forth.

To so address a priest now would be a slight upon his character. Even in Ireland within the time of men not over fifty years of age, I have been told that in Ireland "Father" was not in common use.

Can any of your aged readers from Ireland or England tell what was the custom among the people in addressing or speaking of a priest?

Speaking broadly and within safe lines it will be found that prior to 1800 priests spoke of and wrote of other priests as simply "Mr." and at times as "Rev. Mr." and very seldom as "Father."

I am of opinion that "Father" came into more general use after Catholic Emancipation in 1829. If prior to that time a Catholic was not known to legally exist in Ireland and "chapels" only could be built and then without a steeple or bell, it would seem that secrecy, once so necessary regarding the presence or even the existence of priests, made it obligatory to write or speak of them as simply "Mr." that this grew into "Rev. Mr." and that after Emancipation or perhaps near unto that

event when great freedom of expression consequent on the agitation for Catholic rights, came into vogue that then the "title of affection and respect" by which in their hearts the people had ever regarded our priests, especially in Ireland, was brought into common use.

That, however, is only a surmise of mine founded on what little nvestigation I have made. Perhaps some of your clerical readers may be able to tell more about the use of the title and what, if anything, that brought it into general use, except among priests when speaking of other priests. Priests seldom say "Father" when speaking to each other of another Priest.

Respectfully,

MARTIN I. J. GRIFFIN.

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**Letter of Father Gallitzin, Recommending an "honest, industrious and pious Catholic," for Employment and Relating his own financial Condition.**

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LORETTO, February 4, 1829.

LUKE THOMAS, ESQ.

DEAR SIR:—The bearer, Mr. Thomas Mullin, a very honest, industrious and pious Catholic, wishes to be recommended to you and through your means to get into some employment by which to earn his living. He hath hitherto earned his living by hard labour, but in consequence of severe spells of sickness, finding himself enfeebled, and his constitution much impaired, he trusts that you have both the power and the will to place him in a situation somewhat easier. In doing so you will confer a particular favor on him and on his friend. Your very humble servant,

DEMETRIUS AUG. GALLITZIN.

P. S. I shall never forget the favor you have heretofore conferred on me, when by your endorsement, you procured me from Robert Oliver, Esq., a loan of money, without the obtaining of which I should have been ruined, when in 1807 the Russian Government passed against me a decree robbing me of the whole of my father's property, to punish me for embracing the Catholic faith and the clerical profession. I was then involved to the amount of nearly $20,000—these thirty years past, I have had to struggle hard, and thanks be to God, about $2,000 is all I owe at present.

[Original in American Catholic Historical Society of Philadelphia.]

## Thomas Jefferson on Religious Liberty.

On January 1, 1802 he wrote to a committee of the Danbury, Conn., Baptist Association:

"GENTLEMEN.—Believing with you that religion is a matter which lies sorely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties."

President Jefferson in his second inaugural March 4, 1805 said in relation to the acquisition of Louisiana:

"In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the general government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them, as the Constitution found them, under the direction and discipline of State or Church authorities acknowledged by the several religious societies." [Works viii, p. 642.]

To the members of the Baltimore Baptist Association he wrote on October 17, 1808:

"In our early struggles for liberty, religious freedom could not fail to become a primary object. All men felt the right, and a just animation to obtain it was exhibited by all. I was one only among the many who befriended its establishment, and am entitled but in common with others to a portion of that approbation which follows the fulfilment of a duty." [Works viii, p. 137.]

In the Ketockton Baptist Association he, the next day, expressed similar sentiments, saying:

"Recollection of our former vassalage in religion and civil government will unite the zeal of every heart, and the energy of every hand, to preserve that independence in both, which, under the favor of heaven, a disinterested devotion to the public cause first achieved, and a disinterested sacrifice of private interests will now maintain." [Ibid p. 139]

To the general meeting of correspondence of the six Baptist associations represented at Chesterfield, Viriginia, on November 21, 1808 he wrote:

"Thank you, fellow citizens, for your affectionate address, and I receive with satisfaction your approbation of my motives for retirement. In reviewing the history of the times through which we have past, no portion of it gives greater satisfaction, on reflection, than that which presents the efforts of the friends of religious freedom, and the success with which they were crowned. We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government, and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving every one to profess freely and openly those principles of religion which are the inductions of his own reason, and the serious convictions of his own inquiries." [Ibid.]

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## Father Gallitzin's Name Changed from "Smith" by Act of the Legislature of Pennsylvania.

Whereas, It has been represented to the Legislature, by a petition of Augustine Smith, that he has been a resident in the United States about seventeen years, that his family name is Gallitzin, but, having assumed the name of Smith, he became a naturalized citizen under that name, therefore,

Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, that from and after the passage of this Act the aforesaid Augustine Smith is hereby authorized to resume the name of Augustine Demetrius Gallitzin, and under that name shall be capable in law to hold and convey real estate, to sue and be sued, and to do all such other acts as he might have done under the name of Augustine Smith, and shall be entitled to like privileges and immunities as if he had been naturalized under the name of Gallitzin.

JOHN WEBER,
Speaker of the House of Representatives,
P. C. LANE,
Speaker of the Senate.
Approved the 12th day of February, 1810.
SIMON SNYDER,
Governor.

## Breaking the Pope's Neck.

In the *American Historical Review* January 1900, page 297 "Journal of Philip Fithian" he relates under date of Saturday, December 18, 1773: "So soon as we rose from supper, the Company formed into a semicircle round the fire, and Mr. Lee, by the voice of the Company was chosen Pope and Mr. Carter, Mr. Christian, Mrs. Carter, Mrs. Lee and the rest of the Company were appointed Friars, in the play called 'Breaking the Pope's neck.' Here we had great diversion in the respective judgments upon offenders, but we were all dismissed by ten, and retired to our several rooms."

Fithian, a native of New Jersey, was tutor in the family of Councillor Carter of Nomini Hall, Westmoreland County, Virginia, in 1773.

Who can describe this play called "Breaking the Pope's neck?"

Examinations have been made in old time pastime books, inquiries made of those well versed in Virginia or Colonial history or folk lore but without eliciting any information. All never before heard of the play.

Who can tell the origin of the expression, "I cross my heart" used, even now-a-days by children in their plays as proof of truthfulness.

An instance of its use is found in "Janice Meredith."

## Presbyterian Loyalty.

Though "fanatical Presbyterians with axes" moved by their prejudices and ignorance would have, in over loyalty to a King who had, in Ireland, oppressed them so severely that they abandoned it, attempted to destroy the little chapel of St. Joseph's as a testimony of their loyalty in a time of war with a Catholic country, yet soon after a Presbyterian Synod of Philadelphia had to declare the loyalty of its own sect. On May 25, 1743, Governor Thomas sent a paper which he had received to the Synod. It contained "illegal and seditious principles." It was "sent by some persons in Lancaster county that go under the name of Presbyterians." The Synod declared the sentiments abhorrent to the spirit of the sect which was utterly against anything of a seditious or disloyal tendency. So it condemned the paper sent the Governor, saying: "It is with unfeigned regret that we hear that any one whoever appeared under the character of a Presbyterian should propagate principles which have a tendency to promote disloyal and seditious sentiments among the inhabitants of this Province."

But though "fanatical Presbyterians" might be hostile to Catholics yet, as we shall more fully see, the position of Catholics in Pennsylvania was on the whole "a happy one" for just at the time of the attempt to destroy the little chapel back of Walnut street, Father Henry Neal, after being here one month, wrote his patron, Sir John James, "We have at present all liberty imaginable in ye exercise of our business and are not only esteemed, but reverenced as I may say, by ye better sort of people."

And that testimony is ample offset to the hostility of the Presbyterians.

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## Notes of Catholic Interest from the Diary of Miss Mary Lloyd, Daughter of Thomas Lloyd, Stenographer of the First House of Representatives of the United States.

1838, January 18th, Rev. Mr. O'Reily preached at St. Augustine's, Philadelphia.

March 3d, Rev. Mr. O'Donnell very ill.

April 15th, Mr. Plunkett preached in St. Augustine's Church. Rev. Mr. O'Donnell sung High Mass. Snowed in the afternoon.

April 29th, Rev. O'Donnell sung High Mass and preached for the last time. May 3d he left Philadelphia for New York; 7th, left New York for Europe on board the Great Western, a steamship.

May 17th, the mob broke in and set on fire the Abolition Hall; entirely destroyed it; it was an elegant building, worth about $20,000.

May 19th, took our Sunday-school children to Camden. 60 boys, 95 girls. The fountain which the City Council have had built was finished and commenced playing on this day. (This refers to the fountain in Franklin Square, Philadelphia.)

May 20th, Mr. James O'Donnell said Mass and preached for the first time in St. Augustine's Church.

August 6th, commenced a novena to the Blessed Virgin with a number of the Rosary Society.

September 1st, the bridge at Fairmount burnt.

September 2d, the Rev. Mr. Kyle arrived from Ireland; 9th, preached the first time.

October 7th, the Rev. Bishop Kenrick administered the sacrament of confirmation in St. Augustine's Church.

December 27th, the Rev. N. O'Donnell returned to this city.

1839, February 11th, St. Joseph's Church consecrated.

Had a fair for St. Augustine's Church at the Masonic Hall on the 21st of April, 1840.

In October of 1841 the Augustinians purchased this place, which did belong to M. John Rudolph.

"This place" means the present Villanova.

(From two pages folio of MS. in possession of Editor of THE RESEARCHES.)

# Catholic Historical Notes.

## Pennsylvania.

1781.—On February 16th, 1781, Mich. W. Gannon, as executor of John Stagg for the children and legatee of John Stagg, conveyed to Rev. Robert Molyneux, Patrick Byrne, Jas. Gallagher and John Rudolph, of Philadelphia, the lot of ground 20x100 ft. that John Smith, of Burlington, and Hannah, his wife, on September 12, 1757, conveyed to Stagg. It was bounded on the north by Walnut street, on east by Quaker Almshouse, on south and west by land whereon the chapel is erected. The consideration was £70. It was conveyed in trust to Father Molyneux and the others named "for the Religious Society of the People called Roman Catholics," subject to £100 and interest due Robert Hamilton. Recorded November 27, 1781. The day the deed was signed, February 16, 1781, Father Molyneux and the others made declaration that they held the property for the Religious Society of People called Roman Catholics for their use and benefit and for no other purpose or intent.

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1785.—On February 4th, Geo. Meade, grandfather of Gen. Geo. Meade, the hero of Gettysburg, conveyed to Rev. Robert Molyneaux for £600 the lot of ground on Walnut street between Third and Fourth, 24 ft. 9 in. by 220 ft. Bounded on east by Roman Catholic ground, south by land of Geo. Emlen, west by land late of Harry Gordon now of Geo. Meade, north by Walnut street. Meade purchased this land from Rev. Wm. White in 1782. The deed to Father Molyneux was recorded November 10th, 1785.

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1763.—Rev. Robert Harding erected St. Mary's Church, Philadelphia, in 1763. The lot was 63 feet wide; the church was made 50 feet in width.

It is a tradition in the Lloyd and Rudolph families, and related to me by Mrs. Maria Shea, that on several occasions the portion of the walls erected in the day was, at night, torn down, until Tobias Rudolph, with others, acted as guards at night, and thus prevented the destruction.

In 1810 the church was enlarged by the addition of 22 feet to the width and 20 feet to the length, making it the present size of 72 feet, 9 in., on a lot of 113 feet, 8 in. wide.

# Catholic Historical Notes.

## Pennsylvania.

1781.—On February 10th, 1781, Mich. W. Gannon, as executor of John Stagg for the children and legatee of John Stagg, conveyed to Rev. Robert Molyneux, Patrick Byrne, Jas. Gallagher and John Rudolph, of Philadelphia, the lot of ground recited ft. that John Smith, of Burlington, and Hannah, his wife, on September 14, 1757, conveyed to Stagg. It was bounded on the north by Walnut street, on east by Quaker Almshouse, on south and west by land whereon the chapel is erected. The consideration was £70. It was conveyed in trust to Father Molyneux and the others named "for the Religious Society of the People called Roman Catholics," subject to £100 and interest due Robert Hamilton. Recorded November 27, 1781. The day the deed was signed, February 10, 1781, Father Molyneux and the others made declaration that they held the property for the Religious Society of People called Roman Catholics for their use and benefit and for no other purpose or intent.

1785.—On February 4th, Geo. Meade, grandfather of Gen. Geo. Meade, the hero of Gettysburg, conveyed to Rev. Robert Molyneux, for £600 the lot of ground on Walnut street between Third and Fourth, 24 ft. 9 in. by 220 ft. Bounded on east by Roman Catholic ground, south by land of Geo. Emlen, west by land late of Harry Gordon now of Geo. Meade, north by Walnut street. Meade purchased this land from Rev. Wm. White in 1782. The deed to Father Molyneux was recorded November 10th, 1785.

1786.—Rev. Robert Harding erected St. Mary's Church, Philadelphia, in 1763. The lot was 63 feet wide; the church was made 52 feet in width.

It is a tradition in the Lloyd and Rudolph families, and related to me by Mrs. Maria Shea, that on several occasions the portion of the walls erected in the day was, at night, torn down, until Tobias Rudolph, with others, acted as guards at night, and thus prevented the destruction.

In 1810 the church was enlarged by the addition of 22 feet to the width and 20 feet to the length, making it the present size of 72 feet 9 in., on a lot of 113 feet, 8 in. wide.

1765.—Rev. Geo. Hunter, S. J., Superior of the Order in this country, forwarded, in 1765, to Rev. James Dennett, the Provincial of the Jesuits in England, a statement estimating the number of communicants in Pennsylvania at 3,000, of non-communicants the same. By the same report it appears that St. Mary's was denominated.

MISSION NO. 1

and its annual income set down as £70, of which £45 was from house rents, £25 gratuities, and £20 by salary from the fund bequeathed by Sir John James, of London, for the support of the Missions in Pennsylvania.

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1767.—On June 30th, James White, merchant, conveyed to Rev. Robt. Harding 228 acres in the township of Providence, in the county of Philadelphia, for £700. Father Harding then acknowledged that it was "the real and undoubted right and property of Jos. Kauffman."

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On September 8th, 1767, William Parr conveyed to Rev. Robert Harding, for £705, the property on south side of Cherry street, between 3d and 4th, and Arch and Race, having a two-story brick dwelling-house and kitchen and two other two-story brick tenements. It was the property of Mathias Culp, against whom judgment had been obtained by the College, Academy and Charitable School of Philadelphia.

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1769.—On January 20th, Father Harding conveyed this property to Jos. Cauffman. After 1809 St. Mary's Trustees received $16 a year from this property as the bequest of Mr. Cauffman "for poor widows." He died February 12th, 1807. His descendants are Protestants.

On June 22d, 1768, Mary Plumsted, widow and Executrix of Arch. McCall and Judah Foulke, Executors of William Plumsted, conveyed, for £293.10, 7 acres and 54 perches of meadow land in Moyamensing, near borough of Southwark, formerly called Wiccaco, near little Hollander's Creek.

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1764.—On February 29th, 1764, James Hill (carpenter) and Ann, his wife, conveyed to Rev. Robert Harding, for £160, the lot of ground on west side of Fourth street, 20x60 ft.; bounded on east by Fourth street; west, by lot of Darby Savage; north, by lot of Wm. Shippen;

south, by Prune street (45 ft. wide). The ground had been conveyed to Hill by Darby Savage on February 16th, 1762. It was taken by Father Harding, subject to £3, 10s, annual rent, or £70 in full. Deed recorded March 6th, 1764, in H., 17, pages 108–11.

This is the N. W. corner Fourth and Locust streets, where the offices of Henry Levis & Co., Iron and Steel Co., now are.

The baptisms in 1764 numbered 92.

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1766.—I take the following from the *Pennsylvania Gazette*, of September 4th, 1766.

"On Tuesday, 26th ult. (August), departed this life Seignior Joseph Joachim De Ornellas Evasconcellos de Figuera, a young Portugese gentleman of good family in the Island of Madeira, who had resided in this city about seven years, during which time his conduct was so approved and his manners so engaging that, perhaps, few funerals have been attended by so many friends, who sincerely regretted the loss of the deceased. As he had no relations in this country, six of his intimates appeared as mourners, and other six bore his pall to the Romish Church in this city, where he was decently interred."

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On April 14th, 1777, Patrick Mannering, "of the township of Evesham, county of Burlington and Province of New Jersey," a tailor, made a will by which Timothy McAuley, of Evesham, and Timothy Carrel, of Philadelphia, were appointed his Executors. He bequeathed £20 "to be given for the use of the Roman Church in Philadelphia;" and if no relative appeared to claim his estate, it was to go "for the use of the afore-mentioned church." He died in 1782. Carrell refused to act as Executor. So must have McAuley; for, on Decmber 9th, 1782, Charles Sexton and William Livingston were appointed Administrators.

St. Mary's Church received this bequest. It is but another proof that that church was the "Roman Church," and generally acknowledged as such. In fact it can be truly said that after 1763 until the Holy Trinity Church was built in 1789, St. Mary's was the only Catholic Church. The "old chapel" was used on week days or for private devotions.

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1762.—The first Catholic priest who is known to have visited New Jersey is the Rev. Mr. Harding, whose labors could not have been

prior to 1762, but of time and place we have no detail. (De Courcy-Shea's "History," page 495.)

As Father Harding came to Philadelphia, and was the only priest here until August, 1758, when Father Farmer came, his labors could have been prior to 1762, and most likely were. After Father Farmer came he attended the missions in New Jersey, and on August 22, 1759, was at Geiger's, in that State.

New Jersey was a mission of St. Joseph's Church, Philadelphia. In the *Freeman's Journal* of 1847, quoted by B. U. Campbell in his *Memoir of Archbishop Carroll*, and given by him on page 434 of the *Catholic Magazine*, Vol. VI. It says of Macopin, N. J.:

"The first settlement was made by two German families sometime before the Revolution. They were a long time without seeing a priest, until at length a Mr. Langrey, from Ireland, paid them a visit. After this the Rev. Mr. Farmer, from Philadelphia, visited Mount Hope, in the vicinity of Macopin, twice a year. He continued doing so for ten years, during which time the Revolution of 1776 took place. These semi-annual visits were afterwards continued by Mr. Malinx, Mr. Katen and Mr. Kresgel; the last named priest was a German, and visited there first in 1776."

I have found no trace of "a Mr. Langrey." Probably it was Father Langdale, who, from Newburg, N. Y., visited the country about there except New York City and Albany. But this was after the year 1800.

The names Malinx, Katen and Kresgel I believe to be really those of Fathers Molineux, Keating (Thomas or Christopher Vincent) and Graessl.

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1771.—On May 8th, 1771, Rev. Joseph Hattersky or Hathersty, died at Philadelphia. He was born in London, October 15th, 1736. At the age of thirteen he became an alumnus of the English College at Rome. Four years later he joined the Society of Jesus.

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Susan McKarraher, wife of Col. Danl. McKarraher, died August 21st, 1807, of lock-jaw, age 47. He was an inn-keeper on Second street, below Lombard, and the St. Patrick's Society met there.

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Daniel Clark, father of Mrs. Myra Gaines Clark, of New Orleans

law suit celebrity, visited Philadelphia in Nov., 1807, and was given a banquet, at which Thomas FitzSimons, a Catholic, presided. Clark was a merchant and a delegate to Congress from the newly acquired Louisiana We had autograph letters of his which we presented to Ferdinand Dreer, Esq.

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1785.—The Pennsylvania *Journal and Advertiser*, Oct. 12th, 1785, in relating the news from New York, says, "Last Wednesday the foundation stone of the Roman Catholic chapel was laid (on ground lately purchased in the rear of St. Paul's Church and now set apart for Divine service) by his Excellency Don Gardoquoi, Minister from his Majesty the King of Spain."

*The Catholic Church in the United States*, p. 342, Ed. 1879 says "Early in 1786 a lot was purchased in Barclay St. to erect the first Catholic Church in New York. On the feast of St. Charles Borromeo, the Spanish Ambassador, laid the corner-stone. The extract from the *Pennsylvania Journal* shows that this occurred more than a year before that time.

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Fathers Molyneux and Farmer were the priests in Philadelphia during the Revolutionary War. These two priests were loyal to the new government. Had they not taken the oath of allegiance to it that all "rectors were required to do in 1777, they would have been arrested, as were the Episcopal ministers, Rev. Thos. Coombe, Rector of Christ Church; Rev. Wm. Smith, D. D., Provost of the College, in September, 1777, and Rev. Jacob Duche, Ex-Chaplain of Congress, in 1778, or the Quakers who were exiled to Virginia for non-submission to the law."

Father Farmer, during the war, continued his missionary journeys n New Jersey as opportunity offered, as his registers prove. Father Molyneux always remained at home.

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1782.—Here is a transcript of the record of a marriage at old St. Joseph's by Abbe Bandol, Chaplain to Luzerne, the Minister of France:

"1782, Philadelphia, Novembris, Vigesomo quarto. *Nicholaum Perree* oriundum de Gramdville in Normandia, solutum and *Annam Butler*, filiam Thomas Butler and Bridigitæ Bennis, conjugum oriundum de Limerico in Hibernia. Præsentibus testibus notisqui sucscripserunt.

"Temoins: L'Abbe Bandol, aumonier de son, Excellence de Minister France, Joseph Marino, Charles Carre.

"N. PERREE,
ANNAM BUTLER."

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1782.—*A Letter to the Roman Catholics of Philadelphia and U. S. of A.* By a Friend to the Civil and Religious Liberty of Man. Published 1822, Philadelphia. Page 27 says: "The ancient and venerable edifice in the court of St. Joseph's having been gradually converted to the uses of daily matins, vespers, confessions and all that interesting part of divine service which is withdrawn from the public eye; the great Sabbatical and other holy day offices of the clergy and public divine services were transferred to St. Mary's Church, in so great a degree, that in the year 1782, a new and third subscription to erect the gallery, to construct the pews therein, to finish, to adorn and to enclose the church and burial ground, was opened by the members of the blended congregations of St. Joseph's and St. Mary's."

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1784.—December 7th. Rev. Robert Molyneux, of Philadelphia, wrote to Rev. John Carroll, Superior of the Missions: "The number of our communicants at Easter generally amounts to 1 000; in the country congregations near to 200. But in Philadelphia of non-communicants I think I may venture to set down 1,000 more—children under twelve years excepted." [See *U. S. Catholic Magazine*, 1845, page 798, for letters of Fathers Molyneux and Farmer to Father Carroll.]

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I am indebted to the late William John Potts, Esq., of Camden, N. J., for the annexed advertisement from *The Pennsylvania Gazette*, December 25, 1760. No. 1670:

"TWENTY POUNDS REWARD.—Whereas the Roman Chapel, in the Borough of Lancaster, was last night intirely burnt down to the ground; and it is with great Reason apprehended, that the said Chapel was wilfully set on Fire by some ill minded Person. This is therefore to give Notice that whoever shall discover the Person or Persons who have been guilty thereof shall (immediately on Conviction of the Offender or Offenders) receive from the Subscribers the above Reward. JOHN HOPSON, ROBERT THOMPSON, BARNARD HUBLEY. LANCASTER, DEC. 16, 1760.

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The Associators of Philadelphia in 1776 called a Provincial Convention. It met July 15, 1776, and adopted a Constitution for the State on September 28, 1776. This contained an oath or affirmation

declaring a belief in one God and that the Scriptures of the Old and New Testament were of Divine inspiration. This was, by a party, objected to, as "a belief in Jesus Christ was not required which would admit professed Deists, Jews, Mohammedans and other enemies of Christ into the Assembly, and whether there is not in fact a firmer establishment for Anti-Christ and all damnable errors than the Quebec Bill for Popery let the world judge." ["History of the Test Laws in Pennsylvania," by Thompson Westcott, page 16.]

This Quebec Bill was an Act of Parliament passed in 1774, which gave the Canadians the free exercise of the Catholic religion as under the former French rule. It was granted by England because of the revolutionary proceedings of the New England and more Southern Colonies and in fear that Canadians would ally themselves with the Americans. In hatred of the Church, England was denounced for granting the Canadians the right of conscience.

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INDEPENDENCE DAY.—July 4, 1776, was the day that James Welsh and Honora Mullarkey were married at St. Joseph's, Philadelphia. On October 26, 1777, their son James, born on 20th, was baptized; and on June 25, 1779, John was born, and was baptized on the 29th. I have not followed further this couple who married on that ever memorable day.

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1785.—April 10. Rev. Ferdinand Farmer, of Philadelphia, started on his last visit to New York city and intervening country.

On April 23, 1785, Father Molyneux wrote to Rev. John Carroll: "Mr. Farmer is now about two weeks on his tour to the Iron Works and New York; it will be two more before he returns. He was very weak when he left here; if he lives to return I wish some means would be devised to prevent him from going any more. . . He is no more fit to take that journey than I am to fast forty days and nights like St. Stylites without eating or drinking."

May 7th. He returned to Philadelphia. On May 16th he wrote to Rev. John Carroll, saying: Such is my weakness of late that the exercise and application, both of body and mind, must be short and interrupted."

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In 1783 Rev. John Lewis, Superior of the Jesuits and Vicar General, called a general meeting of all the missionaries at Whitemarsh, Md., on June 26, 1783. The purpose was to deliberate on the state of relig-

ion. Meetings were also held on November 6, 1783, and October 11, 1784.

Rome desired to give the Catholics of the United States a Bishop. The Propaganda, through the Nuncio at Paris, by official note, on July 28, 1783, so wrote Benjamin Franklin, and requested him to notify Congress and use influence to have Congress endorse the establishment of a Vicar Apostolic with the dignity of a Bishop.

On May 12, 1784, Nuncio wrote to Rev. John Carroll for information relative to the "exact condition of the Missions." On June 6, 1784, Rev. John Carroll was appointed by Pius VI Superior of the Missions, with power to confirm. Father Carroll desired that Rev. John Lewis should be appointed, but Cardinal Antonelli replied that he was of advanced age and needed rest and that the reports were in Carroll's favor.

At the meeting of the Jesuits, October 11, 1784, held at Whitemarsh, it was resolved "that a Bishop at present is unnecessary," and that if one were sent "he shall not be entitled to any support from the present estates of the clergy." Measures were taken to bring into the country "six proper clergymen as soon as possible."

Father Farmer, of Philadelphia, was evidently not in accord with the majority, for on January 19, 1785, he wrote Father Carroll: "I cannot conceive how we could be a body without a Bishop for a head." [*The Catholic Church in the United States*, DeCourcy-Shea.]

[See *U. S. Cath.. Mag.*, 1844, page 798, relative to Fathers Molyneux and Farmer on appointment of a bishop ]

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1783.—In a letter from William Bradford to His Excellency Jno. Dickinson, Ex-President of Council, of Pennsylvania, speaks of "the lotts purchased by Mr. Coxe concerning which your Excellency requested information" as being "situated on Fifth St., between Walnut and Spruce, opposite to the Roman Catholic burial ground."

These "lotts" were given to the Free or "Fighting" Quakers who had taken part in the Revolutionary War. The "lotts" were given for burial purposes, and have been so used down to the time o the Civil War.

The ground is now for sale, as all the members of the Society are dead, and their descendants are few.

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# Historical Researches

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## "Rome Saved America" and "The Debt America Owes to the Catholic Church."

For several years "a remarkable account" has been going the rounds of our Catholic press under various titles, such as "Rome Saved America," or "Bishop Carroll's Aid to the Young American Republic."

It represents Benjamin Franklin when Minister to France "sitting in the waiting room of the King's palace looking down-hearted and forlorn." Washington had written him that if France did not send an army all was lost. He was "in a melancholy stupor" when "aroused" by the Papal Nuncio calling him. "Franklin jumped up and rubbed his eyes." The Nuncio gave him "the good news" that he had "got the consent of the King to send an army and navy to aid America." Franklin was "astonished;" threw "himself on his knees and clasped the hand of the Nuncio and kissed it."

"Rome has saved America," he exclaimed. "America will never forget it, for Roman Catholics shall have all the rights the Protestants have. We shall never forget, no, never forget it, for Rome."

The Nuncio told Franklin Bishop Carroll was the one to thank as he had induced the Pope of Rome to send the Nuncio to France "in the interests of the American people," and more of the same kind of balderdash and nonsense. Yet that story has been going the rounds of the Catholic papers the past fifteen years, being embellished from time to time as it passed along the highway. No denial would be allowed to appear. The Editor of THE RESEARCHES has been written to so often, making inquiry as to the truth of the statement, that he deems it proper

to put on permanent record his declaration that the "remarkable account" is wholly untrue and ought to be so known to anyone knowing even but little of the history of his country.

It is amazing that such trash can find publication in our Catholic papers. This tale is such a "good thing" that it will be going the rounds of our papers for years yet to come.

Another untruthful, though declared to be "an eloquent and masterly lecture," by Mr. Henry Austin Adams, is "The Debt America Owes to the Catholic Church." It is idle to waste time that may be better employed or space that may be given to the recital of facts and to truth, to examine this lecture. For about five years it has also been on its rounds. It is a mass of untruths and deserves only condemnation.

It is surprising the mass of rubbish that passes through our papers as history. It is easier to manufacture glowing tales than to delve and hunt and search for facts and for truth It is more popular also and gets fuller recognition and at times money pay.

Some time THE RESEARCHES may give a chapter of "Some Lies and Errors of Catholic History" If others lie against us, there are some of our own who lie for us by manufacturing remarkable accounts of the great things done for our Church and our Country. Patrons of THE RESEARCHES will bear this in mind: Whenever they read these remarkable doings and great deeds they better simply put the story down as perverted history or being wholly manufactured to order. There is ample material for a truthful and creditable history of the relation of Catholics to our country. A portion of the records have appeared in THE RESEARCHES and more will, please God.

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## Catholics in Missouri.

(*From a highly valued Correspondent in Missouri, dated March 9, 1829.*)

The Jesuits are making rapid strides here in their usual way, building chapels, school-houses, and establishing nunneries. Large contributions by Protestant people, or those who have been educated as such, are made to erect those buildings, and many are sending their children to these schools, and the Jesuits are sending forth their young priests as missionaries.

[*The Home Missionary*, Vol II, p. 11, N. Y., 1830.]

## Early Irish Immigration to America. Few Catholics.

Immigration from Ireland to this country may be said to have begun in a noticeable form at about 1718. It came in a very steady stream from that time up to say, 1755, then slackened somewhat, perhaps on account of the French and Indian war, and, later, the agitation of the Stamp Act and other matters of contention between the colonists and the Ministry.

This immigration was almost wholly Presbyterian. Few Catholics came to America prior to the Revolution.

Arthur Young's "Tour in Ireland" in 1776-7-8-9 recorded, "If the war ends in favor of the Americans, the people will go off in shoals. Very few Roman Catholics emigrated."

Again, "The spirit of emigrating in Ireland appears to be confined to two circumstances, the Presbyterian religion and the linen manufacture. I heard of very few emigrants except among manufacturers of that persuasion. The Catholics never went; they seemed not only tied to the country but almost to the parish in which their ancestors lived."

These Presbyterian Irish, finding the English government harrassing the linen traffic, came to America, many as "passengers," and still by far, a greater number as "servants" or Redemptioners. That is the Captain of the vessel which brought them over sold them for a term of years—about seven. The purchaser paid the passage money and "held to service" the "likely" young Irish he had purchased at the ship's wharf in Philadelphia.

Here are a few suggestive records which I have collected from the newspapers of Philadelphia at times prior to 1750.

There is ample material for a very extensive examination and presentation of the subject but the Irish—Irish have little interest in such historical matters as this settling of their race in this country. Only the "Scotch Irish" are concerned.

In 1727 the arrivals at Philadelphia of immigrants from Ireland numbered 1155, "none of whom were servants." There must have been five times as many servants.

In 1729 there arrived 5,655.

*The American Weekly Mercury* of August 14, 1729, said: "It is reported from New Castle that there arrived there this last week about 2000 Irish and an abundance more daily expected. There is one ship that about 100 souls has died out of her."

The *Mercury* of February 18, 1729, in News from Dublin dated October 28, 1728, reported: "We are assured that above 1900 families are already gone from the North of this Kingdom for New England and that many more are daily setting out for that place, the rents of lands being risen so high that tillers of it say they can hardly get bread."

That the people in Ireland "could hardly get bread" is sustained by the following report from Dublin dated April 15, printed in Bradford's *American Weekly Mercury*, Philadelphia July 17, 1729:

"On Saturday last was published from the altars of all the Romish Chapels in this city, the following notice:

"Whereas several tumults and riots have been of late raised in this city by the common people upon pretence of discovering corn in garrets and warehouse so as to put many citizens in apprehension of having their houses rifled and goods carried away by these rioters and whereas it is evident to all men of sober sense that the only intention and designs of our Honourable Magistrates in this matter is to bring bread corn from those parts where it most abounds and from foreign parts, in order to supply our deficiency in this great city, as also to transmit part thereof unto those of the kingdom where it is most wanting to preserve their families for lack of food. The Roman Catholics of this city are therefore strictly commanded on pain of excommunication not to join either directly or indirectly in any riots or tumult in this city nor to be aiding, abetting or assisting in any such riot or tumult for the future as they tender the welfare of their souls."

At this time when food was so dear in Ireland, wheat in Philadelphia was 3s. 6d.; corn, 2s. 3d.; "Flower" 10s. 6d; rice, 20s.; tobacco, 16-18s.; pork, 50s.; beef was reported "scarce."

This great Irish immigration to New England is noteworthy because of the hostility once shown in Massachusetts to those of the "Irish nation."

In October, 1654, a committee appointed by the General Court of Massachusetts to consider propositions for the public benefit submitted the following report:

This Court considering the cruel and malignant spirit that has from time to time been manifest in the Irish nation against the English nation, do hereby declare their prohibition of bringing any Irish, men, women or children, into this jurisdiction, on the penalty of £50 sterling to each inhabitant who shall buy of any merchant, shipmaster or other agent any such person or persons so transported by them; which fine shall be by the

country's marshall levied on conviction of some magistrate or Court, one-third to be to the use of the informer, and two-thirds to the country. [*American Historical Review*, October 1896, p. 20 ]

This law was so effective that in 1680, the Governor reported to the home goverment that there were "within our limits" about 120 Scotch, brought hither and sold for servants in the time of the war with Scotland and about half as many Irish brought at several times and sold as servants. [*ibid.*]

Few of all the great immigration to Pennsylvania were Catholics, even allowing for their utmost carelessness in religion. Then, as now, "the importation of foreigners, subjects of foreign princes and speaking a different language," was a matter of public and legislative consideration.

### Orders to "Prevent Irish Papists and Convicts" Coming.

On December 17th, 1728, Lieutenant Governor Patrick Gordon in a message to the "Representatives of the Freemen of the Province of Pennsylvania and the Three Lower Counties," said, "I have now positive orders from Britain to provide by proper law against these crowds of Foreigners who are yearly powr'd upon us. It may also require thoughts to prevent the importation of Irish Papists and convicts of whom some of the most notorious, I am creditably informed, have, of late, been landed in this River."

The Representatives replied on December 28th, saying: "We do likewise conceive it to be of the greatest consequence to the Preservation both of the Religious and Civil Rights of the People of this Province to prevent the importation of Irish Papists and convicts in which no endeavors of ours shall be wanting, and we earnestly request the Governor to recommend the same to the consideration of the Assembly of the Three Lower Counties, to make the like provision against the growth of so pernicious an evil in that Government which if not timely prevented, will sensibly affect the People of this Province."—[From Fisher Collection in Am. Philosophical Society.]

This is the only official record I ever found on the Assembly's minutes antagonistic to Catholics.

### Irish Servants Taxed.

It is to be noted, however, that when the Assembly came to legislate on the "pernicious evil" they taxed "Irish servants" 20 shillings, or one half the tax on foreigners. The word "Papist" did not appear in the law. The tax was evaded by landing the passengers at New Castle,

Del., or Burlington, N. J. The Three Lower Counties, therefore, did did not heed the suggestion, if given, of making "like provision against the pernicious evil" of landing Irish in America.

It is to be observed however, that perhaps "the importation of Irish Papists" may have indeed been fraught with "pernicious consequences" when we consider that a system of kidnapping young Irish men and women or of emptying the jails of Ireland then prevailed. These unfortunates were brought to America—to Pennsylvania, and "their time" sold just like slaves captured on the sands of Africa, and brought to the Barbadoes or other West Indian Islands and thence to the Colonies.

### The Assembly Taxes Immigrants.

Let us note that though the Pennsylvania Assembly promised the Governor that "no endeavors would be wanting to prevent the growth of so pernicious an evil" that when it came to legislate in accord with a second request of Governor Patrick Gordon made on March 1st, 1729, "to discourage by Law the vast importation of foreigners and Irish servants" that Papist was omitted in this request. Thomas Tres and Andrew Hamilton were appointed to draw such a Bill "levying a duty on Foreigners, Irish servants and Persons of Redemption."

On their report, the Assembly placed a tax of 20 shillings on Irish servants and 40 shillings on Aliens. So the Irish were taxed but one-half that imposed on the imported "Foreigners," principally Palatines. But the operations of the Law were found unsatisfactory. Vessels discharged their cargoes of servants at New Castle or Burlington. On October 16th, the Assembly appointed a Committee to draw a bill repealing the law. On March 14th, following 1729-30, the law was altered so as to tax the importation of "persons of crime and poor or impotent persons."

Our country is yet striving to remedy the "pernicious evil" of foreign immigration.

So while Pennsylvania never taxed "Irish Papists," as such, she had a tax or duty of 20 shillings from May 1729 to March 1730 on Irish servants.

If "persons of crime, poor and impotent" came, so also came those who were most useful—"the schoolmaster was abroad." Singularly too, and yet happily, he came from Ireland. A student of American History may well be surprised as he learns that so many of our public characters of the early days were taught by Irish schoolmasters.

The *Mercury* (Philadelphia) of August 28, 1735, reported: "On Monday last, Capt. Blair arrived from Carick Fargus in Ireland with 168 Irish passengers and servants and on Monday evening before any of them landed one of them fell into the river and was drowned." The next paper announced: "the body was found, the next tide carried up seven miles from the mouth of the Schuylkill."

On September 11, 1735, the paper gave "an account of number of passengers and servants imported hither since 1st of May." Of the 557 passengers and 320 servants, 195 passengers and 177 servants were from Ireland.

The next week Capt. Lowes arrived with 204 passengers and servants from Ireland.

From March, 1735, to March, 1736, 14 vessels entered Philadelphia and 23 cleared for Ireland.

On August 26th, Capt. Geo. Spafford arrived in the snow *Hope* "from the North of Ireland with about 200 passengers."

On September 9, 1736, the *Mercury* said: "The number of passengers and servants arrived at this place from Ireland since our last amounts to 346, and we hear from New Castle that in the space of about 24 hours in the last week there arrived near one thousand souls from the same place.

From March, 1736, to March, 1737, there arrived at Philadelphia 33 vessels from Ireland, 27 cleared thereto.

From March, 1737, to March, 1738, nine vessels arrived from Ireland.

In June, 1737, the brig Lawson, Capt. Benj Lowes, arrived from Ireland. The Captain advertised "A parcel of likely Servants of each sex who have had the small pox."

Numbers of advertisements like this may be read in Philadelphia papers prior to the Revolution. This one is of year 1740: "Just imported from Ireland in the brigg Lydia, a Parcell of Likely young men and women, boys and girls, servants whose times are to be disposed of by Oswald Peel and Wm. Hartlay. And in case they go off to the King's service, the consideration money shall be returned the purchaser."

The latter promise was necessary because then was a time of war with Spain. Servants enlisted, officers would not surrender them to their masters. So they too often lost the consideration money paid the ship Captain.

## The Justices of Berks County, Pa., Fear "A Massacre Whenever the Papists are Ready," 1753.

*To the Hon. Gov. Morris:*

SIR.—As all our Protestant inhabitants are very uneasy at the behavior of the Roman Catholics, who are very numerous in this county, some of whom show great joy at the very bad news lately from the army, we thought it our duty to inform your honor of our dangerous situation, and to beg your honor to enable us by some legal authority to disarm or otherwise to disable the papists from doing injury to other people who are not of their vile principles. We know that the people of the Roman Catholic Church are bound by their principles to be the worst subjects and the worst neighbors; and we have reason to fear, at this time, that the Roman Catholics at Cussahoppen, where they have a very magnificent chapel, and lately have had large processions, have bad designs, for in the neighborhood of that chapel, it is reported, and generally believed, that thirty Indians are now lurking, well armed with guns and swords, or cutlasses. The priest at Reading, as well as Cussahoppen, last Sunday gave notice to their people, that they could not come to them again in less than nine weeks, whereas they constantly preach once in four weeks to their congregations; whereupon some imagine, they are gone to consult with our enemies at Du Quesne. It is a great unhappiness, at this time, to the other people of this province, that the papists should keep fire arms in their houses, against which the Protestants are not prepared, who therefore, are subject to a massacre whenever the papists are ready. We pray that your Honor would direct us in this important business by the bearer, whom we have sent express to your Honor.

We are may it please your Honor,

Your Honor's most obedient servants,

HENRY HARVEY,
JAMES READ,
WILLIAM BIRD,
JONAS SEELY,
CONRAD WEISER,
Justices of Berks County.

*Heidelberg, July 23, 1755.*

The "bad news from the army" was Braddock's defeat. The "procession" was, no doubt, that of Corpus Christi.

# The Three Epitaphs of Commodore John Barry.

Below is a fac simile of autograph epitaph by Dr. Benjamin Rush, now in Rush MSS. at Ridgway Library, Philadelphia:

Let the Patriot, the Soldier, and the Christian,
Who visit these mansions of the dead,
~~view~~ View this monument with respect.
Beneath it are interred the Remains of

John Barry

He was born in the County of Wexford in Ireland,
But America was the Object of his patriotism,
and the ~~theatre~~ theatre of his Usefulness.

In the revolutionary war which established the
~~liberties and~~ independance of the United States, he
bore an early and active part, as a Captain in this navy, and
afterwards became a commander in Chief. ~~of the navy~~
He fought often, and once bled in the cause of freedom.
~~this cause.~~
His habits of war, did not lessen his
virtues as a Man, nor his piety as a Christian.
The number, and objects of his Charities will be
known, only at that time, when his dust
shall be reanimated, and when he who sees in secret,
Shall reward openly.
In a full belief of the Doctrines of the Gospel,
he peacefully resigned his Soul into the Arms of his
Redeemer.
on the 13th of September 1803 in the 59th year of his Age.
His affectionate Widow hath caused this marble to be
erected ~~to~~ to perpetuate his name, after the hearts of
his fellow Citizens have ceased to be
the living Records
of his public, and private Virtues.

B. Rush

He was gentle, and ~~was~~ in private life
was more ~~beloved~~ beloved by his family & friends
his grateful country.

# The Three Epitaphs of Commodore John Barry.

Below is a facsimile of an epitaph by Dr. Benjamin Rush now in Penn Mut.
at Midway Library, Philadelphia.

ORIGINAL EPITAPH ON TOMB OF COMMODORE BARRY IN ST. MARY'S CEMETERY, PHILADELPHIA.

Changes from this original draft were however made so that when cut on the tomb it read:

"Let the patriot, the soldier and the Christian, who visit these mansions of the dead view this monument with respect. Beneath it are deposited the remains of John Barry. He was born in County Wexford, in Ireland, but America was the object of his patriotism and the aim of his usefulness and honor. In the Revolutionary War which established the independence of the United States he bore the commission of a Captain in their navy and was afterwards its Commander-in-chief. He fought often and once bled in the cause of freedom; but his habits of war did not lessen in him the power of the virtues which adorn private life. He was gentle, kind, just and charitable, and not less beloved by his family and friends than by his grateful country. In the full belief in the doctrines of the Gospel he calmly resigned his soul in the arms of his Redeemer on the 13th of September, 1803. His affectionate widow hath caused this marble to be erected to perpetuate his name when the hearts of his fellow-citizens have ceased to be the living record of his public and private virtues."

In 1865 I copied the above transcript from the tomb. When in 1876, the present tomb was built, the inscription on the old stone had become illegible. I furnished a copy of the epitaph as taken eleven years before.

This, however, was not satisfactory to Rev. Michael F. Martin, Rector of St. Mary's, even if it had been placed upon the tomb by Mrs. Barry. He made it read:

SACRED TO THE MEMORY OF COMMODORE JOHN BARRY, FATHER OF THE AMERICAN NAVY.

Let the Christian patriot and soldier who visits these mansions of the dead view this monument with respect and veneration. Beneath it rest the remains of John Barry, who was born in County Wexford, Ireland, in the year 1745. America was the object of his patriotism and the aim of his usefulness and ambition. At the beginning of the Revolutionary War he held the commission of Captain in the then limited Navy of the Colonies. His achievements in battle and his renowned naval tactics merited for him the position of Commodore, and to be justly regarded as the Father of the American Navy. He fought often and bled

in the cause of freedom, but his deeds of valor did not diminish in him the virtues which adorn his private life. He was eminently gentle, kind, just and charitable, and no less beloved by his family and friends than by his grateful country. Firm in the faith and practises of the Roman Catholic Church, he departed this life on the 13th day of September, in the 59th year of his age.

In grateful remembrance, a few of his countrymen, members of St. Mary's Church, and others, have contributed towards this second monument, erected July 1st, 1876.

REQUIESCAT IN PACE.

The inscriptions on the sides of the tomb are :

IN MEMORY OF
MARY
WIFE OF
CAPT. JOHN BARRY
WHO DEPARTED THIS LIFE FEB. 9TH 1771 (?)
AGE 29 YEARS AND 10 MONTHS.
ALSO
SACRED TO THE MEMORY OF
ISAAC AUSTIN HAYES
SON OF
PATRICK AND ELIZABETH HAYES
WHO DEPARTED THIS LIFE 11TH OF AUGUST
1829
P. BARRY HAYES
BORN SEPT 7TH 1809
DIED MAY 26TH 1863
AGED 53 YEARS, 8 MONTHS AND 19 DAYS

SACRED TO THE MEMORY OF
SARAH BARRY HAYES
ONLY DAUGHTER OF
PATRICK AND ELIZABETH HAYES
BORN APRIL 27TH, 1798
DIED AUGUST 15TH 1821
IN HER 24TH YEAR

SACRED TO THE MEMORY OF
SARAH
WIDOW OF THE LATE
COMMODORE JOHN BARRY
WHO DEPARTED THIS LIFE THE 13TH DAY
OF NOVEMBER 1831, AGE 77.

## Thomas Penn, Proprietor of Pennsylvania, Directs that "No Ground Be Granted to Any Roman Catholicks."

In Shepherd's *Proprietory Government in Pennsylvania*, page 369, it is stated:

Parliament in 1740 permitted "all foreign-born persons who had resided in or who should reside in the colonies for seven years continuously should become citizens by making the declarations provided for in 1st George, chapter 13."

In 1743 the provisions of this Act were extended by the Assembly to all Protestants in Pennsylvania. The antipathy to Catholics which prevailed in England, it will be seen, was cherished to some extent in Pennsylvania. The Episcopalians of course were bitter against them, while the broader-minded amongst the Quakers, even if they felt it, did not dare to show them any sympathy. The proprietors, also, in their instructions forbade the Governor to allow them to settle in the province or to purchase land for chapels or dwelling houses.

The authority given for this statement is:

Penn Mss.: Penn Letter Book, II.; Thomas Penn to R. Hockley and Tench Francis, February 26th, 1743, and VIII. Thomas Penn to John Penn, May 10th, 1765.

On examining Penn Letter Book, Vol. 2, at the Pennsylvania Historical Society, no letter to Hockley and Francis of the date given, or any other time, could be found.

The following letter of Thomas Penn, Proprietor, to Mr. Cookson, at York Town, [now York, Pa.,] of February 26th, 1742—or one year earlier than that stated to have been sent Hockley and Francis—was found on page 34 of Letter Book, No. 2:

"I am well pleased with your letter that the people have made so good a progress in this Town of York, but am a little disappointed about the sawmill. However, I hope you will get the land of Bernard Lowman and build one on it, unless you can let it to a good industrious fellow who will build it himself at a certain expense and have it allowed out of the rent.

"I am well pleased with your having granted lots to the Lutherans and Calvinists for churches, which I suppose are granted as the others are, but I desire no ground may be granted to any Roman Catholicks who I hear abound in your county and have a lot granted them by Mr.

Hamilton for a chapel. Those people should be discouraged as much as possible, as they hold tenets destructive of all others, and I would not have a lot in town granted to any one of them, even for a private dwelling. Your very loving friend,

London, February 26th, 1742. THOMAS PENN."

"P. S.—I omitted to inform you that I am told the Roman Catholicks have pretty much increased of late with you and that they have two or three priests that officiate in town, as well as some from Germany in Lancaster county. If you should be on good terms with the Assembly, I recommend it to you to consider of some law for restraining them by making it very penal for any priest to exercise his function in Pennsylvania."

To Richard Hockley two days later, he wrote :

"DEAR DICK.—Your account of the increase of Roman Catholics gives me no great satisfaction, though I am told 'tis now reported in Pennsylvania, I have long been of that community. However, this is said by the Canaille, and I shall always be ready to show the contrary whenever the Assembly are ready to consent to some legal restraint."

LONDON, February 28th, 1742.

[Penn Letter Book II., 1742-50] page 37.

Among the instructions to Governor Hamilton in 1748 and to Governor Morris in 1754, Shepherd states that they were not to permit Catholics to settle or hold office in the province. [MS. Bond, Commission and Instructions to Hamilton and Morris.]

Instructions to John Penn, August 5th, 1775 : He was to allow toleration to all Protestants. He was not to permit Catholics to settle or hold office. [Ibid page 493n.] These statements could not be verified, the manuscripts not being sufficiently indicated to be discoverable among the thousands of unindexed or uncatalogued manuscripts in the Society's possession.

## Thomas Penn Directs That the "Inhabitants of Pennsylvania Be Put on Their Guard" Against the Jesuits, Who are "Perverting the People," 1765.

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By the Packet.

D

John Penn, Esq.:

*Dear Nephew.*—The Bishop of London has desired I will inform you, he has received accounts that great numbers of Jesuits—banished rom Catholic countrys have found their way to America and are employed in perverting the people there ; we desire you will make enquiry whether any such are got to Pennsylvania, and speak to some of the principal ministers and magistrates, that the inhabitants may be put on their guard against them. Of this let us know your success as soon as you shall receive any account. We are yet without any letters from you or indeed any from Philad. We hope the Office has been long opened and that Grants have been issued, if not give orders for doing it the moment you receive this, and they need not be hamper'd with searching for the proper Stamp Paper, the Dup'le of the Stamp Act I shall send by Capt. Friend with the duplicate for granting a Charter of Incorporation to the Episcopal Church, he is to sail next week.

All your family are well, my two boys recovering from inoculation. I shall write you again next week, in the meantime remain with all our good wishes for you and your brother.

Your most affect. Uncle, THOMAS PENN.

*London, May 10th, 1765.*

[Penn Letter Book, Vol. II [1763 1766] at Pennsylvania Historical Society.

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An Indian Chief that was lately taken to church at Philadelphia found his native veneration for the Deity disturbed by the customary rotation of the Protestant service, exclaimed—"These people tease the Good Spirit too much!" What if he was in Italy and beheld the perpetual repetition of the mass! [Quoted in *The Reformer*, Philadelphia, May 1st, 1824.]—*Nantucket Inquirer*.

## "Pennsylvania a Nursery of Jesuits." 1742.

Rev. Colin Campbell wrote the Secretary of the (London) Society for the Propagation of the Gospel in Foreign Parts telling of "the obstruction that I and our missionaries in Pennsylvania and New Jersey meet with." Under date of November 2d, 1742, says: "What is the effect of Quakerism now in Pennsylvania but a nursery of Jesuits; no less than two priests are in Philadelphia, four in Conestago, a county in the country, and what the end of Quaker power will prove we may plainly guess. Many Irish papists turn Quakers, and get into places as well as Germans."—"History of the Episcopal Church in Burlington. By Rev. George Morgan Hills, Trenton, 1876."

The "two priests" referred to were Fathers Joseph Greaton and Henry Neale.

The latter had on March 21st, 1741, arrived at St. Joseph's as Assistant to Father Greaton. On the 25th he wrote to the Superior in England (Pennsylvania then being a separate Mission from Maryland and subject to the Provincial in England), saying: "I find things otherwise than represented in England—I mean as regards a competent maintenance of one in my station, for an amount of £20 only will not suffice."

Father Neale died May 5th, 1748. Neither *The Packet* nor *The Journal*—the Philadelphia papers of that time—make mention of his death or burial.

Oliver's *Collection* and Foley's *Records* give the date of death but not the place. The late Rev. P. A. Jordan, S. J., was of the opinion that Father Neale was not stationed continuously at Philadelphia but only at intervals. Perhaps he died here and was buried in the "God's Acre"—at Old St. Joseph's

Campbell's predecessor, Rev. Jno. Talbot, had bewailed the permitting "Popish Mass in Philadelphia" in 1707, and declared that if William Penn "had any religion 'tis that," and that Penn was "a greater Antichrist than Julian, the Apostate;" called him "the lewd Governor," and charged that instead of trying "to convert the Indians to the Faith, he labors to make Christians, heathens and proclaims liberty and privileges to all that believe in one God." (See Hill's "History of the (Episcopal) Church in Burlington, N. J.," 1876.)

It was this proclaiming "liberty and privileges to all who believed in one God" that made Father Greaton and his flock insist in 1734 that they "had the right to the public exercise of their religion."

# Items Concerning the Catholics and Irish in Pennsylvania Prior to 1750

## Rev. George Whitfield.

On November 23, 1739, Rev. George Whitfield arrived in Philadelphia from New York. He preached daily. On Wednesday, 28th, he preached his farewell sermon at Society Hill, near Front and Lombard and Pine streets. There "was gathered the greatest number of people ever gathered here and computed at no less than ten thousand," said the *Mercury*.

Concerning Whitfield, James Pemberton, in 1739, wrote, "He preaches every day to numerous people. Some of our curious youths of rash judgment, who looked at words more than substance, are very constant in attending and are much pleased. He aims much at priest craft and speaks very satirically of the Papists whom he incenses much." (Watson's Annals p. 538, ed. 1884 )

The following appeared in *The Mercury* December 18th :

TO REV. MR. WHITFIELD ON HIS PREACHING, "FAITH ALONE "

"Whitfield to what end do you preach,
Since you have no *good works* to teach ?
No man e'er preached so much as you,
Yet *more good* many preachers do.
None e'er such crowds of hearers had,
And none so *few* that were not mad."

In September, 1745, Whitfield again visited Philadelphia. The first week of his visit he preached twelve times. His tour of the colonies caused great discussion upon religious tenets.

## Patriot Potatoes

*The Gazette*, of February 12, 1740, had an elegy on the much lamented death of many thousand excellent patriots and supporters of their country in the Kingdom of Ireland who were confined and starved with cold and hunger (cruelest of deaths) between December 26 and January 13, 1739-40, to the inexpressible loss and grief of that weeping and bleeding nation.

The elegy related to the destruction of the potatoes by the frost.

An extract is here given:

"O blest St. Patrick, in compassion smile,
And pour thy comfort on thy once loved isle;
Humbly to thee the suppliant knee we bend,
On thee in this extremity depend.

The thawing Glebe instructs to explore,
Replenish our plantation as before.
If thou shouldst fail—we fly our native air,
To foreign climes, where plenty reigns, repair
With bread and flesh, our wasted strength renew,
And bid our rack-rented land a long adieu."

It concluded with the following epitaph:

"Frozen to death here countless patriots lie,
Their country's glory and the poor's supply,
Much might, but much, alas! need not be said,
Here lie two-thirds of Ireland's Daily Bread."

## The First Severa.

The *Gazette* of October 6, 1743 reported that the Spanish ship *La Nostra Sennora de Soliduo* alias the *Prince of Austria* commanded by Don Phillip de Lorree had been brought to Philadelphia by the privateer Wilmington commanded by Capt. George Sibbald. It was captured off St. Jago de Cuba, August 18th. The captain reported, "The Captain is much of a gentleman and I desire it as a favour that he may be sent to Lisbon by the first opportunity."

This seems to have been done for the *Gazette* declared, 'Our people have treated him with great respect and courtesy, suffering him to retain his clothes, his chests etc. The cargo was 157 tons of cocoa, one ton of chocolate and of gold and silver there were 10,000 pieces of eight.

So the recent manifestation of respect and courtesy for Admiral Severa who lost his fleet off the same St. Jago [Santiago] and the sending home of his men had its precedent as set forth above, over 150 years ago.

## John, the Adventurer.

The *Mercury* of August 7, 1740 had this advertisement on the first page, "top of column next to reading matter." So it shows an advanced business man. "John Atkins from Dublin, Dry Scower, can, and will, if employed, take out all spots, stains and filth to the greatest perfection and at reasonable rates, out of all kinds of men or women's apparel. He may be heard of at Mr. John Faries, shoemaker, in Chestnut St. N. B. He can clean scarlet cloaks and dye them, also make cloth from the sheep's back to the taylor if encouraged."

## Naturalization of Protestants.

The *Mercury* of July 10th and 17th 1740 published the Act of Parliament for the naturalization of such foreign Protestants and others mentioned as shall settle in any of his Majesty's Provinces in America.

It provided that none, except Quakers and "such as profess the Jewish Religion" could be naturalized unless "such person shall have received the Lord's Supper in some Protestant or Reformed church within three months of taking the oath."

So under the operation of this law, Catholics—other than the subjects of Great Britain—could not become naturalized. They were aliens and as such debarred from the privileges the law gave to Irish or English Catholics. They could not hold property. This was however evaded by a Catholic friend, English or Irish, holding the title but executing a trust deed declaring the property to be one in which he had no right, but held it in trust for another.

## Washed their Hands in Blood.

The *Mercury* of December 24th, 1741 reported: "Boston, Nov. 30. —By a vessel which arrived here last week from Cork in Ireland, we hear the following melancholy account, that Captain Clark in a vessel belonging to this town sailed from Cork with a number of Irish Papists for his crew, who upon a disgust they took to the Captain, resolved to kill him; accordingly they put their hellish design into execution—they opened his body and washed their hands in his heart's blood crossing their faces according to the Romish manner."

Of course such bloody washers were "committed to gaol"—in Cork, Ireland, at that.

But what must have been the thoughts of Father Greaton and his people at the impression enemies of the Faith would have from such an item.

Yet the following year, 1742, Philadelphia had its "Bloody Election," perhaps the first fighting one of its history.

The sailors and coopers combined in the interest of Judge Allen and seizing the stairs of the Town Hall, Second and Market, drove the "Norris faction" off by the striking influence and effects of oaken clubs.

Now-a-days such factions are mastered in the counting—a less boisterous but a more vicious method.

# Lost Legacies.

In our investigations in Philadelphia Church History, it appears that a number of bequests made to religious, charitable or educational purposes have disappeared or been diverted from the objects their pious testators designed to be the recipients of their benevolence.

A few may be mentioned.

By will of May 15th, 1740, Sir John James, of England, bequeathed £4000 by a private trust designing the amount to support Jesuit Missions in Pennsylvania. He died in 1741.

Traces of from £60 to £80 a year coming to the Jesuits in Pennsylvania are found. St. Mary's, Philadelphia, and Lancaster yearly received £20 each. After the "suppression" of the Jesuits the money went to the "corporation" they had chartered in 1792, then to Bishop Carroll.

When Philadelphia obtained a Bishop, then Bishop Egan received the allowance sent from London. He was at St. Mary's, which had often before his time received the amount. That seems to have been the way it got to be in charge of the Episcopal authority. Bishops Conwell and Kenrick received it during their Episcopates.

In 1874 the $4000, until then in London, was sent to Archbishop Wood. For years it was administered as a Diocesan Fund but of late years, since the RESEARCHES related the history of the Fund, it has been given to missions requiring need.

The Jesuits haven't had the Fund for perhaps a century. Now they are closing up their missions in Pennsylvania and so will not need it.

But it is a lost legacy to the Order even though some of the bequest of Sir John James remains to help struggling missions in the Archdiocese of Philadelphia, though all Pennsylvania was the object of his benevolence.

1793. June 30th, Edw. Barrington, schoolmaster of St. Mary's, Philadelphia, resigning, presented to the school fund a turnpike share. It was sold March 15th, 1796, for £61.17 6. This bequest was in existence as late as 1845, when it was estimated in the accounts of the trustees of St. Mary's as "assumed" to produce $6 annually. This fund is not now known to exist.

1797. December 23d, Peter Gill by will of this date bequeathed a house and lot at corner Third and Shippen for the support of the Free School. It was sold in September, 1839, for $1025.

# Lost Legacies.

He also gave a house and lot in Camptown (Kensington), for different charitable purposes. The interest was to be given to the superior of the clergy for distribution. This property was sold in 1839 for $6250.

Both bequests were, by Father Carter in 1845, reported as "used by the corporation and for which it is responsible." He also reported that the interest of this bequest had not been paid for sixteen years and that $300 were due on that account.

In 1831 there was a law suit between Bishop Conwell and his coadjutor, Bishop Kenrick, to determine who was entitled to the income of this bequest. Decision was in favor of Bishop Conwell as "Superior of the Clergy" of St. Mary's. After his death it was received by Bishop Kenrick. After his translation to Baltimore the trustees of St. Mary's administered the Trust. When Bishop Wood became coadjutor to Bishop Neumann he claimed by virtue of his episcopal authority the proceeds of Gill's estate. Rather than contest the claim the trustees transferred the account to the Bishop. It has since been under the control of the Archbishop. St. Mary's gets a part of the income. Other parts are given churches erected since this venerated sanctuary received the bequest.

The daughters are given a goodly portion of the inheritance of the Mother Church before she has ceased her activity or been relieved of claims of charity or religion yet made upon her. Year by year her worshipers are decreasing but the beneficence of Peter Gill of over a century ago is not St. Mary's in the fullness he intended.

Peter Gill gave to "the Superior of the Clergy of St. Mary's." He only knew the priest first in rank in service at the church as "Superior."

"The Superior of the Clergy of St. Mary's" is now the Archbishop of Philadelphia.

Perhaps in time it may be made to appear that the "Superior of the Clergy of St. Mary's" is the Pope.

1793. September 10th, James Costello bequeathed two lots in Boon Island, Kingsessing township. They were sold in June, 1808, for $2000. He directed that one-half should be for the support of the Free School, and one-quarter "to purchase oil" for the lamp which burns in the old chapel in Willing's Alley; the other quarter was to go to the Free School until a poorhouse should be built for the poor of the congregation.

This $2000 was in 1845 put down "for the benefit of the Free School" but it had "been used by the corporation which was responsible for it."

This $2000 is not now known.

After the lots were sold in 1808, a house and lot in Willing's Alley was bought for $1200. It was sold in 1840 for $2500.

In 1797, James Bryne bequeathed a ground rent on Arch street for the use of the Free School. It produced annually $16. It existed in 1845 but is not now known.

1800. August 11th, John Ashley gave $200 in U. S. Stocks bearing eight per cent. interest to purchase religious books for the use of the school or for poor persons, members of St. Mary's, who may stand in need of them. The principal was not to be lessened or diverted. In 1845 it was producing $12 a year. It is not now known.

1803. February 27th, by will, this date, Commodore John Barry gave a sum which produced an annuity of £40 to his two slaves. After their death and the death of Mrs. Barry the sum was to go to St. Mary's Free School for its support. Mrs. Barry died November 13th, 1831. On December 18th, 1833, the trustees received $900 from her estate. It was "used by the corporation," but I believe when later the house on Sixth street, east side, near Spruce, was bought for St. Mary's Academy, the money of Commodore Barry was used in its purchase.

1806. November, Mary Cannon bequeathed $400 to St. Mary's, St. Augustine's and Holy Trinity Churches for educating poor scholars. St. Mary's portion ($266.67) was applied to the Free Schools. It was intact in 1845, but is not now known.

1810. Margaret Fells, June 15th, 1810, bequeathed £100 to poor school. In 1845 it was rated at $205.21, but had been "used."

1834. Andrew Steel bequeathed three houses in Elmslie's Alley for support of the school and a ground rent on Filbert street of $25.80. In 1845 the houses were producing $280. The fund was then intact, but is not now known.

In October, 1839, John Smith bequeathed a house and lot, 3d and Plumb, for the benefit of the poor. When sold $1100 was realized. In 1845 it had been used. It is not now known.

Joseph Marbello by will April 13th, 1816, left $200, the interest to be used for religious purposes. The principal had, in 1845, been "used" and is not now known.

1796. Peter Dardois and wife, for the benefit of the poor,

left a house and lot on St. John street. When sold June 30th, 1828, they brought $1600, but by report of 1845 had been "used by the corporation which was responsible therefor."

Joseph Cauffman left in trust a ground rent for the relief of poor widows. It produced $16 a year but was reported as "used."

In 1845, the corporation of St. Mary's reported "amount of legacies in possession of the corporation, $543.30; amount of legacies due by the corporation, $13 158 21."

That much money bequeathed it for certain purposes had been "used" for others more pressing perhaps.

I wonder what is the difference between "confiscation," "expropriation" or "seizure of pious bequests" by enemies of the Church and "using" by trusted custodians. I have been told that only one Catholic institution in Philadelphia keeps its beque ts intact.

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## Pennsylvania's First Priest.

John Royal, "a native of Pennsylvania," was born September 22d, 1729. Isn't it likely he was baptized by Father Greaton? Royal entered the Society of Jesus in 1747. In 1756 he was Chaplain of "the ancient and Catholic family of Plowden, of Plowden Hall, a family as Dr. Oliver remarks, 'fruitful in religion of both sexes,' for it furnished from its sons no less than nine members to the English Province of the Jesuits while from its daughters eleven entered various orders of nuns."

Father Royal appears to have baptized four of Mr. Plowden's children between 1757 and 1765. He made the profession of the four vows February 2d, 1765, at Canford, Dorsetshire, and thus was raised to the degree of a Professed Father. In 1767 he was at Swinnerton as chaplain to the Fitzherberts. The next year he became chaplain to the Fortescue Family at Husbands. Bosworth. There he died April 17th, 1770. (Foley's *Records S. J.* vol. iv., p 563.)

Thus early Pennsylvania gave a youth to the service of the Lord as an "Ambassador of Christ."

Was he the first known native American of the British Provinces who entered on a religious life?

## "Father" Applied to Priests.

Hon. A. M. Keiley, Judge of the International Court at Alexandria, Egypt, and brother of Bishop Keiley, of Savannah, Ga., writes editor THE RESEARCHES:

To MARTIN I. J GRIFFIN, ESQ :

Many thanks my dear friend, for the April number of the RESEARCHES, which you were good enough to send me, and which I received and read to day. I am greatly surprised at the statement in your letter to the Observer, to the effect that the use of the word "Father" as applied to priests is of very recent origin; your personal opinion being that its general use at least in Ireland, was posterior to O'Connell's immortal achievement—Catholic Emancipation. Its use in France and Belgium certainly antedated that by centuries.

No word in any language is surrounded with associations as interesting as that of "father."

Its origin in the form "papa" is found in the first babblings of infancy. Almost, if not quite the first articulate sound of a child is "pa" or "ba," and the inclination, universal among infants, to repeat, over and again, the same articulation gives us "papa" "mama," "nana" "dada" which are found in nearly all tongues. The first appearance of the word "father" in Holy Writ is in the second chapter of Genesis where the sacrament of matrimony is foreshadowed

One of the earliest mentions of the word is in the Book of Judges, chap. 17, verse 10; and there curiously enough, it is used as another title for a priest. Said Micah "be unto me a father and a priest."

In fact, in the patriarchal days and before the elaborate ritual of Judaism was established, and a tribe set apart for the priesthood, the father was the priest in every family.

The Arabic word for father is abou, evidently the same as the Jewish ab To-day the Bedouins call a stranger who has any peculiarity "abou," adding the word noting his peculiarity. Thus the late American Egyptologist Mr. Wilbour, who spent many years here exploring, was called by the natives whom he hired "Abou" followed by the word which in their tongue means "white beard," referring to his long white beard which he never shaved.

The word father with them, just as when applied to priests having no significance as expression of relationship, but only of respect. So Abraham "Father of the Nations."

The probable origin of all unrevealed religion is the worship of forefathers.

The oldest existing religion—that of the Chinese—continues this tradition to our days.

We describe eminence in any direction, whether of good or evil, by the same word "Father"; thus Adam is "our first Father"; Hippocrates, the father of medicine; Herodotus, the father of history; Satan, the father of lies, etc., etc.

So sacred was the relation of the father, that neither in the Jewish, the Grecian, nor the Roman Law was any punishment denounced against parricide, the legislators being of opinion that such a crime was—as the modern German would say—unthinkable. It has often been remarked that of all the Ten commandments, the observance of one alone is accompanied by the promise of a reward: that which commands us to honor our father and mother.

And in the chapter of Exodus following that of the Ten Commandments it is written, "he that curseth his father or mother shall surely be put to death."

In our Church, the early doctors, principally those anterior to the thirteenth century, are called "The Fathers." The Pope himself is called Father of the Fathers, and signs his name P. P. from the Latin words equivalent.

Holy Father, once a common title of all Bishops, is now exclusively used as referring to His Holiness. The collective clergy of the Orders are called, and have for ages been called, the Benedictine Fathers, the Augustinian Fathers, the Jesuit Fathers, etc. The French priests who in the seventeenth century brought Christianity to the American Indians, were always called Fathers, as were English priests to the sixteenth century.

The only prayer ever communicated by Divine lips commences "Our Father."

One of the most curious facts in the early history of Christianity was the great reluctance of the Church to permit representations of the Father in painting or sculpture, the reason probably being in part the fear of idolatry and in part the fear that artists would simply reproduce the images of Zeus and Jupiter—which indeed was only a form of the first fear.

Eventually it was allowed, and the many representations by Michael Angelo and his contemporaries are well known—the form being nearly always that of a majestic old man. But it was not always so. A favorite earlier representation of the Eternal Father was a cloud with a hand emerging from it. Nor was the appearance of age always given to the First Person of the Trinity.

There is in the Vatican, a sarcophagus, supposed to be of the fourth century, which represents the Lord after the expulsion from Eden offering Adam a sheaf of wheat, and Eve a lamb, indicating the pursuits of agriculture and of spinning to which they were condemned; and the Father is a beardless youth.

Of the power of the Jewish father, the 17th verse of the 21st of Exodus gives a curious proof, since it speaks of a man selling his daughter as a servant, as though a recognized arrangement. A. M. K.

# Benjamin Franklin and His Fear of Priest Spies in 1746-47.

In 1746 Benjamin Franklin issued a pamphlet entitled, "Plain Truth; or Serious Considerations on the Present State of the City of Philadelphia and Province of Pennsylvania. By a Tradesman of Philadelphia."

It was designed to arouse Pennsylvania to prepare for defence against the Spanish and French. Among the "Considerations" he set forth the following:

"That our enemies may have spies abroad, and some even in these colonies, will not be made much doubt of, when it is considered, that such has been the practice of all nations in all ages, whenever they were engaged, or intended to engage, in war. Of this we have an early example in the Book of Judges (too pertinent to our case, and therefore I must beg leave a little to enlarge upon it,) where we are told, (Chap. xviii. v. 2,) that *the children of Dan sent of their family five men from their coasts to spy out the land, and search it, saying, Go, search the land.* These Danites, it seems, were at this time not very orthodox in their religion, and their spies met with a certain idolatrous priest of their own persuasion, (v. 3,) and they said to him, *Who brought thee hither? What makest thou in this place? And what hast thou here?* [Would to God no such priests were to be found among us] *And they said unto him,* (v. 5,) *Ask counsel of God, that we may know, whether our way which we go shall be prosperous; and the priest said unto them, Go in peace; before the Lord is your way wherein you go.* [Are there no priests among us, think you, that might, in the like case, give an enemy as good encouragement? It is well known, that we have numbers of the same religion with those, who of late encouraged the French to invade our mother country.] * * *

And is our country, any more than our city, altogether free from danger? Perhaps not. We have, it is true, had a long peace with the Indians; but it is a long peace indeed, as well as a long lane, that has no ending. The French know the power and importance of the Six Nations, and spare no artifice, pains, or expense to gain them to their interest. By their priests they have converted many to their religion, and these have openly espoused their cause. The rest appear irresolute what part to take; no persuasions, though enforced with costly presents, having yet

# Benjamin Franklin and His Fear of Priest Spies in 1746-47.

been able to engage them generally on our side. * * * What numbers have we likewise of *those brave people*, whose fathers in the last age made so glorious a stand for our religion and liberties, when invaded by a powerful French army, joined by Irish Catholics, under a bigoted Popish king! Let the memorable siege of Londonderry, and the signal actions of the Iniskillingers, by which the heart of that prince's schemes was broken, be perpetual testimonies of the courage and conduct of those noble warriors! Nor are there wanting amongst us thousands of that warlike nation, whose sons have ever since the time of Cæsar maintained the character he gave their fathers, of joining the most obstinate courage to all the other military virtues; I mean the brave and steady Germans. Numbers of whom have actually borne arms in the service of their respective Princes; and, if they fought well for their tyrants and oppressors, would they refuse to unite with us in defence of their newly acquired and most precious liberty and property?

## Charles Carroll of Carrollton Fears Europe Will Demand the Return of Louisiana, and That Napoleon Will Get Possession of It.

DOUGHORAGEN, 22d Aug., 1806.

DR SIR.—I recd this forenoon yr letter of the 13th inst. I will speak to my manager & to my clerk & prevail upon them to vote for you and Col. Mercer, and to obtain as many votes for you both as electors of the Senate in this neighbourhood as their influence and exertions can procure, but all, I fear, without success. You shall also have my vote. The people are not as yet made to feel the evils in store for them, of which the weak measures of the ruling faction have laid the foundation. It is probable peace between England & France will be made in the course of this year, unless death should rid England of Fox, the leading minister.

In 12 months from the definitive treaty of peace between those countries, the Emperor of the French & King of Italy, & indeed of almost the whole European continent will demand the cession from us of Louisiana, and in 12 months more from the demand made he will get possession of it. What is to prevent him? We are totally unprepared for war, and likely to continue so. The conduct of the Executive respecting Miranda's expedition, which was known to them, and underhandedly encouraged, will afford Napoleon ample cause for justifying his demand, & if refused of resorting to force.

Thus we shall lose both Land & money.

I remain with respect and regard,

Dear Sir,

Yr most hum. Servt,

CH. CARROLL OF CARROLLTON.

Addressed to
HORATIO RIDOUT, ESQ.,
WHITE HALL.
[Dreer Col. Pa. His. So.]

## The Cases of Conscience Submitted for Examination of Their Superiors in England by the Jesuits of Maryland After its Settlement.

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The following is a copy of a MSS No. 108b, Vol. IV. MSS. Anglias, at Stonyhurst, England :

THE CASES

In a country (as this is) newly planted and depending wholly upon England for its subsistence, where there is not (nor cannot be until England be reunited to the Church) any ecclesiastical discipline established (by law of the province or grant of the Prynce) nor provincial Synod held, nor spiritual works erected, nor the canon laws accepted, nor ordinary or other ecclesiastical persons admitted (as such,) nor Catholic religion publickly allowed, and whereas three parts of the people or four (at least) are heretics, I desire to be resolved,

I. Whether a lay Catholic can with a safe conscience take charge of government or of office in such a country as this, where he may not nor discharge all the duties and obligations of a Catholic magistrate, nor yield and maintain to the Church all her rights and liberties, which she has in other Catholic countries.

II. Whether the lay Catholics (in such a country as this) are bound to accept or to admitt of all the canon law and especially of the council of Trent (Extra Fidem) or whether the canon law (as such) binds in the country afore it be accepted by some law or custom ?

III. Whether the exemptions of the clergy for their persons, lands, goods, tennants, domestics or privileges of sanctuaries to their houses or churches, etc., are due to them of divine right by immediate grant from Christ to His Church, so that Princes becoming Christians were instantly obliged in conscience to allow and confirm those exemptions, or at least permit and suffer the church to practice and enjoy them, or whether they hold them of the free and voluntary gift and devotion of pious princes and states, so that in a country newly erected or becoming Christian a grannter charter from the Prynce thereof, of such liberties and exemptions is necessary before the clergy of such a country can claim them as their right and due in point of conscience, and whether before such a grannt, admittance or allowance of their privileges may the state practice contrary to them without sacrileges or incurring the censures *Bullae Cœnae.*

IV. Whether holding of courts with external coercive jurisdiction be apart of the powers of the keys left by Christ to the Church, whether it be a part of the sword put by God in the hands of princes and from them grannted unto Spiritual ordinaries, and when ecclesiastical tribunals are here to be erected with such power of external coercive jurisdiction, may the Prynce erect them by his own charter or must it be done by special commission and delegation of the See Apostolic?

V. Whether the of causes testamentary belong to the spiritual court out of the nature of the causes themselves and of the churches proper right, so that christian princes had no rightful power to hear and determine them, or whether princes becoming Christians did of their voluntary election sever their causes from the crown and commit them to the spiritual ordinaries in consideration of some connection and dependence which those causes have with some part of Christian doctrine, which must be sought from the mouth of the priest or in presumption of their faithfulness in discharging of their trust.

VI. Whether in such a country as this may lay judges, being catholics by commission from the Lord Proprietary or appointment of the law of the country, prove wills and commit administrations of the goods of the deceased intestator, or whether they must have an intention to act as delegated of the See Apostolic and are obliged to endeavor with effect to procure such delegation or else incur the censures *Bullae Cœnae*?

VII. Whether in such a country as this may a Catholic refuse to prove and record a will for this reason, because it giveth legacyes for masses to be said for the souls of the deceased and conteynes in the profession of the testator to die a member of the Roman Catholic Church, out of which there is no salvation, with other passages contrary to the religion of England, or whether is he bound to prove it though the Lord Proprietor may incur danger for such a record?

VIII. Whether Catholics being members of the general assembly in such a country as this may consent to making of laws touching causes testamentary and namely to a law which shall appoint the residue of the estate of the deceased persons after all debts discharged and legacyes payd to be employed to publick uses of the State, and not to pious uses, as it is in the other catholique countryes?

IX. Whether Catholiques being members of the general Assembly in such a country as this may consent to a law prohibiting the bequeathing or otherwise aliening of any fee to spiritual persons or religious houses,

without leave of the Prynce and voiding all guifts and alienations made otherwise?

X. Whether a Catholique executor or administrator in such a country as this may observe the order of administering the goods of the deceased used and prescribed in England. (viz.: to discharge first the debts, one to the Prynce their executions, then judgments, etc.), or whether he is bound to observe ordinem restitutionis delivered by Casuists (as Bonacina and others.) viz.: to discharge first the debts in order ens? aften? and whether a Catholique may refuse such an illegal account and compel the executor and administrator to satisfy creditors according to the laws of England.

XI. Whether may Catholiques being members of a General Assembly in such a country as this, consent to laws touching causes matrimonial as to appoint the publishing of banns (for politique considerations) and to prohibit marriage without such banns published or license obtained from the commissary being lay, or to limit the degrees of consanguinity within which marriage shall not be contracted, or for the tryall and determinings of causes matrimonial, or whether may a Catholique being lay under the Prince, state grannt licenses of marriage, and by commissions from the Prince try and determine such causes according to the common law without incurring the censure of *B. Cœ.*

XII. Whether may Catholiques being members, etc., consent to a law prohibiting the marriage of apprentices without the consent of their masters or misses and imposing penalties upon the priests solemnizing, etc., and whether such a law be against the liberty of marriage?

XIII. Whether may Catholiques being members, etc., consent to a law which for publique conson bars the female from inheriting or houlding of lands unless they marry within a time limited (only leaving them a liberty to sell or dispose thereof to their best advantage,) etc., is such a law against conscience?

XIV. Whether land grannted by the Lord Proprietor to religious persons by the ordinary and common conditions of plantations doth *eo ipso* (because grannted to religious) become spiritual fee and exempt from laica onera?

XV. If a trespass be pretended to be committed upon the lands held by religious persons, whether may the religious without trying the trespass in some court (spiritual or tempora') proceede against the pre-

tended trespasser, by putting in force against them the censures *B. Cœ.*, and whether by such declarations the party be really and to all spiritual effects envolved in the censures alone to be adjudged a trespasser upon their land in some court?

XVI. When grannts of land made by the Prynce to several persons, lay and religious, are found prejudiceable to the publique, and fit to be reformed, whether may Catholiques, being lay members, etc., consent to a law reforming all such grannts? and whether may such a general law include the grannts made to the religious; and whether may the Prynce, by virtue of such a law, resume or reform such grannts made to them afore, or with a voluntary surrender to them by the religious:

XVII. Whether in such a country as this, may the Prynce or or secular judge, being a Catholic, summon Eccl. persons to the general assembly, or draw them into secular courts, where they are defendant in actions of debt, trespass, etc., and may give sentence therein as lawful judge, and execute it upon their persons, lands, etc., without incurring the censures of *Bu. Coe.*?

XVIII. Whether may the secular judge, being a Catholic, proceed to the trial and punishment of clerks being in orders for any offence against the peace, etc.. of the Lord Proprietor, or for capital crimes extending to the loss of life or members without incurring. etc.

XIX. Whether may Catholics, being, etc., consent to laws imposing general contributions towards publick charges for the necessary support of the prince, or defence of the country, and whether are spiritual persons, lands, etc., included (for want of exemption)? and whether may the secular judge, being Catholic, proceed against such spiritual persons, etc., or religious houses (without special and express license from the See Apostolicque), or may he accept such imposition from such spiritual persons voluntarily, without encurring, etc.

XX. Whether the representative body, met in general assembly, may make laws to dispose of the interests of particular persons as of clergymen, not being present nor having proxies in such assembly (though lawfully summoned), nor otherwise holding Synods Provincial, wherein their consents to such laws might be expected, and whether are such laws against conscience?

## Thomas Jefferson's Preference for Immigrants from Southern Europe—The Roman Catholics Will Buy American Fish.

Thomas Jefferson to R. H. Lee :

MONTICELLO, Aug. 30th.

* * * I have thought it would be wise to endeavor to gain a regular and acknowledged access to every court in Europe, but most the Southern. The countries bordering on the Mediterranean, I think, will merit our earliest attention ; they will be the important markets for our great commodities of fish (as Roman Catholics), wheat, tobacco, rice, etc. ; the two last commodities particularly may be vended in any quantity in Europe. Emigrants, too, from the Mediterranean would be of much more value to our country in particular than from the more northern counties. They bring with them a skill in agriculture and other arts better adapted to our climate. I believe that had our country been peopled thence, we should now have been farther advanced in rearing the several things our country is capable of producing, to negotiate a general reception, and to deduce from thence a number of settlers, I think would be of great and immediate value. I have been led the more to think of this with frequent conversations with Mazzei, whom you know well and who is well acquainted with all these countries. Do you not think he might be usefully employed thither to act in conjunction with Mr. W. Lee, wherever he should be? * * I believe he would be particularly active in procuring emigrants, which I own is with me almost as great an object as trade. THOMAS JEFFERSON.

To Richard Henry Lee,
The Virginia Delegation,
Phila.

Philip Mazzei, an Italian physician, born in Tuscany, came to Virginia in 1773 and settled on an estate called Colle, not far from Monticello. The plan here proposed by Jefferson was carried out in 1779-83. Mazzei was agent for Virginia in Italy. Several of his letters written during the course of this business are in the collection of the Virginia Historical Society. Perhaps he may have secured some military stores, but it does not appear that the other objects, as outlined by Jefferson, were allowed.

[Va. Mag. of His Biog., Oct., 1900.]

## Public Apostates in Virginia and New York. 1792-93.

1693, May 7th New York. Francis Le Comte, Native of Pont Levegne, in Normandy, Kingdom of France, having asked at different times to be allowed to abjure Popery, God having given him grace, by the reading of the Holy Scriptures and other books, to recognize his error and to embrace the Protestant religion, of which he has similarly recognized the truth after different examinations, has been finally received to-day in presence of this church, where he declared that he sincerely rejected all the errors and all the false worship of said Popery and that he desires with all his heart to profess all the doctrines of the Protestant religion. (Coll Huguenot Society of America, Vol. I. p. 76.)

[Lynnhaven Parish, Princess Anne County, Virginia.]

In Vestry, August 6th, 1792.

Present.

A. Walke, Min.

Dennis Dawley, } Church Wardens.
John James, }

John Hancock, Thomas Walke, Jonathan Woodhouse, Lemuel Cornick, John Cornick, Joel Cornick, George D. Corprew.

Declaration of John McClennan from Ireland :

I, John McClennan, having been educated in the principles of the Roman Church, and being convinced that, since the rise of the Pope's temporal Power, the members of the said church have been cruelly imposed upon by their priests, who vainly pretended that they could grant Absolution for sin and Dispensation for sums of money, thus usurping an authority over the consciences of men and who have supported the doctrine of the real Pressence at the Administrature of the Eucharist, do now solemnly abjure the supremacy of the Pope, and hereby renounce all the superstitious errors of the said Church of Rome, and declare that I will be a member of the reformed church, holding the faith of a Protestant from this day, being the 22d day of July, 1792.

This is to certify that the above declaration was publicly made by John McClennan at the altar in the Eastern Shore Chapel [the old church near Oceana], of parish of Lynnhaven and county of Princess, on Sunday, the 22d of July. anno domini, 1792.

ANTHONY WALKE, Min.

[From Lower Norfolk County Virginia Antiquary, Vol. III., No 3.]

ANOTHER VIRGINIA APOSTATE.

Andrew Meade, a Kerry Irishman, and a Catholic, emigrated to New York. married Mary Latham. a Quakeress of Flushing, went to Nansemond County, Va., and died there in 1745.

His son was Col. Richard Kidder Meade, an aide-de camp of General Washington.

A grandson was Bishop William Meade, the Episcopal Bishop of Virginia. [Records American Catholic Historical Society, III. p. 212 ]

## Father Copley's "demands of very Extravagant Privileges" from Lord Baltimore, 1638.

Father Thomas Copley writing to Lord Baltimore 3d, April, 1638, from St. Mary's, Md.:

"Herein are demands of very extravagant privileges," was the endorsement Lord Baltimore put on the letter.

The eleventh demand was: 34 In the law among the Enormous Crime one is exercising jurisdiction and authority without lawful power and commission derived from the Lord proprietor. Hereby even by Catholics a law is provided to hang any Catholic Bishop that should come hither and also every priest if the execise of his function be interpreted jurisdiction or authority· * * * I hope God's grace time and good instruction may by degrees make men here more sensible of God and of His Church and of the conversion of infidels heretofore so much pretended. But for the present God's cause is committed to your Lordship's hands. (Calvert Papers I p 166.)

And that your Lordship may be sure to proceed right therein, I beseech your Lordship before you do anything about these laws that you would be pleased to read over and to ponder well the *Bullae Coenae*. Secondly: that in things concerning the Church your Lordship would take good advice of the Church. Thirdly: that your Lordship would be very wary not to trench upon the Church and where anything seem to trench to use fit prevention against the bad consequence and to help to settle our quiet here. I beseech your Lordship to send me a private order, that we may while the government is Catholic enjoy these privileges follow:

The first that our church and our houses may be sanctuary.

The second that ourselves and our domestic servants and half at least of our planting servants may be free from public taxes and services though exteriorly they do as others in the Colony, yet that in the manner of exacting or doing it privately the custome of other Catholic countries may be observed as much as may be that Catholics out of bad practice come not to forget those due respects which they owe to God and His Church.

The third is that though in public we suffer our cause to be heard and tried by the public magistrates yet that in private they know that they do it but as arbitrators and defenders of the Church because Ecclesiastical jurisdiction is not yet here settled.

The fourth: That in our own persons and with such as are needful to assist us we may freely go, abide and live among the savages without any license to be had here from the Governor or any other.

Lastly, that though we relinquis the use of many ecclesiastical privilege when we judge it convenient for satisfaction of the state at home, yet that it be left to our discretion to determine whether this is requisite; and that we be suffered to enjoy such other privileges as we may without note.

And touching our temporalities first I beseech your Lordship that we may take up and keep so much land, as in former letters I acacquaint your Lordship to be requisite for our present occasions, according to the first conditions which we made with your Lordship and that albeit we now take up not near our due, yet that hereafter we may take it up when we find it according to our adventures. And if that which we now have a part prove convenient to be laid out for a town at St. Mary's, be confident that I will be as forward and free as any, so that things be carried in a fair and equal manner. But I verily believe that if the land be left in our hands the place shall much sooner be built and planted, than if it be taken out.

In the trade I shall request that your Lordship perform so much as that we may employ one boat whenever we shall not otherwise use it. My reason is because of necessity we must keep a boat and when we use her we shall not be able to support her charge. I desire likewise from your Lordship a free grant to buy corn of the Indians without asking leave here, for indeed it will be a great pressure to eat our bread at their courtesy who as yet have found but very little courteous. * * *

We are resolved to live and die here your Lordship which I think few others are. Sweet Jesus grant that all may be for his greatest glory and if to this your Lordship freely concur, God I doubt not, will also concur with your Lordship and for this bless the rest which I beseech Him to do as many blessing as He wisheth who will ever be your Lordships well-wisher and servant, T. C.

St. Mary's this 3d of April, 1638. [Calvert Papers, I p., 165-168. Spelling modernized.]

## Oaths against the Pope's Supremacy, Transubstantiation, and the Mass enforced in Pennsylvania from October 1692 to October 1775.

After the ascension of William and Mary, 1688, the enemies of William Penn succeeded in having him deposed from the government of Pennsylvania, and Governor Fletcher, of New York, was, October 1792, appointed to rule it as a Crown Colony. The test oaths prescribed by Parliament were required to be taken and subscribed.

These Acts of Parliament required a declaration of disbelief in Transubstantiation and in the invocation of the Blessed Virgin and the saints and though intended to allow all Dissenters who took the oaths to practice their religion it was by Governor Fletcher made applicable to all who were to hold official positions. From his time down to October 1775, six months after the Battle of Lexington, the test was enforced in Pennsylvania, and taken by every officer.

The Test Oath was as follows:

"We and each of us do for himself solemnly promise and declare that we will be true and faithful to Queen Anne of England, etc. And we do solemnly promise and declare that we from our hearts abhor, detest, and renounce as impious and heretical that damnable doctrine and position that Princes excommunicated or deprived by the Pope or any other authority of the See of Rome may be deposed or murdered by their subjects, or any other person whatsoever. And we do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within the realm of England, or the dominions thereunto belonging.

"And we and each of us do solemnly and sincerely profess and testify that in the Sacrament of the Lord's Supper there is no transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous.

"And we and each of us for himself do solemnly profess, testify and declare that we do make this declaration in the plain and ordinary sense of the words read to us, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted for this

purpose by the Pope or any other authority whatsoever; and without any hope of any such dispensation from any person or authority whatsoever, or without thinking that we are or can be acquitted before God or man or absolved of this Declaration or any part thereof, although the Pope should dispense with or annul the same, or declare that it was null and void from the beginning.

"And we the said subscribers, and each of us for himself, do solemnly and sincerely profess faith in God the Father, and in Jesus Christ his Eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore. And we do acknowledge the Holy Scriptures to be given by Divine inspiration."

Here are a few records showing the operation of the Test:

At the Governor's Council 15th, 2 mo., 1704, a petition from Nicholas Gateau, the French Cook, of this Town was read, shewing that when the administration of the Government was in the Council, he had preferr'd a Petition, praying that according to the laws of this Govmt. he might be naturalized in this Province and Territories; that his said Petition had been granted, and an Instrument prepared, but that by the Governor's happy arrival the Execution of it was prevented, and therefore humbly prayes that the Governour would continue the same favour unto him, & that he might be naturalized.

Ordered, That the said Nicholas Gateau, upon his taking the requisite oaths, (viz:) fidelity to the Queen, the abjuration of the Pope's Supremacy, & fidelity to the Proprietary, be naturalized, & an Instrument prepared for it according to Law.

At a Council held at Philadelphia 12th 8b, 1703, Anthony Morris, Mayor-Elect of this city, in pursuance of their Charter for ye following year presenting himself with ye Alderman and Common Council, made a solemn promise of fidelity to ye Queen, took ye Declaration of his abhorrence of Popery and ye test for his qualification etc. [Pa. Colonial Records, 11 p., 104.]

At a Council held at Philadelphia 9th, 12th mo., February 1703-4, William Trent was called to ye Board to be a member of this Council and took the affirmation for that purpose, ye Declaration of fidelity to ye Queen and renunciation of ye Pope's Supremacy and subscribed the same. p 112, Vol. 11, Col. Records.

James Logan took ye said Declaration, Richard Hill subscribed the same.

At a Council held at Philadelphia 11th, 12th mo., 1703-4, Jasper Yeates was admitted to the Board and took ye oath of a member of Council, the oath of Allegiance ye abjuration of ye Pope's Supremacy. p. 121.

At a Council held at Philadelphia 9th May, 1704, p. m., Capt. George Roche being by Council called to this Board took oath of abjuration of Pope's Supremacy.

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## Charles Carroll, of Carrollton, Defends Benedict Arnold.

In the Continental Congress May 20th, 1777, "A letter of this day from General Arnold, with a printed paper inclosed, signed John Brown, was read.

"*Ordered*, That the letter from General Arnold, with the paper inclosed, be referred to the board of war, together with such complaints as have been lodged against General Arnold."

On the 23d the Board of War reported "That they have had a conference with Major General Arnold concerning the imputations cast upon his character, contained in a handbill, dated Pittsfield, April 12th, 1777, and subscribed John Brown, laid before Congress by the General in this letter to the President; that the General laid before the Board of War a variety of original letters, orders and other papers, which, together with the General's account of his conduct confirmed by the relation of Mr. Carroll, one of the late Commissioners to Canada, now a member of this Board, have given entire satisfaction to this Board concerning the General's character and conduct, so cruelly and groundlessly aspersed in the publication.

*Resolved*, That the said report stand confirmed.

The handbill, probably, alleged misconduct on the part of General Arnold while in Canada. Charles Carroll, of Carrollton, having been a Commissioner from the Colonies to Canada early in 1776 was able to disprove the charges made against Arnold, then a brave and noble upholder of American liberty.

"The man was noble but with his last attempt he wiped it out and his name remains to ensuing ages abhorred."

## Catholics in the Valley of the Mississippi in 1837, "Under the Authority of an Old Gentleman Who Lives in the City of Rome."

"A New Guide for Emigrants to the West," by J. M. Peck, of Rock Spring, Illinois, second edition, Boston, 1837, has the following to say of Roman Catholics in the Valley of the Mississippi :

*Roman Catholics.* The number of papal diocesses in the Valley, including the one at Mobile, is *seven*, of each of which a very brief sketch will be given, commencing with

1. *Detroit*, including Michigan and the Northwestern Territory —one bishop, with sub-officers, eighteen priests, and as many chapels. At Detroit and vicinity, for two or three miles, including the French, Irish and Germans, Roman Catholic families make up one-third of the population ; probably 3,500, of all ages. At Ann Arbor, and in the towns of Webster, Scio, Northfield, Lima and Dexter are many. At and near Bertrand on the St. Joseph's river, adjoining Indiana, they have a school established and an Indian mission. Including the fur traders and Indians, they may be estimated at 10,000 in this diocess. [The reader will note that our estimates of Roman Catholics include the whole family of every age. Whereas, our statistics of Protestant denominations included only communicants ]

2. *Cincinnati.* A large cathedral has been built in this place, and fifteen or twenty chapels in the diocess. Ten years ago the late Bishop Fenwick could not count up five hundred. The emigration of foreigners, and the laborers on the Ohio canals, and not a little success in proselyting, account for the increase. There are twenty-five congregations and eighteen priests. A literary institution, called the *Athenæum*, is established at Cincinnati, where the students are required to attend the forms of worship, and the superior inspects all their letters. St. Peter's Orphan Asylum is under charge of four "Sisters of Charity." The number of Catholics in Cincinnati is variously estimated, the medium of which is 6,000, and as many more dispersed through the State.

3. *Bardstown.* This includes the State of Kentucky, and has a bishop, with the usual subordinates, twenty-seven congregations, and thirty-three priests, eleven of whom reside at Bardstown. A convent of six Jesuit priests at Lebanon ; another of five Dominicans, called St. Rose, in Washington county ; the college at Bardstown, already noticed, and St. Mary's Seminary in Washington county, for the education of

priests. Of *female* institutions there are the *Female Academy of Nazareth*, at Bardstown, conducted by the "Sisters of Charity," and superintended by the bishop and professors of St. Joseph's College—one hundred and fifty pupils; the female academy of Loretto, Washington county, with accommodations for one hundred boarders, and directed by the "*Sisters of Mercy at the foot of the Cross.*" This order have six other places for country schools, and are said to be one hundred and thirty-five in number. The *Convent of Holy Mary* and the *Monastery of St Magdalene*, at St. Rose, Washington county, by Dominican nuns, fifteen in number, and in 1831, thirty pupils. The Catholics have a female academy at Lexington, with one hundred pupils.

I have no data to show the Roman Catholic population of this State, but is by no means proportionate to the formidable machinery here exhibited. All this array of colleges, seminaries, monasteries, convents and nunneries is for the work of proselyting, and if they are not successful it only shows that the current of popular sentiment sets strongly in another direction.

4 *Vincennes.* This is a new diocess, recently carved out of Indiana and Illinois, by the authority of an old gentleman, who lives in the city of Rome! It includes a dozen chapels, four or five priests, the St. Claire convent at Vincennes, with several other appendages. The Roman Catholic population of this State is not numerous, probably not exceeding 3,000. Illinois has about 5,000, a part of which is under the jurisdiction of St. Louis diocess. In Illinois there are ten churches and six priests, a part of which are included in the diocess of Indiana. A convent of nuns of the "*Visitation of the Blessed Virgin Mary,*" as Kaskaskia, who conduct a female school, with a few boarders and about thirty or forty day scholars.

5 *St. Louis.* This diocess includes eighteen congregations and nineteen priests, with the following appendages: 1. *St. Louis University*, already noticed, with six priests, for instructors, and one hundred and fifty students, of which about fifty are boarders. The rules require their attendance on morning and evening prayers, the catechism, and divine service on Sundays and holidays. 2. St. Mary's college, also noticed in our description of colleges.. 3. Noviciate for *Jesuits under St. Stanislaus*, in St. Louis county.

Of female institutions there are: 1. Convent of the "*Ladies of the Sacred Heart,*" at St. Louis; 2. another of the same description, and their noviciate, at Florrissant; 3, another of the same order at St.

Charles ; 4, a female academy at Carondalet, six miles below St. Louis, by the "*Sisters of Charity ;* 5, a convent and academy of the "*Sisters of Loretto,*" at New Madrid ; 6, a convent and female academy at Frederickstown, under supervision of a priest ; 7, a convent and female academy of the "*Sisters of Loretto,*" in Perry county. The Roman Catholic population in Missouri does not exceed 15,000. Their pupils of both sexes may be estimated at seven hundred. To the above may be added the hospital, and the asylum for boys, in St. Louis, under the management of the Sisters of Charity.

Roman Catholic teachers, usually foreigners, disperse themselves through the country, and engage in teaching primary schools ; availing themselves of intercourse with the families of their employers to instruct them in the dogmas of their religion. The greatest success that has attended the efforts of the priests in converting others has been during the prevalence of the cholera, and especially after collapse and insensibility had seized the person ! We know of more than sixty Roman Catholics who have been converted to the faith of Christ, and joined Christian churches within three or four years past, in this State.

6. *New Orleans.*—The Roman Catholics in Louisiana are numerous, probably including one-third of the population Relatively, Protestants are increasing, as a large proportion of the emigration from the other States, who care anything about religion, are Protestants. There are twenty-six congregations, and twenty-seven priests, with several convents, female seminaries, asylums, etc.

7. *Mobile.* A splendid cathedral has been commenced here. This diocess extends into Florida.

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## Charles Carroll, of Carrollton, Declares that the States and General Government Necessary for "the Continuance of Liberty."

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Mr. Carroll returns to Judge Hanson the book containing the secret debates and proceedings of the Convention. Mr. Martin and others who opposed the confederation were apprehensive that the general government would swallow up the State governments. I wish to God the very reverse may not happen. I already discover the seeds of such an event. Both must be preserved to insure the continuance of liberty in the spirit of the constitutions of both.

16th February, 1826.

Addressed,

The Honorable
Judge Hanson.

[Dreer Col. Pa. His. Soc.]

## Charles Carroll, of Carrollton, Going to Confession.

13TH NOVEMBER, 1829.

DEAR AND REVEREND SIR.—Please to inform me at what hour you will be at home this day as I wish to go to confession. From your humble servant, CHARLES CARROLL OF CARROLLTON.

Addressed to

The Reverend

Mr. Smith.

[Who was Reverend Mr. Smith, the confessor of the signer? The note not being dated makes identification uncertain. There was Rev. John Smith, S. J., ordained by Archbishop Marechal May 23d, 1823.

Rev. E. I. Devitt, S. J., of Georgetown, who has for years been so helpful to the editor RESEARCHES, writes :]

"GEORGETOWN COLLEGE, WASHINGTON, D. C., February 28, 1901.

"DEAR MR. GRIFFIN.—There was another *Smith*, a Priest, in 1829. Reverend Roger Smith, ordained in 1815, August 2d, by Archbishop Carroll. The answer to the question, 'Who was the Confessor?' will depend, I think, upon this—'Where was the letter or note written from?' Father John Smith, S. J., was at that date assistant pastor at White Marsh, from which Annapolis depended, and Carroll had a residence at Annapolis, and a few years later built a small church there, on his own grounds, which is still a part of the Redemptorists' Novitiate. If he wrote from Annapolis, then the Confessor (probably) was John Smith, the Jesuit. He was for years pastor of Trinity Church, Georgetown, and St. Mary's Church, Alexandria; he subsequently severed his connection with the Society, and became pastor of St. —— Church, New York. He died of ship fever, contracted in attending upon the Irish emigrants. If he be the Confessor, and you want more about him, I can furnish it.

The other Smith, Roger, had been pastor of Deer Creek, in Harford county, after the Mission was given up by the Society. The Priest of Deer Creek for years before and after 1829 used to attend Elkridge, near Doughoregan Manor, the principal residence of Charles Carroll. Smith was afterwards attached to the Cathedral in Baltimore. If Carroll wrote from the Manor then I think that the 'Confessor' was probably this Roger Smith. Father Frederick, the present pastor of the old Deer Creek Mission, whose address is 'Bynum P. O., Harford county, Md.,' has worked up the history of the Mission, and can give you information about him."

## Lord Baltimore Prohibits Jesuits Going to Maryland and Orders the Capture and Return to England of One Who Had Gone There "Contrarie" to His "Prohibition." Father Copley to be Sent From Maryland if the "New Comer" is not Delivered "Into the Power" of the Governor, 1642.

Cecilius, Lord Baltimore, writing to Governor Leonard Calvert 21st and 23d of November, 1642, said :

"Just now I understand that notwithstanding my prohibition to the contrarie another member of those of the Hill there, hathe by a slight gott aboard Mr. Ingle's shipp in the Downes to take his passage to Maryland, which, for divers respects, I have reason to resent as a high affront unto mee wherein if you doe not that right unto me as I require from you in my instructions dat 20 Octobr last I shall have just cause to thinke that I have putt my honor there in trust in ill hands, who betray mee to all the infamous contempts that may bee laid upon me. * * * * In case the man who goes thither in contempt of my prohibition should bee disposed off in some place out of my province before you can lay hold of him for they are so full of shiftes and devises as I beleeve that they may perhapps send him to Pattomack towne thinking by that means to avoid yur power of sending him back into those parts and yett the affront to mee remaine and the danger of priudice also bee the same for (whatsoever you may conceive of them who have no reason upon my knowledge to love them verie much if you knew as much as I doe concerning their speeches and actions here towards you) I am (upon very good reason) satisfied in my judgment that they doe designe my destruction and I have too good reason to suspect that if they cannot make or maintaine a partie by degrees among the English, to bring their ends about they will endeavour to doe it by the Indians within a verie short time by arming them &c., against all those that shall oppose them and under pretence of God's honor and the propagacon of the Christian faith, whch shal bee the maske and vizard to hide their other designes withall. If all things that clergiemen should doe upon these prtences should bee accounted just and to proceed from God laymen were the basest slaves and most wretched creatures upon the earth. And if the greatest saint upon earth should intrude himselfe into my howse against my will and in despite of mee with intention to save the soules of all my family, but wthall give mee just cause to suspect that hee likewise designes my temporall destruction, or that being already in my howse doth actuallie practice it, wthall hee doe perhaps manie spirituall goods, yet ceteinly I may and ought to preserve myselfe by the expuslion of such an enemy and by providing others

to performe the spirituall good hee did. who shall not have anie intention of mischiefe towards mee, for the law of nature teacheth this, that it is lawfull to evrie man in his owne just defence, vin vi repellere those that will bee imprudent must bee imprudently dealt withall. In case I say that the parte above mentioned should escape yor hands by the means aforesaid (wch byall means prvent if possibly you can) then I praie doe not fail to send Mr. Copley away from thence by the next shipping to those parts; unless hee will bring the other new comes into yor power to send back againe and to this I am satisfied here that I may for divers reasons cause to bee done. * * * * The princes of Italie who are now upp in armes against the Pope (although they bee Roman Catholiques) doe not make anie scruple of Conscience by force of armes to vindicate the injurie wch they conceive hee would have done unto the Duke of Parma; bye wresting a brave Pallace not farr from Rome, called Capreroly. wth a little territory about it, from the said Duke for one of the Popes nephews; nor doe they much esteeme his excommunications or Bulls (both the pope hath made use off) in that busines for they beleeve them to be uniustly grounded and therefore of no validity; although they continue notwithstanding Romane Catholiques; and these are: the Duke of fflorence, the state of Venice, the Duke of Parma and the Duke of Modena Reggio who are joined in league and have now an armie of abouve 40 000 men raised against the pope, and hee neer as many against them upon the quarrell above menconed insomuch that it is general ie conceived heer that Rome is sacked by this time or els the pope hath given full satisfaction to the aforesaid princes, for hee is thought too weake for them * * * I undestand that notwthstanding my prohibition of last yeare you did passe grantes under my seale here to those of the Hill of St. Inegoes and other Lands at St Maryes and also of 100 acres of land at Pascattoway some of wch I am informed you conceived in justice due unto them and therefore yorselfe obliged to grant them although it were contrarie to my directions wch to mee seemes verie strange, for certenly I have power to revoke anie authoritie I have given you here in whole or in part, and if I had thought fitt to have totally revoked yor power of granting anie lands there at all in my name, certenly no man that is disinterest could think that you were bound nevertheless in conscience to usurpe such an authoritie against my will, because in justice divers planters ought to have grants from mee; for when I have revoked the power I gave you for that purpose anie man els may as well as you undertake to pass grants in my name, and have as much obligation in conscience to do it, and how ridiculous that were for anie man to doe, I leave it to you to judge. * * * * And I doe once more strictly require you not to suffer anie grants of anie lands for the future to pass my seale here to anie member off the Hill there or to anie other person in trust for them upon anie prtence or claime whatsoever without especiall warrant under my hande and seale to be hereafter obteyned from mee for that purpose. * * *

"The Maisters here of those of the Hill there did divers waies importune to pmitt some of their to goe this yeare thither, insomuch as they have God forgive them, for it caused a bitter falling out between my sister Peasely and mee and some discontentmt also betweene mee and her husband about it, because I would not by anie meanes give way to the goeing of anie of the said psons. (Calvert Papers I, p. 219–21.)

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## Report of the Overseers of the Poor on the Condition of the Exiled Acadians in Philadelphia.

FRENCH NEUTRALS IN PHILADELPHIA.—Copied from the original manuscript in the Manuscript Collection of the Historical Society of Pennsylvania.

To the Honourable the Representatives of the Freemen of the Province of Pennsylvania in General Assembly met The Remonstrance of the Overseers of the Poor of the City of Philadelphia most Respectfully showeth

That in the year 1756 Certain Inhabitants of Nova Scotia Commonly called French Neutralls were sent into this Province, many of Whom, through Age Sickness & Infirmity are render'd incapable of supporting themselves & Families, during the Winter Season especially.

That your Remonstrants not knowing of any monies appropriated by Law for the Relief of the said Neutrals, did, during your Adjournment, take the Liberty of administering to their several necessities in as sparing a Manner as possible, with a full Reliance of being reimbursed out of such Monies as your Honourable House may order for their use as you have heretofore done.

Your Remonstrants think it their indispensible Duty, as Overseers of the Poor, to lay before you the distresses of said People, and Pray in their Behalf that you may order such Relief as in your Wisdom you deem necessary, and for your Honour's Judgment therein have annexed a List of such said Neutrals as they on a carefull Examination found in a Situation demanding Assistance.

An Account of such of the Neutrals as the Overseers on a Carefull Examination Judge Worthy of Relief

Dan'l. Le Blane — has a large family. Wife & 5 Children, and when sick stand in need of assistance.

The Widow Ancoin — A striking Object of Charity, being very weakly with a large Family, one of which is foolish.

Susanna Landry wife of Peter Landry — has 2 young Children, receives no help from her husband, as she cannot tell where he is, being from her some time, she is also sickly.

Margaret Bajo Mary Breso & Sister — live in one house, they are weakly Women and without assistance, incapable of supporting themselves during the Winter Season.

The Widow Bourg: — an Industrious yet sickly Woman, frequently requires assistance.

Widow Recule & Widow Lucy — during the Winter Season stand in need of help.

Joseph Vincort & his Son in Law — both live in one house, their Families are very Large, one almost Blind, & in the opinion of the Overseers very helpless, and deserving of Relief.

Ann Bryald — a Woman who acts as Schoolmistress to the Children and on that acct. in need of assistance, as she cannot work for a livelihood her whole time being taken up in the Care of them.

James Lecompte — a man very low & Weak & seemingly in a Consumption, unable to earn a full maintenance.

Widow Landry — Old infirm & Blind, in consequence unable in any respect to earn a living.

Bruno Trahan & Wife & Daughter — has a Grown Son an Ideot, Old also & Infirm & in most respects true objects of Charity.

The above are the Neutrals which want help, the others being capable of maintaining themselves.

ACCOUNT OF THE NUMBER & SITUATION OF THE FRENCH NEUTRAL FAMILYS NOW IN THIS CITY.

| | | |
|---|---|---|
| Joseph Laboue & Wife | 2 | in family |
| Widow Burke has two daughters | 3 | " |
| James LaCount Taylor, has his Mother in Law to Support who is blind, himself his Wife & daughter are all sick | 4 | " |
| Ann Besyau, Katherine Woodrow } young Weomen who Live together | 2 | " |
| Peter Vansin, has a Wife & four Children, one Child is Blind | 6 | " |
| Joseph Ribbau Image Maker a Wife & 3 Children | 5 | " |
| Widow Backward, has 4 Daughters & 1 Son, daughters all Sickly | 6 | " |
| Widow Mullowny Burke has 2 daughters | 3 | " |
| Margaret Besyau, Rose Bressau, Susanna Daurong } young Woemen who Live together | 3 | " |
| Widow Laundree, has 2 daughters & 1 son (one Daughter is Foolish) | 4 | " |
| Simon Babin, has a Wife & 1 Child; he received a hurt in his side Sometime ago Which often Renders him Unable to Work, (his Child is sick) | 3 | " |
| Daniel Letzlon, has a Wife & 5 Children | 7 | " |
| Charles Minyau, has a Wife & 3 Children | 5 | " |
| Charles Strahan, has a Wife & 1 Child born foolish | 3 | " |
| Joseph Welcomb, has a Wife | 2 | " |
| Peter Savoy, has a Wife | 2 | " |
| Placid Laundree has a Wife, who is Mostly Sick | 2 | " |
| Widow White has 3 Children | 4 | " |
| Charles Laundree, has a Wife | 2 | " |
| Francis Backward has a Wife & 1 Child | 3 | " |
| John Brow has 3 Children, (he has been Sick a Long time) | 4 | " |
| Susanna Laundree has 2 daughters | 3 | " |
| Twenty two Familys | 78 | Individuals |

Philadelphia 2d November 1771.

The above account was taken in Consequence of an Order of the Board of Overseers of the Poor By

JOHN PHILLIPS
JAMES REED

## Charles Carroll, of Carrollton, on the Defeat of Burgoyne Applies for Two Prisoners Who are Weavers So as to Save His Slaves from Going Naked in Winter of 1777 S.

DOUHORAGEN, 22d October, 1777

DEAR SIR.—Yesterday we received the glorious news of the taking Burgoyne and his whole army prisoners of war. I sincerely congratulate you on this important event. I hope it will be followed by the defeat of Howe, at least by a disgraceful and precipitate retreat from the city of Philadelphia and State of Pennsylvania. I write this letter to request the favor of you to obtain from the Board of War two weavers from among the British prisoners. I would prefer British workmen on account of language and superior skill to Hessians, but rather than not get weavers I must take Hessians or else my poor slaves must go naked this winter. Mr. Attlee can inform you whether there are such workmen among the prisoners at Lancaster or Lebanon, for although the most of them have been removed, it is most probable some of them have remained behind. I must entreat you, sir, to exert yourself in rendering me this essential piece of service. My father would pay them £3 a month apiece. They will be well fed and will live in a wholesome country and so remote that they will not be able easily to make their escape if they should attempt it. I hope General Washington will soon give us a fresh supply of prisoners, and from these perhaps you will be able to select the weavers, if not from those already in our possession. The weavers we want are such as have been used to weaving coarse linens and woolens. I beg my compliments to Mrs. Peters, and remain,

Dear Sir, your most humble servant,

CHARLES CARROLL OF CARROLLTON.

P. S.—Please to acknowledge the receipt of this letter and let me know whether there is any prospect of obtaining soon the weavers. If they are to be had I will send for them. One, if two cannot be had, will be better than none. Please to direct to me at Annapolis as I shall be there in a few days attending our assembly.

Addressed To Free

RICHARD PETERS, ESQUIRE,

Secretary to the board of War,

At York, Pennsylvania.

[Dreer Col. Pa. His. Soc.]

## Prayers and Prophecy for the Destruction of Father Ralle.

In the Belknap donation to the Massachusetts Historical Society, presented in March, 1858, is a manuscript autobiography of Rev. Hugh Adams, pastor of a church at Dover, N. H. The following narrative of him by Dr. Belknap, chiefly gathered from this autobiography, relates:

"In 1716 during his residence at Arrowsick he received a visit from Sebastian Ralle, a French Jesuit, who was then in the sixtieth year of his age, and was missionary to the Norridgewock tribe of Indians on Kennebeck River. Ralle was troubled with a arthritic tumor and pains in his shoulders, and applied to Adams as physician, who in two or three days completed his cure, and did it gratis, by which means he supposed Ralle was laid under such obligations as would ever prevent his influencing the Indians to any further hostilites against the eastern settlers. When Ralle's letters to the Government of Massachusetts discovered his intentions to abet the Indians in the mischief they were meditating. Adams looked upon it to be such an atrocious act of ingratitude, that he had a warrant to pray for his destruction, which he did for there years together, and he also published a prophecy in the newspapers, which he entitled 'A Watchword of Warning to the Beaver Loving Friends of the Eastern Indians.' (*Courant*, December last week of 1722:) and when Ralle was killed, in 1724, he triumphed in the event as a fulfillment of this prediction." (Mass. His. Soc. Pro. 1855-58, p. 324)

An examination made for THE RESEARCHES shows this prophecy to be in *The New England Courant* from Monday, December 17, to Monday, December 24, 1722.

[This is a poem—a "Testimony for the true birth day of Christ, and against the Popish Christmas," intending to show that "three months too late their Christmas day they keep—as the birth day of Christ." It is followed by a—]

POSTSCRIPT.

To the Beaver-Loving Friend of the Eastern Indians! who would make a Peace or Cessation of Arms with that *Tribe of Dan* (*Gen 49. 17*) for the ensuing Winters. *I am sent unto thee with heavy tidings* (*1 Kin.* 14, 6,) in these two Messages, in *2 Chron.* 19, 2 and *1 Kings* 20, 42, which thou mays't read at leisure, and expect the execution thereof if such a murdering perillous Design or Act be not repealed in due season.

As the Premises are protested by
*2 Cor.* 5, 8. An Ambassadour for Christ,
*Decem.* 3, 1722, Surnamed,
For Christmas week. PHINEHAS MICAJAH.

[This was the prophecy against Father Ralle mentioned in Proceedings of Mass. Hist. Soc. for 1855-58, page 324.]

THE
AMERICAN CATHOLIC
# Historical Researches.

VOL. XVIII. OCTOBER, 1901. No. 4.

*QUARTERLY.* *ONE DOLLAR A YEAR.*

Entered as Second Class Publication at Parkesburg, Pa.

## Catholic Historical Fairy Tales.

The frantic attempt on the part of certain Catholic writers to show that the Catholic Church not only inspired the American Revolution, but practically invented George Washington, may deceive the ignorant, but they make the judicious grieve. Not only that, they degrade the Church in the eyes of men outside of it, where respect is worth having. A passion for truth is supposed to be the characteristic of Catholics. We say over and over again that the Church has no reason to fear the truth, and yet no people are more inclined to "arrange" facts, to file the edges from bold statements, to make historical pap, than the Catholics of the United States. We have as yet no robust notion of what history means. And to hear and read some of the utterances of the professional Catholic lecturers, one is almost persuaded that there is no human side of the Church, and that churchmen, in all the relations of life, have always been both infallible and impeccable.

The New Testament—thanks to the divine, conservative power of the Church—has not been arranged. We know that St. Peter sinned and that St. Thomas doubted, but if some of our later historians had their way, the scream of the American eagle would have been introduced to remind the first Pope of his defection—which would have been skillfully toned down, and St. Thomas' doubt

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beautifully palliated. But the inspired writers of the New Testament took no liberties with truth. We are shamed by the eager desire which hundreds of our non-Catholic brethren have for truth for the sake of truth—a desire which, in spite of the jeers and sneers of the special pleader, has had more than anything else to do with the progress of science to-day. Unhappily, this desire—this frenzy—applies only to natural truths. Nevertheless, it ought to fill us with reproach, for most of us look on natural truths as things to be trusted to prove our principles. God and physical facts cannot be in antagonism—so therefore physical facts can be safely left to God. Similarly, the facts of history do not need to be manipulated. Nothing but the truth can avail, and the truth, to the Catholic, is sacred above all things.

One of the wisest acts of a wise Pontificate was that of Leo XIII in opening the archives of the Vatican to the researches of Herr Pastor. You take the deadliest weapon from the hands of your enemy, if you can tell the truth first.

The Catholics of America have been made to appear puerile by the well meant attempts to write history from the "Catholic" point of view. The American Catholic Historical Researches, of Philadelphia, calls attention to this in a leading article, which we are glad to copy. Rome did not save America in 1776, and the best debt that America owes to the Catholic Church, is the presentation of Faith in Christ and Christian morality. The Catholic Church was not intended for political causes, and the Church has as much sympathy with a limited monarchy as with a limited Republic, and the Catholics who fought under Lord Cornwallis were as good Catholics as those who listened delightfully to the tune, "The World Turned Upside Down," when he surrendered. In trying to make the Church "American" in the political sense, we are as unreasonable as those foolish Frenchmen who have long tried to make it monarchial and royalist.

The Catholic Church did not inspire Louis XVI or Lafayette to go to the assistance of the colonists. The French

King and his ministers acted on the ground of expediency, and, so far as the King was concerned, with a certain reluctance. As to Lafayette, religion was very far from his thoughts when he offered himself to the highest purposes of liberty, but the short-sighted special pleader can find sermons in the Constitution, books in the flag and the Athanasian creed in the Constitution. The hard-headed Congresses that fought for years the claims of Beaumarchais for losses in the cause of American liberty were not nearly so sentimental as we would like them to have been.

It is certainly time that thoughtful Catholics took a stand against the futile falsification of history. We rave against errors in Bancroft and Parkman, but proceed complacently to invent "facts"—or accept invented "facts"—for our own purposes. The sources of history are to-day within reach. The lecturer—even the "popular" lecturer who subsists by saying what his auditors like to hear—can easily acquire a mastery of historical facts. If we American Catholics do not really fear the truth, let us tell it. The very essential of the scientific attitude of mind is devotion to the truth, no matter how unpalatable the truth is; but to judge by the assertions such as those pointed out by Mr. Martin I. J. Griffin, our habitual attitude to American history is habitually "unscientific." We are aware that this is strong language—for, in these days, to call a man "unscientific" is almost equivalent to branding him as "goodhearted" and nothing else!

Let us accept history as students, not as special pleaders. If Adrian gave Henry the famous bull, let it be admitted. Adrian was not infallible in the matter of that bull. If Pope Alexander VI was not always a person of the most stringent morality, it does not affect the integrity of the Church. And if the Papal Nuncio did sympathize with Franklin, it simply shows that he was more of a prophet than a diplomatist.

The Catholics of this country are out of their childhood. With St. Paul, let them put aside the things of their childhood—and among them are these historical fairy tales.—The New Century, Washington, D. C., July 6, 1901.

## Rome Saved America.

Concerning this "Rome Saved America," Benson J. Lossing, the historian, wrote me December 6, 1886, a five page letter of criticism of its statements. He closed by saying: "I wonder any editor having a regard for his reputation as a well informed man, should insert such a paragraph in his paper unchallenged. It reflects upon the intelligence and conscientiousness of the Roman Catholic communion, as laying claim to an influence on the part of Archbishop Carroll, which the good prelate would indignatnly disown."

Yet that trash will keep going the rounds. Catholics like it, lies though it is. That balderdash about Bishop Carroll and Ben Franklin is yet on its rounds. "WHAT BISHOP CARROLL DID," and "A STRIKING INSTANCE. CATHOLICS FOREMOST IN THE WORK OF FOUNDING THIS REPUBLIC," are the latest titles of this mass of Lies.

These "historical fairy tales" so eagerly related, are all founded on a spirit of Nationalism. Not to show great things done for the Church but to claim "remarkable" service to the country.

It shows the lack of knowledge of the history of the country when these tales get carried so long and so often by our Catholic press. Anything Irish or patriotic gets wide circulation, no matter how nonsensical it may be.

Whatever CATHOLIC is applied to ought to be Truths.

The annexed letter of Bishop O'Gorman, author of "The History of the Catholic Church in the United States," sustains THE RESEARCHES.

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SIOUX FALLS, S. D., July 8, 1901.

MR. MARTIN I. J. GRIFFIN,

DEAR SIR: In your July number of AMERICAN CATHOLIC HISTORICAL RESEARCHES, you refer to the legend "Rome Saved America." When I was professor

## Rome Saved America.

of Modern Church History in the Catholic University, Washington, I sought in vain in the archives of the various Government departments for evidence to substantiate that story about Franklin and the Nuncio. For a very pretty story it is, and very effective—if true. Alas, I could not find a scrap of evidence on which to base it. You are doing good work. God bless you.

Very Sincerely,
THOS. O'GORMAN.

## The Loganian Library.

On August 24, 1874, Father Molyneux, pastor of St. Joseph's Church, Philadelphia, wrote to Rev. John Carroll relative to his desire he should examine certain doctrinal works in the Loganian Library: "I have used every endeavor to have access to the Loganian Library by repeated applications, but have hitherto been frustrated by Mr. Logan being confined by sickness to his house. Yesterday I had an audience; his answer was that no one could have access without him or his brother being present; that the latter was out of town, but that he hoped to be so far recovered as to wait on me towards the end of this week or the beginning of next."

On September 8th, he wrote: "I am still debarred from Logan's Library. Mr. O'Brien has promised to discourse Logan, and promises I shall have access before the middle of next week."

This Mr. O'Brien was no doubt Michael Morgan O'Brien, a leading merchant of that time.

Father Carroll was at this time preparing a reply to the address of the Apostate Jesuit, Rev. Chas. H. Wharton. Father Molyneux was making examinations to aid him.

## The French Language as a Promoter of Popery in Connecticut.

L'Abeille Francoise, ou nouveau recueil des morceaux prillans des auteurs Francois les plus celebres, a l'usage de l'Universite de Cambridge, par P. J. G. de Nancrede, maitre de langue Francoise, en cette Universite. 12mo, old sheep. Boston, Belknap & Young, 1792.

* The author came to this country with Rochambeau, served in the War for Independence, and was wounded at Yorktown. After the war he was appointed Professor of French at Harvard, and died in Paris in 1841. For some years he lived in Philadelphia. [Allibone.]

At page 10 we read: "The late M de la Luzerne, Minister Plenipotentiary from the Court of France, did, by M. Silas Dean, make an offer to found a professorship at New Haven College, the object of which was to teach the French language and the history of France. The trustees of this college refused the generous offer, alleging that such an establishment would tend to introduce Popery into the State." [Finnotti's Bibliographia Catholicer-Americana, p. 206.]

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YALE UNIVERSITY,
NEW HAVEN, CONN., May 9, 1899.

M. I. J. GRIFFIN, ESQ.

DEAR SIR: In reply to your inquiry of yesterday, the Librarian desires me to say that in 1778 the Honorable Silas Dean, a graduate of ours who had just returned from a mission to France, proposed to the College Corporation to make an attempt to collect money for a foundation for a professorship of French. The proposal seemed to be somewhat visionary, as Mr. Dean gave no evidence that he had any special gifts in mind, and certainly the name of Luzerne, the French Minister, was never mentioned in this connection. The Corporation considered the matter, and partly on account of its indefiniteness and also on account of other very much more pressing needs, perhaps also on

account of the Puritan distrust of anything French, they thought it best to decline the offer.

The whole matter has often appeared in print, but I believe that I have given the substance of the facts.

Very Truly Yours,
F. B. DEXTER, Ass't. Librarian.

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Possibly Dr. Joseph G. Nancrede, of Philadelphia, was the son of the professor and author of the above named book. Whether the Professor at Harvard was a Catholic is not mentioned in accounts of him. If Dr. Nancrede was his son, it is also uncertain whether he was a convert to Catholicity or not. Hassard's Life of Archbishop Hughes, page 394, mentions the death of the Doctor early in 1857. Archbishop Hughes wrote Mr. Frenaye "That he clung nobly to the faith of his fathers from childhood to old age, and this amidst many temptations to abandon it."

But Archbishop Bayley wrote Father Finnotti that "He was received into the Church, I believe, by the Archbishop Hughes himself, when parish priest of St. John's, Philadelphia."

But it is probable that Archbishop Hughes, who knew him well, had exact knowledge. But was Dr. Nancrede, of Philadelphia, the son of I. G. Nancrede, the Professor at Harvard, or what relation were either or both of Joseph Nancrede, the Boston bookseller of the close of the Eighteenth Century? Dr. Nancrede is buried in the family vault at St. John's Church, Philadelphia.

## The History of Commodore John Barry.

In 1897 I had printed two hundred copies of THE HISTORY OF COMMODORE JOHN BARRY. It took four years to sell the edition. At issue the price was $2. As the number of copies decreased the price went up to $2.50, to $3, to $4, to $5, then to $10, and the copy last sold was at $15. I have one copy left. Its price is $20. No one of Barry's race or creed is likely to pay that much for it. A Collector of rare Americana will, I doubt not, be the buyer. You wouldn't give that much to know the career of the Father of the American Navy, would you? Of course not.

Last June the private and official papers of Commodore Barry to the number of about 600 were sold at auction. Their whereabouts was not known when I gathered all the material discoverable in governmental or private archives.

I have had access to the documents and letters and records just purchased by the Library of Congress and others. So thorough was the work of compilation of my HISTORY that it is a satisfaction to know that all these newly found papers add but little to my recital of the career of the gallant Commodore. So too declares the grand nephew of Barry who bought most of the papers at enormous prices.

But a wealth of detail do the documents give. For instance, while the HISTORY gives much information of Barry's battle with the Sybille, in March, 1783, the date of the encounter and Barry's report of the battle were no where available. This, the last battle of the American Revolution, can now be described by Barry's official report to Robert Morris.

Many other incidents in his life can be more fully detailed by the papers now in my possession or at my service.

To make available for all time the records of Commodore Barry's service to our Republic all these documents ought to be printed.

We Irish birth or blooded Americans boast of Barry's doings in the Revolution, in the War with France and in the establishment of the Navy of our Country.

But our people do not know much beyond his name and that he fought in the Revolution. Nor do they care to know more. No they don't.

Of the two hundred copies of his HISTORY which I issued, beyond a few personal friends, not a dozen purchasers were of Barry's race. Yet not less than five thousand of our "prominent," or "distinguished," our "well known," our "orators," our lawyers and doctors and the kind of men who stand forth on all Irish or Catholic occasions as representatives of our people, were by circulars, solicited to purchase a copy.

So I know those of Barry's race blood, don't care about knowing his doings. But, my! how they growl, and grumble at the Irish being ignored and left out of the History of the Country and how others are extolled and their services fully recorded. Our people expect others to do for Barry and our others what we do not do ourselves and don't want when it is done by any one.

All who have done well in the building up of the Republic whom we boast of, but know little of, would be well known to ourselves, if we, ourselves, cared to first know of their deeds. But we don't care though we grumble that others do not roar in praise of ours.

All this means that I will issue another edition of the HISTORY OF COMMODORE JOHN BARRY if you agree to buy a copy at $2.50. There must, however, be at least 250 of YOU.

I agree that if that number of subscribers are given, I will not sell copies at less price, but will, as the number of copies decreases, increase the price. That makes each subscriber's copy of more value. Those who bought the HISTORY at $2 now have a book bringing $15 or $20.

Do you want a copy at $2.50? No money wanted until I have sufficient subscribers.

I don't expect to get the number necessary. Not one out of each one hundred receiving this notice will subscribe.

Yet every one will be one who might well have the HISTORY OF COMMODORE JOHN BARRY in his library.

THE HISTORY is not a graphic word gilded recital. One who had less FACTS to relate might "write up" the Commodore like a romance and give a good literary report. But that's not my way. I give a simple and plain relation of the events of Barry's career mostly in documentary form. That's HISTORY.

I am not desirous of publishing a new edition of the History with all the information now available. I really don't expect to. I don't expect to get 250 of Barry's race people to subscribe. If all who have boasted in public speeches about "Saucy-Jack Barry and Who the Devil are You," but know nothing beyond that of "The Irish Commodore," would subscribe, an untold number of subscribers would come to me.

Of course, all this historical work is but a hobby of mine. If I had the right kind of sense, I'd peddle peanuts instead. So I guess it is the sensible people of my race who do not spend money to know about a man named Barry, who will be dead one hundred years in 1903. Just as like as not some witless ones may want to celebrate the centennial of his death. Thousands will unite in that sort of a demonstration who wouldn't bother to know what Barry did to make his memory worth honoring.

DO YOU WANT THE HISTORY OF COMMODORE BARRY AT $2.50? Limited edition. Just say so to

MARTIN I. J. GRIFFIN,
2009 N. Twelfth Street,
Philadelphia, Pa.

# The Last Battle of the Revolution. Report of Capt. John Barry.

On June 14th and 15th, 1901, several hundred papers, private and official, of Commodore John Barry were sold by Davis & Harvey, Philadelphia. Barry's LETTER BOOK from May 25, 1783, to April 19, 1783, was purchased by the Library of Congress for $170. A transcript of all the letters has been made for THE RESEARCHES.

In THE HISTORY OF COMMODORE JOHN BARRY by the editor of THE RESEARCHES, it is related that on December 9, 1782, The Alliance, commanded by Capt. John Barry, left L'Orient, France on a cruise in the West Indies.

From the Journal of Mate Kessler, of The Alliance, a relation is given of the battle with the British ship The Sybille, Capt. Vashon, some time between March 7th, the time of leaving Havana, to March 20th, the date of arrival at Rhode Island. The date of the encounter could not be ascertained from any source. In every account of the engagement prior to the publication of THE HISTORY, the battle was put down as occurring in March, 1782, or a year prior to its actual occurrence.

From Barry's Letter Book it is shown that this, the final naval engagement with the British, occurred on March 10, 1783, off the Capes of Florida.

The report of Barry to Robert Morris is now for the first time published:

ON BOARD THE ALLIANCE,
RHODE ISLAND HARBOR, March 20, 1783.

SIR: I have the pleasure to inform you that on the 6th of March, 1783, I sailed from Havana, in company with Capt. Green, with the Duke de Luzerne. After being embargoed for twenty days, we at last got permission to sail with 9 sail of the line of Spanish ships, it being just night when the last of the Men of War got out of the harbor, and the remainder of the fleet being a great way to leeward and heavy sailors and not knowing where they were bound, I thought it best to quit them and make the best of my

way. I therefore spoke Capt. Green and told him what I intended to do, at the same time ordering him to make the best of his way and follow me. The next morning we saw part of the fleet astern, and at 10 o'clock lost sight of them. At 3 p. m. we saw the Mintanseys under our lee bow, at the same time saw two large sails to windward. Capt. Greene and myself agreed they were British cruisers. I then wore ship and stood for the Spanish fleet, as knowing it to be the only way to save the Duke de Luzerne. The enemy making a small angle on us, we kept our course, especially as we might be obliged to haul up a little to clear Cape Florida, and the Duke de Luzerne sailing much heavier than us. At 10 o'clock at night we made out the light of part of the Spanish fleet. The enemy was then within gun shot, but as soon as they saw the lights they left off chase, we kept in company with the fleet all night. In the morning we found there were only 8 or 10 sloops and schooners; however, they answered our ends. After speaking them and could find no account of the Men of War, we made the best of our way, and finding the Luzerne sailing much heavier than the Alliance, it was agreed between Captain Greene, Mr. Brown and myself to have all the public money on board the Alliance, as you will find by Capt. Greene's letters. In the morning of the 10th we saw 3 large sails of ships standing directly for us; the course they were steering and the place they were in, was a convincing proof to me that they were enemy's ships, especially as they wore the same kind of vanes as the ships that chased us before had. I then made a signal for Capt. Greene to make all sail and follow me, and a short time after Capt. Greene made a signal of superior force. I then made all sail I could, as not having an idea of being of any service to him, however sometime after about an hour, Capt. Greene made a signal to speak with me, as I found I sailed faster than the enemy, I shortened sail and spoke Capt. Greene, one of the enemy's 32-gun Frigates then in gun shot of us, the other two but little way astern and coming up fast with Capt. Greene. I asked him what he wanted, he said they were Privateers, I told him he was mistaken and I knew

better. At my dropping astern the enemy's headmost Frigate shortened sail and would not come near us, finding the two ships astern coming up fast, and confident within myself I must have fell a sacrifice If I stayed with Capt. Greene, I told him I could not stay by him, and the only chance he had to get clear was to heave his guns overboard to lighten his ship and try them before the wind. The former he did, but still kept his course, at that time the second headmost ship of the enemy was within gun shot of the Luzerne. I must not omit observing that in the morning we saw a ship to the southward of us who made sail and stood from us, although Capt. Greene and the headmost fire several shot at one another, but at too great distance to do execution, it being the fault of the enemy. After telling Capt. Greene that I must leave him and in short that at that time was determined as being of no service to him.

Shortly after I saw the strange sail tack and stand for us as having all the reason in the world to suppose she was a stranger to the enemy, likewise at that time Capt. Greene firing stern chasers at one of the enemys ships, and she firing bow chasers at him, the headmost and windmost of the enemy then bore away across Capt. Greene's stern. I then ordered the courses hauled up and hard a weather the helm and run down between Capt. Greene and the ship next to him in order to give him a chance to get off by bringing the enemy to action, which I did in a few moments. Close on board for forty-five minutes, when the enemy sheered off, Capt. Greene and myself hauled our wind for the strange sail proved to be a French 60 gun ship that sailed from Havana two days before us, and had on board half a million of Dollars and bound to some French Islands. During the action my officers and men behaved well and altho short I had ten wounded, one of which is since dead. My sails, spares and rigging hurt a little, but not so much but they would all do again. On the 18th at 10 P. M., struck soundings off Cape Hatterass. I then spoke Capt. Greene and acquainted him with my having soundings, and at the same time ordered him to

make all sail he could and follow me. At 1 A. M., saw Capt. Greene and in a very little time lost sight of him, the reason must be best known to him, as I am confident he might have kept company with us if he had a mind to and I not being off the deck the whole night and did not carry more sail than he might have kept up with us. On the 19th at 6 P. M., off the Capes of Delaware, after a thick fogg, I fell in with two British cruisers close on board them, one of them appeared to be a two-decker, the other twenty gun ship, American built. It blowing very hard and got thick of fogg soon after, and we got clear. About two hours after we saw them again in a clear, having great reason to suppose the coast was lined with the enemy's ships and no prospect of getting in till the weather cleared up, I thought it best to bear away for this port where we anchored at 3 o'clock this afternoon with seventy-two thousand Dollars belonging to the public which I shall take care of till I have your orders what to do with it. However, I do not think it very safe on board, and have wrote to Mr. Geo. Olney at Providence for him to come here, that I may consult with him respecting the safety of it.

The Alliance being arrived in America, and a number of her petty officers and men time being out they expect to be paid. In short if the ship is not paid off as soon as possible, the officers who are to stay by the ship have been a long time without wages, they likewise expect to be paid off. In short if the ship is not paid off and every man satisfied she will lay a long time without men. To the contrary if they are immediately paid I think we can be manned before the ship is repaired, and I hope you will be pleased to give orders on that head.

The purser leaving his ship in France and his books being on shore I could not get his accounts before I sailed, nor had I got the ships accounts from Mr. Barclay, but he promised to get the pursers accounts and send them with his own respecting the ship. In order to settle with the people it is required for me to have them both. If they are come to hand, as I suppose they are by Capt. Barney you will please to send them by the first opportunity. I

shall keep the ship in readiness as she came from the sea till I have the pleasure to hear from you.

I must not omit to tell you that I want three Lieut's and a Master as soon as possible for I am almost wore out for want of assistance, especially as I am obliged to let Capt. Robt. Caulfield who I appointed first lieutenant in the Havana, and who has been of great assistance to me on all occasions, should he incline to continue in the Navy, by giving him a commission, you would make a good officer, and one that would be a credit to the service. If Capt. Deal and Murry, two lieutenants in the service and Mr. Tanner, late master of the confederacy be in Philadelphia and can be got, you would oblige me to appoint them to the ship and send one or all of them here as soon as possible. If Capt. Caulfield does not incline to come back. Capt. Douglass, of Trenton, who came passenger with me and who I have a great opinion of will come if you will be pleased to appoint him a lieutenant. The ship Alliance will want a great deal of repairs. The sooner she gets them the better. You will please to give orders to somebody on that head. I was obliged to let Capt. Green have two of my nine pounders. I want two in their place. I have the honor to be, with proper respect.

Sir, your most obedient humble servant,

HON. ROBERT MORRIS, JOHN BARRY.

Mate John Kessler's account of the Battle is :

"Capt. Barre on his arrival to the windward of Barbadoes, intended cruizing there for some time, but was chased for 24 hours by an English 50 gun ship."

We here resume the record of Captain Barry's career from Kessler's "Journal :"

"March 7th, 1783. Sailed after taking on board a large quantity of Dollars and in company with the Continental ship Luzerne of 20 guns, Captain Green, who also had a quantity of Dollars on board for Congress. We left the Havana for the United States, after having taken on board between one and two hundred thousand dollars (specie) for Congress. On the passage one morning when it became light we discovered three Frigates right ahead

within two leagues of us. The Alliance and Luzerne hove about and the three frigates gave us chase. The Alliance left them and the Luzerne fast, and Captain Barry seeing that they were gaining on the Luzerne, we lay by for her to come up. The enemy also immediately lay by. When the Luzerne came up Captain Barry told Captain Greene to heave his guns overboard and put before the wind, while the Alliance would be kept by the wind that the Luzerne might escape. It was not probable that the enemy would attend most to the Alliance, and the Alliance was out of danger in consequence of her superior sailing. Captain Green threw overboard all his guns but two or three, but instead of bearing away he got on our weather bow. A sail being observed on our weather bow standing towards us, Captain Barry hoisted a signal, which was answered, and thereby Captain Barry knew her to be a French 50 gun ship from the Havana, and he concluded to permit the enemy to come up under the assurance that the French ship would arrive and assist.

"Two of the enemy's ships kept at a distance on our weather quarter as if waiting to ascertain about the French ship, while the other was in our wake with topsails only and courses hauled, as was also the case with the Alliance. The French ship approaching fast, Captain Barry went from gun to gun on the main deck, cautioning against too much haste and not to fire until the enemy was right abreast. He ordered the main topsail hove to the mast that the enemy (who had already fired a Bow gun, the shot of which struck into the cabin of the Alliance) might come up as soon as he was abreast, when the action began, and before an half hour her guns were silenced and nothing but musketry was fired from her. She appeared very much injured in her hull. She was of 32 guns and appeared very full of men, and after an action of 45 minutes she sheered off. Our injured was, I think, 3 killed and 11 wounded (three of whom died of their wounds) and our sails and rigging cut. During all the action the French lay to as well as the enemy's ships.

"As soon as the ship which we had engaged hove

from us, her consorts joined her and all made sail, after which the French ship came down to us, and Captain Barry asked them why they did not come down during the action. They answered that they thought we might have been taken and the signal known and the action only a sham to decoy him. His foolish idea thus perhaps lost us the three frigates, for Captain Barry's commencing the action was with the full expectation of the French ship joining and thereby not only be able to cope, but in fact subdue part, if not the whole, of them. The French Captain proposed, however, giving chase, which was done; but it soon appeared that his ship would not keep up with us, and the chase was given over.

"On the next morning it was proposed that, as the Luzerne was now unarmed, the public cash should be taken on board the Alliance, which was accordingly done, together with Mr. John Brown, Secretary of the Board of Admiralty."

Mate Kessler erred in recording that John Brown was transferred from the Duc de Luzerne to the Alliance with the cash.

On April 5th, Brown wrote Barry from Philadelphia, "I had the good luck to get in here the very day you got to Newport.

Barry replied from Providence River, April 19th, 1783: "Happy for you, you had parted company with me. By that means you got in safe. I was standing in for the Capes and had got seven fathoms of water on the five fathom bank when it cleared up and close on board of us was a two decker and a frigate. They immediately gave us chase and we run them into twenty fathoms water. In a short time it grew thick and we lost sight of them. I then wore and stood in shore again.

When we got in twelve fathoms they were the second time close on board of us and a little to the windward. I then bore away and they gave chase which left an opening for you to get in. It blew very hard and night coming on we soon lost sight of them. I hove the log myself and was going fourteen knotts with a great deal of care."

In the Portfolio for July 1st, 1813, it is stated that Capt. Vashon, of the Sybille, declared he had never before received such a drubbing.

On March 24th the French ship Le Triomphe arrived at Philadelphia wfth the preliminary Treaty of Peace. The next day Congress ordered the recall of all vessels. The war was over. Capt. John Barry had fought the last battle of the Revolution. It is now for the first time reported as Barry officially related it.

Barry on his way from Providence to Philadelphia called at New York. The Sybille was there. He visited her and was "politely treated," records Kessler. The seventy-two thousand dollars Barry saved and brought to Providence is stated in "histories" as having been the foundation capital of the Bank of North America, Philadelphia, chartered by Congress in 1781. That institution has no records to so show. Barry calls it "public money." In a letter to Brown he mentions that "Mr. Plunket shipt with me $1,000 for Smith & Wood, of Baltimore." This may have been in addition to the "public money."

## "Catholic" Lies in American History.

As a sample of manufactured or perverted "Catholic" History, THE RESEARCHES presents the following: "Special correspondence of the (Boston) Pilot, dated November 16, 1895, published on the 25th, and signed G. Wilfred Pearce, who was then a 'manufacturer of electric combinations and gas chandeliers, brackets, altar rails, tabernacles, etc.,' having an office in New York and a factory in Brooklyn." Mr. Pearce has just written some memorable Catholic History for the Catholic Standard and Times, the official organ of Archbishop Ryan.

PHILADELPHIA, Nov. 16.

"No tourist to Philadelphia should leave it before paying a visit to the fine old Colonial Church of St. Mary, in Fourth Street above Spruce Street, founded in 1763 by Father Robert Harding, S. J,, who was called the Peter the Hermit of the American Revolution. As early as 1768, long before the King Street riot in Boston, he preached against the tyranny of the British Government, and in the same year presented an address to the Hon. John Dickinson, the patriot, on behalf of the Catholics of Pennsylvania and Maryland, thanking him for his patriotic efforts in favor of American liberty. 'He was,' wrote the Rev. Jacob Duche, the Episcopal chaplain of the Continental Congress, 'a priest much esteemed by all classes in the colonies for his Christian virtues and his attachment to American liberty.'"

Father Harding was not called "Peter the Hermit of the Revolution." He never preached against the tyranny of the British Government as early as 1768, or any other time. He presented no such address to Dickinson on behalf of the Catholics of Pennsylvania and Maryland. Westcott states he signed an address to John Dickinson, author of The Farmer's Letters. Duche wrote of him in 1771, but said he was much attached to English liberty—just as all Americans were at that time. Father Harding died Sept. 1, 1772. Dr. Clarke and Dr. Shea number him

## "Catholic" Lies in American History.

among the patriots of the American Revolution, simply because they didn't know the date of his death.

"In this church, on July 4, 1776, Mass and a 'Te Deum' were sung for the first time in any church, 'As fitting observances of the natal day of the United States of America by the Grace of God Free and Independent.' At this service the Members of Congress and other dignitaries were present."

No such Te Deum took place July 4, 1776.

"The news of the surrender of Lord Cornwallis was brought to Philadelphia by a courier of Washington's Army, who was of St. Mary's little flock of parishioners. Therein on Nov. 4, 1781, a Mass and "Te Deum" were sung by Abbe Bardol, chaplain of the French Army, in celebration of the glorious victory at Yorktown. There were present at this service General Washington, General Comte de Rochambeau, General Marquis de Lafayette, General Baron Viomenil, the Rev. John Carroll, afterward Bishop, and many others whose lives were spent in proclaiming liberty throughout this land, and to all inhabitants thereof. It is recorded that on the day following this celebration the clergy of the parish and the visiting chaplains heard more than 1,800 confessions from the soldiers of both armies. And be it remembered that in this dear old church the first observance of the birthday of George Washington was held on February 22, 1800, at which a eulogy of "The Father of His Country" was delivered by the Rev. Matthew Carr, O. S. A. In the report of that eulogy in the Pennsylvania Gazette of that week, the editor says: "Father Carr has given General George Washington a name which will live forever, 'The Father of His Country.'" Verily the words were prophetic."

Col. Tilghman, who brought the news to Philadelphia, was not of St. Mary's "flock." That is he was not a Catholic. At the Te Deum not one of the great men named were present not even Rev. John Carroll. Bandol (not Bardol) was Chaplain to the French Minister—not of the Army. There is no such record that on the day after the celebration the clergy of the parish and the chaplains

of the army heard 1,800 confessions from the soldiers of both armies. The armies were in Virginia not in Philadelphia. "The first observance of Washington's birthday" was not at St. Mary's on 22nd February, 1800. That was the day appointed by Congress for memorial services on account of his death. Father Carr was not the first to call Washington "the Father of His Country." He did not so call him. The Pennsylvania Gazette of that week did not say as Pearce declares. Yet all this lying History went the rounds of Catholic papers often with big head lines. Its the stuff our papers like.

## An Early Connecticut Catholic.

The recent Golden Jubilee of a Catholic Church in a small New England city, where fifty years ago was dedicated to St. Mary with the prayers of the faithful, its corner stone, calls up the fact that Derby, Conn., had its first Catholic long, long ago. It had generally been supposed in the town that the first Catholic there was the Rev. Calvin White, an Episcopal clergyman, who, in 1820, under a Dr. Mansfield, was excluded from the church where he was officiating for his "too Romish views." Upon closer investigation, however, of Derby history, it was found out that in 1760 came to it Claudius Barthelme. Born in France, Claudius had bravely marched and battled under Montcalm in the New World, and at length found his way to this little town. Here he married and became a large ship owner, and as a result of Bonaparte's Milan decree in 1808 with his son Jerrod, lost three of his ships by confiscation. In his religion, Claudius was a devout Roman Catholic, says his biographer, "and for several years was the only one in Derby, as well as the only voter against the Whigs." So it is, that in a town that came into life with Puritanism, and where only the strictest Protestantism could be supposed to have existed, the faith of Rome came long before the foot of the Celt touched its boundary. [Orphan's Boquet, Boston, Jan. 2, 1896.]

# The Franciscans in Maryland, 1672.

Governor Charles Calvert to Lord Baltimore, 26th April, 1672:

"Yor Lopps of the 23Xber was deliuered mee by Mr. Thomas Massey with whom Came his Companion Mr. Henry Carew, the latter Came very ill to my house and for some dayes wee thought him in great danger, butt now hee is well Recouered and settled with the Chancellor, Mr. Massey being with mee as yor Lopp Comanded there shall bee nothinge wantinge on my part to Incourgae them, their Entertainment shall bee as good as the Country affords, And I doubt not but yor Lopp and their Superior will Receiue a good Accompt from them they both are pleased to say they are well satisyed with their beinges, I hope there will bee a good Correspondence betwixt them and the others for I find them very friendly & well pleased together, Mr. Massey seemes to bee a very prudent & descreet pson, And I hope I shall haue a good Companion of him. I haue provided him of a good horse to hisx Satisfaction, And will allow him ten pounds and more if I find him able." [Calvert Papers I, p. 273.]

Fathers Massey and Carew were Franciscans.

Shea's "Church in Colonial Days," p. 81 says:

"In a congregation of the province held October 12th, 1672, in Somerset House, one of the royal palaces in London, then apparently the residence of the Portugese Ambassador, the establishment of the mission of the Franciscan Order in Maryland was decided upon and Father Massey was appointed to found it, with another Father to be selected by the Provincial. Father Massey with his associate reached Maryland apparently in 1673 and entered into a portion of the labors and harvest of the missionaries already there; perfect harmony being maintained between them for the common prosperity of the Catholic cause."

As Governor Charles Calvert's letter to Lord Baltimore replies to his of Xber (October) 1671 it is apparent that the congregation was held in 1671 as we know from

the above extract that Fathers Carew and Massey were in Maryland, April, 1672.

Governor Calvert in writing to Lord Baltimore 2d June, 1673, said:

"Mr. Carew doth officiate at St. Maryes & so hath done since his coming in, & with Mr. ffosters Consent, who is called away by Catholicques at patuxent, I conceive the Catholicques of the Congregation at St. Maryes are very cold in their contribution to Mr. Carew (who is so modest a gentleman that I beleeve he never demanded anything of 'em,) wherefore I conceive he gets little but what small stipend his patron allowes him wch I wish be well payed. I have offered him my services to speake to the Catholicques about it, but he wholy refused it and seemes contented, yet I finde in discourse with him a very great inclination to remove from his Patrons to the Ridge in Ann Arundell County, where he hath reconcied some to the Church, and I beleeve he hopes of a more advantageous (though not more honorable) patronage there—but this is a secret." [Calvert Papers I, p. 282.]

Father Carew, says Shea (82): "remained Superior till 1677, when Father Henry Carew replaced him. Father Massey returned to London. He returned to Maryland and from 1680 to 1684 was Superior and then disappears from Maryland." [ibid p. 96.)

Father Carew on ceasing to be Superior in 1677, sailed for England but died at sea. [ibid, p. 96.]

The hope of a good correspondence between them and the others by Governor Calvert referred to the relations of the Jesuits with the Franciscans.

## Proposed Jesuit College in Philadelphia in 1808.

Rev. Anthony Kohlman writing to Most Rev. Wm. Strickland, London, from New York, March 7, 1808, says:

"There is the finest prospect of establishing a college in Philadelphia. A certain Mr. Oellers, who by his unremitting exertion has carried on very important works for the good of religion, has promised to build a college in one year, provided the Society furnish him with some Masters. Four or five suffice, at least in the beginning, for a college in this country, because if the Pupils desire to go beyond the inferiosa they may be sent to the college of Georgetown." [Woodstock Letters, Vol. IV, No. 2.] He adds:

"At this critical moment of the appointment of five (sic) new Bishops the great point for the Society is to take possession of Boston, New York, and Philadelphia for fear we may be prevented by others."

A short reference to this doer of "important works for the good of religion" may be of interest:

James Oellers, the projector of a Catholic "College in Philadelphia," was a native of Aix-la-Chapelle. By the minutes of the Pennsylvania Council of Safety, November 18th, 1776, it appears that Mr. Nesbitt, its treasurer, was directed to pay James Oellers, $3,364 "for 128 casks of powder delivered to Mr. Towers." (Pa. Ar. III, p 191.) At this time he was a merchant at Sim's wharf below the Drawbridge, which is better located to those of to day by Delaware Avenue below Dock Street. Here, like all dealers in those days, he sold a variety of articles of merchandize, even medicines. (Pa. Post, Nov. 4th, 1776.)

The State of Pennsylvania having required all persons to take the oath of allegiance, Mr. Oellers did so in June, 1777. When the British army occupied Philadelphia, September, 1777, Mr. Oellers was "constrained to British allegiance," but on the evacuation of the city, June 18th, 1778, Mr. Oellers on August 31st, 1778, renewed his allegiance to the State.

On the evening of February 7th, 1778, Mr. Oellers

with Miss Catharine Haffner were, with Mr. Henry Horn and his wife, on their way to church to be married by Rev. Ferdinand Farmer. Tradition relates that they were halted by the British guard and taken to headquarters of the commander where explanations were made that their purpose in being out after hours permitted were not antagonistic to the safety of His Majesty's rule. A guard was sent with them to Father Farmer's where the ceremony was performed. On July 16th, 1778, Anthony Marmajou, owner of the pilot boat the St. Louis, which had been taken possession of by the crew, offered rewards for the boat or cargo, and directed application to be made to Mr. Oellers. (F 960, Ridgway Library.)

On March 17th, 1779, a son was born to Mr. and Mrs. Oellers. He was named James Patrick. He entered Georgetown College, Nov. 5th, 1794, as a day scholar and boarded with G. Fenwick. Mathew Carey was his guardian. He left college, July 30th, 1796, with his brother Henry, who had entered, Dec. 16th, 1794. He became an officer of the Navy, married a Baptist lady, joined her church and died February, 1849. His son, James S., was the father of Richard G. Oellers. He is now, as for many years Treasurer of the Philadelphia Record, and was the successor for 23 days of John Bardsley, the faithless City Treasurer of Philadelphia. All the descendants of James Patrick Oellers are Protestants.

On February 11th, 1780, Helen, the first daughter of James Oellers, was born, and the same day baptized by Father Molyneux. Father Farmer was sponsor. On the same day Sarah, "slave of James Oellers," was also baptized. Mr. Oellers was sponsor.

On Nov. 13th, 1780, he gave testimony in case of Capt. De Ray, of Brig Active, against Mr. Holker, Spanish Agent. (Pa. Ar., X, 162.)

In 1782 St. Mary's church was extensively repaired. Mr. Oellers gave £75, 1s, 5d—the largest contribution.

In November, 1790, Adam Premir conveyed to James Oellers and others the ground on which Holy Trinity church was built by the German Catholics. After its

erection a conflict with Bishop Carroll and the Trustees took place in which Mr. Oellers took an active part. It closed in 1802 by the submission of the Trustees.

In 1793 Mr. Oellers was, if not earlier, the proprietor of "Oellers Hotel," on Chestnut Street, above Sixth on the site now occupied by the German Democrat building. All the receptions and dinners given to distinguished men of that time were given at Oellers. There all noted visitors of this country "lodged." There in May, 1793, Citizen Genet, the representative of the French Republic, was received by his admirers and the supporters of the Republic. There on February, 1797, was given the great Ball to Washington on his retirement from the Presidency. A description of it may be read in "Familiar Letters on Public Characters."

The Hotel was destroyed by the fire originating in Rickett's Circus, Dec. 17th, 1799, the night the news of the death of Washington was received in Philadelphia. The Circus stood on the site of the Public Ledger of to-day.

At that fire, Katrina, a servant of Mr. Oellers' was crippled for life in being rescued by the firemen. It is related of her that to secure the right of free interment in St. Mary's grave yard she distributed 100 loads of earth over the ground. This may have been in 1794 when 2629 loads were used to cover the surface and thus raise the ground no doubt to the height it is to-day, several feet above the surface outside.

At the time of Mr. Oellers proposition to the Jesuits he resided at 63 South Second Street.

Mr. Oellers was actively connected with the troubles at Holy Trinity in opposition to Bishop Carroll, and he also had contention with Bishop Egan. But the College was not established in Philadelphia. The project culminated in "The New York Literary Institution," founded in 1810.

## Removal of the Remains of Philadelphia Jesuits.

On May 28th and 29th, 1901, the remains of the following named members of the Society of Jesus were removed from St. Joseph's Cemetery, (among older Philadelphians known as "The Bishop's Ground") at Passayunk and Washington Avenues and Eighth Street to Holy Cross Cemetery, Philadelphia :

Rev. Francis Vespre, S. J., died March 26, 1860; age, 77.
Rev. Hugh Rush, S. J., died August 29, 1855 ; age, 21.
Rev. John Blox, S. J., died April 27, 1860 ; age, 50.
Rev. Charles Devlin, died June 1, 1860 ; age 21.
Rev. James F. McMichan, died December 29, 1879 ; age 22.
Rev. Michael Redmond, died September 1, 1876 ; age, 66.
Rev. Charles King, S. J., died March 20, 1870.
Rev. Thomas Lilly, S. J., died March 15, 1863 ; age, 43.
Rev. Felix Barbelin, S. J., died June 8, 1869 ; age, 61.
Rev. Francis Xavier De Maria, died July 23, 1877 ; age, 63.
Rev. F. Joannes Dowling, died March 16, 1891; age, 74.
Rev. H. McGunegle, died December 10, 1889 ; age, 66.
Rev. D. P. Coddens, died June 26, 1885 ; age 37.
Rev. H. Glackmeyer, died 1881 ; age 54.
Rev. John H. Smith, S. J., 1877.
Rev. John Hilbert, S. J., 1889.

The above record was taken from the chart of the graves exactly as it reads. I was present the first day when one-half the lot was dug up and the remains of Fathers Glackmeyer, Redmond, De Maria, Barbelin, Coddens, Smith, Hilbert and six unknown were taken out. Of all these nothing but a few bones were found. With Father Redmond two medals of his Rosary were found. The vestments of all, except a few shreds of that of Father Glackmeyer's, had withered away.

I was interested in the unearthing of Father Barbelin. I had been at his burial thirty-two years ago. I was President of the Barbelin Memorial Association, which had

## Removal of the Remains of Philadelphia Jesuits.

erected the memorial statue in the wall of old St. Joseph's Church, placed head and foot stones at his grave and put the rail on Passyunk Avenue in front of the graves of the Jesuits. Mr. Charles W. Naulty, the Secretary of the Association, was at the disinterment of the remains, conducting with his partner, Mr. Welsh, the operations and removal.

At 6 o'clock on May 28th, the coffin of Father Barbelin was taken out. It had been enclosed in a cedar case. It laid in a pool of water which the case had formed and no doubt had always held. So case and water had kept the coffin and remains intact. This was not so with those buried years later. On being lifted from his grave of thirty-two years, the remains of Father Barbelin were placed in a new case. In doing so the lid of the coffin became loose and exposed the remains, seemingly intact, enclosed in the burial robes and vestments in which he had been clothed. His skull was seen ; a few bones of his left hand remained exposed on his vestment as his hand had been placed. The frame of his body seemed to have held together, so that the skeleton may have been intact within the burial garb which held it together.

Filled with blessed memories of the dear old priest of my youth, it was yet a satisfaction to see that he had not entirely disappeared, that his remains were intact and that they would not be commingled indiscriminately with those of others, but that when final dissolution came to what we saw, his dust and those alone of his well-beloved associate, Father Jordan, at whose request the same grave will be the sanctuary of both, will be united in death as their hearts and lives were in life. May God rest the souls of both and of all their brethren whose bones were reinterred with them. The reinterment took place on Thursday, May 30th, Decoration or Memorial Day, at Holy Cross Cemetery, in a lot in which whatever may remain of Father Joseph Greaton, the founder of the Faith in Philadelphia, who built St. Joseph's chapel in 1734, who died at Bohemia, Md., August 19th, 1753, were intended to be placed by Rev. John Scully, S. J., Rector of Old St. Joseph's Church.

## "Father" Applied to Priests.

This letter from Charles H. A. Esling, Esq., of Philadelphia, now resident in Europe, supports THE RESEARCHES, that "Father," no matter how correct historically, as a designation due to Priests or venerable personages, was not, at least in the United States, a term bestowed upon Priests as we now have it in general use. It was indeed very exceptionable prior to about the period, 1840, named by Mr. Esling. "Father" is just as noticeable as an exceptionable title if used prior to fifty or sixty years ago, as would Mr. or Rev. Mr. if now used.

MARIAKERKE OSTENDE,LE July 17, 1801.

DEAR BROTHER GRIFFIN:

I took quite an interest in your remarks in the April RESEARCHES, on the subject of calling priests "Fathers," and intended to write you a few lines on the subject, but let the matter pass until my interest was revived by Judge Kelly's communication in the July issue. The Judge's remarks are very scholarly and historically correct of course, but it seems to me they have no bearing on the point under discussion, which is merely a question of local usage in the early periods of the Church in the United States. On this point you are, I think, generally correct. If you will notice the letters of our earlier Bishops and Priests, a correspondence in which you are always delving, you will find that they almost always refer to one another, at least when Priests are in question, as "Rev. Mr. So and So." I do not know whether you knew my mother, or remember her. She was born in 1820 and died in 1882. Those who knew her intimately, knew that no one surpassed her in her reverence for and towards the sacerdotal office and its posessors, yet I remember of hearing her once say when this very subject was under discussion, that in her younger days it was not usual to refer, so universally at least, to Priests as "Fathers," but as "Reverend Mr.," though she herself always used the former appelation.

Father was a later innovation, as a general practice, after the church in the United States had begun to shake

off the trammels of Protestant surroundings and influence and the laity had become more Catholic in spirit; say about 1840, the period of the decline of the Trustee System. The piety of our people was never in question, but in externals they had not as yet become Romanized, as our Episcopalian friends would say. I think the saintly Bishop Neumann is to be largely credited with giving the earliest impetus in this direction, and when he was followed by such men as Archbishop Wood, Bishop Horstmann and other graduates of Roman institutions, the change became an accomplished fact. Yours Very Truly,

CHARLES H. A. ESLING.

P. S. Glad to see the way you served up Henry Austin Adams and the "Catholic Papers" with their "masterly efforts" at falsifying historical facts.

C. H. A. E.

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HERE is a sample of numbers of advertisements in Philadelphia papers over a century ago:

SERVANTS.—Just imported in the ship "Hugh and James," Capt. McCarthy, from Ireland, and to be sold by Conyngham & Nesbitt, a parcel of likely young men, women and boys. . . Likewise to be sold very good Cork and Dublin beef.

See Pennsylvania Gazette, 1765. The sellers were Irish, too.

## Governor Dongan's Report on Religion in the Province of New York, 1687.

In Governor Thomas Dongan's report to the Committee of Trade on the Province of New York, dated 22d of February, 1687, he said:

Every town ought to have a Minister. New York has first a Chaplain belonging to the Fort of the Church of England; secondly, a Dutch Calvinist; thirdly a French Calvinist; fourthly a Dutch Lutheran. Here be not many of the Church of England; a few Roman Catholics; abundance of Quaker preachers, men and women especially. Singing Quakers, Ranting Quakers, Sabbatarians, Antisabbatarians, some Anabaptists, some independents, some Jews; in short of all sorts of opinions there are some, and the most part of none at all.

The great Church which serves both the English and the Dutch is within the Fort which is found to be very inconvenient; therefore I desire that there may be an order for their building another on ground already being layed out for that purpose and they wanting not money in store wherewithal to build it.

The most prevailing opinion is that of the Dutch Calvinists. It is the endeavor of all persons here to bring up their children and servants in that opinion which themselves profess, but this I observe that they take no care of the conversion of their slaves.

But as for the Kings natural born subjects that live on Long Island and other parts of the Government, I find it a hard task to make them pay their Ministers.

THOMAS DONGAN.

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At this time among the names of ye Councilers of the Governor was "Major Anthony Brockhells." After the overthrow of James II, and on the ascension of William and Mary. Brockoles was one of the ten Catholics reported by Maj Merritt, of New York, as being in New York City. Brockoles had been Commander in Chief of

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New York in 1680. He made a mixed marriage. So his children were Protestants.

His son Henry made a bequest to Dutch Reformed Church. So pew No. 1, of that church in Patterson, N. J., is to this day reserved for the heirs of Henry for one acre he gave "for the good will I owe and the regard I have for the low duch Reformed church of Holland." He was a member of the Assembly in New Jersey in 1716. (See The Researches, April, 1888, for much concerning Brockoles.)

## A Rare Old Relic.

DUBUQUE, LA., June 10, 1891.—Henry Wagner, an old German gardener, was digging in his garden yesterday when he turned up what proved to be a historical relic of great value. It was the rust-incrusted blade of an ancient sword. When the rust had been removed, on the side near the hilt could be made out a beautifully engraved scroll, inclosing the date 1580. Immediately above it is the figure of a crouching hound, and still higher up a mailed arm and hand clenching a drawn sword. On the other side is engraved what looks like a papal mitre and a stand of armor, with crossed swords and lances. The whole is covered with beautiful engravings, and seems to be of the finest Damascus steel. The sword is thought to be a relic of the early French explorers who first visited the Valley of the Mississippi.

# Catholic Wills in Maryland 1635—1685.

From "Maryland Calendar of Wills," by Jane Baldwin, Vol. I, 1635-1683, the annexed extracts are taken:

The first will recorded in Maryland was that of William Smith, of Augusta, Carolina, 22d Sept., 1635. The first bequest is one to the Roman Catholic Church. Book 1, p. 1. [Baldwin Calendar of Wills.]

The next bequest to "Roman Catholic church" was that of John Wheatrie, 23d January, 1657, and proved 29th Sept., 1659. [p. 14]

The will of Jane Fenwick, widow of Cuthbert Fenwick, Patuxent, Calvert Co., 24th Nov. 1660, and 12th Dec., 1660, bequeathed land to sons, Robert, Richard, and John. In event of their death, the lands to pass to Cuthbert, Ignatius and Teresa Fenwick and half personal estate to Roman Catholic church. [Book I, p. 114.]

James Langworth, of St. John's, Charles county, 18th Aug., 1660, made bequest to Roman Catholic church. [Book I, p. 133.]

Thomas Turner, St. Winifred's, St. Mary's county, 2nd Oct. 1662, proved 21st January, 1662, to Roman Catholic church. [Book I, p. 169.]

John Shortcliffe, St. Mary's county, 2nd Dec., 1661; probated 26th March, 1663, directed in event of death of all his children, without issue, the estate to pass to the Roman Catholic church. [Book I, p. 172.]

Edward Parker, St. Inigoes Manor, St. Mary's county, 3rd Jan., 1669; probated 29th Jan., 1669. To Catholic church. [Book I, p. 287.

William Tettershall Brittan's Bay, St. Mary's county, 30th May, 1670. proved 25th June, 1670. To Roman Catholic church, said estate in event of death of two children, without issue or heirs of his brother John, of Wiltshire, England, do not come to the province within two years. [Book I, p. 391.]

Michael Jefferson, Charles county, will June 1670; probated 30th Nov., 1670. Entire estate to Roman Catholic church. [Book I, p. 417,]

William Dweare, of Barbadoes, 19th, Sept., 1672; proved 29th Aug., 1673. To Catholic Priest. [I, p. 552.]

Roger Shehee, 25th Apr., 1674; proved 12th June, 1674. To Roman Catholic church. [1—621.]

John Askins, 14th May, 1680; proved 3rd July, 1680. In event of death of son John, under 21 years of age, plantation to be sold for benefit of the Roman Catholic church poor. [Book II p. 95.]

Thomas Brooke, Calvert county, 25th Oct., 1676, proved 25th Dec., 1676. To Michael Forster and Henry Carew, Priests of the Roman Catholic church. [Book V, p. 123.]

Eliza Lindsey, Charles county; proved 2nd March, 1677–8. To Roman Catholic church. [V, p. 342.]

John Jordayne, 15th Aug., 1678; proved 24th Oct., 1678. To priests of Roman Catholic church. [IX, 57.]

Walter Hall, Cross Manor, St. Mary's county, 22d Nov. 1678; proved Dec., 5th, 1678. To Church of St. Mary's and other Catholic Institutions. [IX, 64,]

John Lloyd, St. Mary's county, 27th July, 1658. In event of the death of wife Margaret intestate, estate to Philip Calvert and Thomas Eare, in trust for the English College of Secular Priests at Doway Flanders. [P. C. No. 1, p. 1 of St. Mary's County Records.]

The particular bequests can be ascertained by consulting the records from the references given.

This record seems to indicate a dearth of piety or charity among the early Catholics of Maryland. The few pious bequests during the first fifty years of the so called "Catholic" colony shows either a limited number of Catholics or a lessened sense of any obligation to remember God or His Church in their wills.

## Documents of Probable Catholic American Historical Value.

In the report of the American Historical Association for 1898, is a list of manuscripts relating to American History, which are indexed in the reports of the English Historical Manuscripts Commission and their appendices. The following documents may contain matter of Catholic American historical interest. It is given to aid investigators, if any there are, who may desire to get at original sources of information. THE RESEARCHES expects to have investigations made, and the portions which may be of Catholic interest transcribed for its pages :

Paper on religion in America. Report XIV, appendix 10, p. 485.

1599, April 9th, Sir Edwin Sandys' relation of religion in the western parts of the world. Vol. III, p. 215, and Vol. II, p. 31.

1734–1766. Papers relating to the Church in the Colonies. V. App. I, p. 227.

1768. Noticia de la California y de su conquista espiritual y temporal. I, p. 90.

1774, March 30th. The State of Religion in America. Vol. XIV, app. 10, p. 205.

1777. A Committee on the Establishment of Episcopacy in America. Vol. VIII, app. 3, p. 23.

1779, November 14th. American Emissaries in Ireland. Vol. VIII, app. 1, p. 204.

1796, June 26th. A Halliday to Lord Charlemont on Emigration to America from Ireland. Vol. 13, app. 8, p. 275.

1763, May 31st. On religion with respect to Canada. Vol. V, app. 1, p. 231.

1765, June 10th. Opinion of the Attorney General on the status of Roman Catholics. Vol. XIV, app. 10, p. 548.

1775. Troops for the American service from Canada. Vol. XIV, app. 10, pages 318, 344, 349, 358.

1783, August 9th. Superior of St. Sulpice to the Duke of Manchester, respecting two French priests sent to England. Vol. VIII, app. 2, p. 130.

1818. St. Fillan's Crozier taken to Canada. Vol. IV, app. 1, p. 514.

1773. Letters concerning missions in Labrador. Vol. XIV, app. 10, p. 575. 577.

1774, December 3–4. Letters on missonaries in Labrador. Vol. XIV, p. 578–9.

1762. Addresses of clergymen inhabitants of Quebec to Gov. Murray. Vol. XVI, app. 1, p. 316.

1766, November 4th. Letter on the insolence of Catholics of Qubec. Vol. I, app. 1, p. 231.

1768. Papers relating to the Church of Quebec. Vol. XIV, app. 10, p. 555.

1774. Letters and papers relating to the Quebec Bill. I. app. 10, p. 566–569.

1774, December 24th. Rev. Thos. Rankin to Lord Dartmouth on religious work. Vol. XIV, app. 10, p. 244.

1777, October 9th. Number of houses, inhabitants, etc., in Philadelphia. Vol. XIV, app, 10, p. 445.

In the manuscripts of the Marquis of Lansdowne is a letter of Francis Maseris to Lord Shelburne, Inner Temple, 9th August, 1775, inclosing copy of a letter dated Quebec, 22d June, 1775, in which the writer complains of an Act of Parliament (the Quebec Bill) by which he is deprived of the rights of an Englishman. The Roman Catholic religion is supported and the Protestants and their religion neglected in the Province.

There is also a letter of Maseres to Shelburne, dated 24th August, 1775, relating to the Province after the Americans took Crown Point and Ticonderago, and the refusal of the Canadians to act offensively against the Americans. [His. Mss. Com. 5th report, p. 233.]

Report of the English Board of Trade, 2d September, 1765, against the exclusion of Roman Catholics in the courts of justice in Canada. [His. Mss. Com., 5th report, app. p. 231.]

Copy of letter from Quebec, 30th September, received November 4, 1766, on the insolence of Catholics on the indulgence granted them and the complaints of Protestants. [Vol. 62 of Landsdowne Mss.]

Vol. 61 has Report of Attorney Solicitor General to Lord Commissioner of Trade, relative to the disabilities of Roman Catholics in the countries ceded to His Majesty by the Treaty of Paris, dated Lincoln Inn, 10th June, 1675. In Landsdowne Mss. is copy of Report of Sir Edward Northey, Attorney General, relating to Papists in Maryland. It is dated 8th October, 1705. [His. Mss. Rp., 5th report, app. p. 227.]

On page 228 of same, is Report of Attorney General to Commissioners of Trade respecting the Jesuits and Papists in the plantations, dated October 18, 1705.

1774. Pierre Roubaud to Lord Dartmouth. Vol. XIV, ap. 10, p. 228.

1775. John Wesley on the American War. Vol. XI, ap. 5, p. 378.

1775. Sir O'Brien to Charlemont. Vol. XII, ap. 10, p. 330.

1788. Lord Kenmare on natives of America. Vol. XIII, app. 8, p. 81.

NEW YORK.

Instructions to Governor Dongan. Vol. I, p. 216, app. 2.

Dongan on the Indians. Vol. XI, app. 5, p. 162.

PENNSYLVANIA.

1774. Rev. T. Rankin on religious work. Vol. XIV, app. 10, p. 244.

1775. Indians and Canadians. Vol. XI, app. 5, p. 383,

1777. Census in Philadelphia. Vol. XIV, app. 10, p. 445.

1778. Prices in Philadelphia. Vol. XIV, app. 1, p. 13.

1823. M. Carey. Vol. VIII, app. 1, p. 575.

SOUTH CAROLINA.

1784, February 13th. P. Butler to Lord Charlemont, on estate of an Irishman in Virginia. Vol. XIII, app. 8, p. 1, 2.

CUBA

1586, July 27th, The Queen of Scots to Sir Charles Paget on recovery of Cuba by Spain. Salisbury Mss. III, 153.

1656, January. A. B. to the King of Spain respecting Cromwell's designs on Cuba. Vol. XIII, app. 1, p. 680.

MARYLAND.

1625, March 15th. Lord Baltimore to Sir John Coke on a proposed journey to Newfoundland. Vol. XII, app. 1, p. 187.

1628, January 16th. Lord Baltimore to Sir John Coke. XII, app. 1, p. 337.

1646, February 24th. Petition of Richard Ingle to the House of Lords respecting dissensions between Papists and Protestants. Vol. VI, p. appendix 1, p. 102.

1646, March 2nd. Petition of Mary Foorde to the House of Lords in behalf of Protestant. Vol. VI, app. 1, p. 102.

1704. Disabilities of Papists. Vol. V. ap. 1, p. 226-7 and 113.

1705. Landsdown Papers. Copy to report of Sir Edward Northey, Attorney General, relating to papists in Maryland, dated 8th October, 1705. App. 5th Rep. Ms. Cm. p. 227, 1st col. Vol. LVIII.

1705. Report of Attorney General to the Lords Commissioners of Trade respecting Jesuits and Papists in the Plantation, dated October 18th, 1705. Ap. 5th Rep. Ms. Com. p. 226.

1754, April 5th. Report of Attorney General and Solicitor General to Lords of Trade on petition of Lord Baltimore respecting his claim. Vol. V, app. 1, p. 230.

1758, Mar. 8, Disposition of estates of R. Molyneux. Vol. 10. App. 4, 191.

## Philadelphia's First Catholic Schoolmistress.

Editor Catholic Standard and Times.

The admirable address of Father McDevitt and the many advertisements of Catholic educational institutions in this week's issue brought to mind incidents of history in Catholic educational progress in our city. Ann Bryald was, probably, the first Catholic woman of Philadelphia to be a schoolmistress. The Acadians who were cast upon Philadelphia in 1756 were most careful of their children, refusing to allow them to be taken and bound out for fear of their religious faith being tampered with if not destroyed.

Ann Bryald gave up all other work—all that might even be a source of living—in order to instruct the children of these castaway sufferers for the Faith. In 1771 she applied to the Overseers of the Poor for relief. They reported to the General Assembly that she was "a woman who acts as schoolmistress to the children, and on that account in need of assistance, as she cannot work for a livelihood, her whole time being taken up in the care of them."

Doubtless relief was granted her. I wonder if, when death came, Ann Bryald was not buried in Potter's Field, now Washington Square, where so many of these Acadian martyrs for the Father were interred. It ought to be almost holy ground, for there lie the remains of those to whom the Faith was dear, who suffered and died for it—but our present generation knows not and cares not about their story. But let the Catholic teachers of Philadelphia honor the self-sacrifice of Ann Bryald. Respectfully,

MARTIN I. J. GRIFFIN.

Philadelphia, July, 1900.

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Editor Catholic Standard and Times.

The admirable address of Father McDevitt and the many advertisements of Catholic educational institutions in this week's issue brought to mind incidents of history in Catholic educational progress in our city. Ann Bryald was, probably, the first Catholic woman of Philadelphia to be a schoolmistress. The Acadians who were cast upon Philadelphia in 1755 were most careful of their children, refusing to allow them to be taken and bound out for fear of their religious faith being tampered with if not destroyed.

Ann Bryald gave up all other work—all that might even be a source of living—in order to instruct the children of these castaway sufferers for the Faith. In 1771 she applied to the Overseers of the Poor for relief. They reported to the General Assembly that she was "a woman who acts as schoolmistress to the children, and on that account in need of assistance, as she cannot work for a livelihood, her whole time being taken up in the care of them."

Doubtless relief was granted her. I wonder if, when death came, Ann Bryald was not buried in Potter's Field, now Washington Square, where so many of these Acadian martyrs for the Father were interred. It ought to be almost holy ground, for there lie the remains of those to whom the Faith was dear, who suffered and died for it—but our present generation knows not and cares not about their story. But let the Catholic teachers of Philadelphia honor the self-sacrifice of Ann Bryald. Respectfully,

MARTIN I. J. GRIFFIN.

Philadelphia, July, 1900.

## Father Andrew White the Founder of the Faith in Maryland.

Governor Charles Calvert to Cecilius Lord Baltimore, April 27th, 1664, in reply to his letter of 14th August, 1663, said:

"Mr. White being a person as I find not fitt for the encountring the trouble & difficultys people haue to bring any thing to effect in this Countrey, he has beene euer since his arriuall in This Prouince wth me & I haue giuen him his Diett Thinking he mought haue beene of use to me, but as yett not much, the life he leads here does not seeme to pleas him soe much as that he lead in Italy. Mr. Sewall will inform yrLopp more of him and other persons." (Calvert Papers 1, p. 248.)

Dr. Shea in "Church in Colonial Days" p. 65, records Father White as dying in England on December 27th, 1656, at the house of a nobleman in the Hampshire district.

In DeCoursey-Shea's History Church, ed. 1857 his death is given as in London, 1657.

Dr. R. H. Clarke in "Memoir of Father Andrew White" in "The Metropolitan," March, 1857, says; "27th of December, 1656, O. S. corresponding to the 6th of January, 1657, N. S."

The accredited accounts relate that in 1644 Father White and other Missionaries were, during the Clairborne and Ingle revolt, seized and sent in irons to England to be prosecuted as "popish priests and Jesuits," and that while other Jesuits returned to Maryland this happiness was never enjoyed by Father White. [Clarke, ibid, p. 80.]

Yet the original Calvert Papers show, as above, that Father White was in Maryland as late as 1663 and then "not fitt" for labors, as he, naturally, must have been at the age of eighty-four, being born in 1579. Is it not more probable, then, that Father White died in Maryland?

## Catholic American Historical Notes.

In 1883-4-5, I published in THE. I. C. B. U. JOURNAL "Catholicity in Philadelphia." Dr. John Gilmary Shea wrote:

ELIZABETH, N. J., Jan. 12th, 1886.—I regard your work in regard to the early history of Catholicity, of which you have given results in the I. C. B. U. JOURNAL as the first serious and thorough work yet accomplished. What Colonial papers and accessible record afford you have thoroughly collected and I may say indexed. This is so much positive ground acquired, and I hope your work is sufficiently appreciated to sustain you in printing not merely the notes as you have given them, but the items etc.. from the papers extracted verbatim.

A lawyer to-day was laying down as law that such work is regarded as an act of industry not authorship; but even if he is right, the merit is unquestionable, and its importance to all who attempt hereafter to write of Catholicity in early days in Pennsylvania.

It has already proved that much accepted history is doubtful; and can be challenged only when you have inadvertently drawn from recent writers, and that is rarely.

Yours sincerely,

JOHN GILMARY SHEA.

1776.—The Associators of Philadelphia in 1776 called a Provincial Convention. It met July 15th, 1776, and adopted a Constitution for the State on September 28th, 1776. This contained an oath or affirmation declaring a belief in one God and that the Scriptures of the old and new Testament were of Divine inspiration. This was, by a party, objected to, as "a belief in Jesus Christ was not required which would admit professed Deists, Jews, Mohammedans and other enemies of Christ into the Assembly, and whether there is not in fact a firmer establishment for Anti-Christ and all damnable errors than the

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Quebec Bill for Popery let the world judge." ["History of the Test Laws in Pennsylvania," by Thompson Westcott, page 16.]

This Quebec Bill was an Act of Parliament passed in 1774, which gave the Canadians the free exercise of the Catholic religion as under the former French rule. It was granted by England because of the revolutionary proceedings of the New England and more Southern Colonies and in fear that Canadians would ally themselves with the Americans. In hatred of the Church, England was denounced for granting the Canadians the right of conscience. [See De Courcy, page 431.]

During the Revolutionary period references to the Church or its affairs or of Fathers Molyneux and Farmer are very scant. Our city was the centre of its exciting events. But these two priests were loyal to the new government; and had they not taken the oath of allegiance to it that all "rectors" were required to do in 1777, they would have been arrested, as were the Episcopal Ministers, Rev. Thos. Coombe, Rector of Christ Church; Rev. Wm. Smith, D. D., Provost of the College, in September, 1777, and Rev. Jacob Duche, Ex-Chaplain of Congress in 1778, or the Quakers who were exiled to Virginia for non-submission to the law.

Father Farmer, during the war, coutinued his missionary journeys between Philadelphia and New York and vicinity, as his registers prove. Father Molyneux always remained at home.

---

The old story about "an aged priest" being a resident of Philadelphia in 1686. This is indeed a fish story. It has no other basis than a letter of Wm. Penn, to his steward, in which he speaks of "shad" to be had of "the old priest." He was none other than Fabricus, the Lutheran minister.

"Priest" was the title given by Quakers to all ministers in those far-off days. When a Catholic was spoken of it was as "a Popish priest."

In a "Description of the Swedish Colony and Church

on the Delaware," before Penn's arrival, it is said "how Swedish Church is planted there, of Swedish priests and sheeps.—[His. Rec., April, 1873, p. 204.]

It might be claimed that a Catholic priest was a resident of Long Island, N. Y., because in March, 1687, it is recorded that sundry cattle were distressed by the Constable "for building the priest's dwelling house" at Hempstead. In December eight sheep were seized "for the priest's wages." [Am. His. Rec., July, 1872, p. 290.] Yet this "priest" was Jeremiah Hobart, the Presbyterian "minister," as he would now be called. Very many other instances of the use of the word "priest," though Protestant ministers were meant might be cited.

The sects were then so near to the Old Religion that they had not abandoned the words of Catholic times. Now-a-days the traces of the old faith have disappeared so much that "priest" means simply a Catholic priest. The use of "priest" of late days by the "Catholic Party" or Ritualists of the "unfortunately" named Protestant Episcopal Church, has not yet become an established fact as distinguishing those garbed and smooth-shaven ministers as PRIESTS even to the public, to whom the title means as yet a Roman Catholic only. But annalist Watson interpreted "priest" of 1686 to be a Catholic priest, and so gave birth to this resident priest who was noted for having good shad. "Priest" and fish were Catholic enough it was thought.

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No tragedy ever awakened a profounder interest in Norristown than the killing of a farmer by a priest named Blasius Pastorius some ten years ago, and so high did the sentiment of the community against the murderer rise that the Montgomery county Quarter Sessions, in order to give him a fair trial, granted a change of venue to Philadelphia county, where he was tried and convicted of murder in the first degree. His insanity was established after conviction and he was imprisoned as an insane convict in the Eastern Penitentiary, where he died two years since. His defense at his trial was conducted by Stephen Remak, who was

employed by the authorities of the German Empire and who not only received a rousing fee, but was decorated for his services.

Mr. Remak said last evening that the reason of the Imperial Chancellor taking the interest in the priest's behalf had never yet been told. It was, he said, because at that time Bismarck was anxious to placate the Vatican, with which he had been at war in consequence of the enactment, by his inspiration, of the Falk law, under which the Archbishop of Posen and many of the inferior clergy had been imprisoned. "He wished to prove that in spite of his apparent hostility to the Papacy he would protect a German subject, although a priest," said Mr. Remak, "and I am assured that the singular interest that Bismarck took in the matter was the beginning of his efforts at reconciliation with Rome, which at length has been accomplished."—The Philadelphia Times, April 22, 1889.

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The London and Dublin Orthodox Journal, Nov. 7th, 1835. Meeting of Metropolitan Catholic Tract Society, Letter from New York, Sept. 2nd, 1835, Prof. Mariano Valazques de la Cadena wrote the Society stating that he had published the enclosed dialogue at his own expense last July when rumors were afloat about a similar attempt on our cathedral—asked for copy constitution of Society to establish a society in New York.

Who has a copy of that "Dialogue?"

Professor Velasquez was for many years a prominent and well-known character in New York. He was a native of Mexico, born in that city June 28, 1778, but was sent at an early age to Spain. He was educated in the Royal Seminary for Nobles, and was graduated with honor in 1799. The next year he was appointed notary to the Consul of the Indies, the body which controlled the affairs of Spanish America. In 1802 he became private secretary to King Charles IV.

When Napoleon imprisoned the king and overthrew the Spanish monarchy, Velasquez resolved to return to his

native land. The outbreak of the Revolution there left him in a manner without a country. Devotedly attached to the Spanish monarchy he could neither remain in Spain nor return to Mexico. He accordingly resolved to come to the United States and await the course of events. He became a teacher of Spanish, and in a short time was made professor of the Castilian language and literature in Columbia College. When he acquired English he wrote frequently and well. As a member of many learned societies he was respected and honored during his long and useful life. He wrote several works in the Spanish language, including a valuable Spanish-English dictionary, and contributed frequently to the Catholic press. He died in NewYork city, February 19, 1860, at the advanced age of eighty-two—Catholic News, May 20, '91.

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The discoverers of the mainland of North America were John and Sebastian Cabot; the discoverer of Lower Canada and the rivers of St. Lawrence was James Cartier; the discoverer of Lake Huron was the Franciscan Joseph le Caron; the discoverer of lakes Champlain and Ontario, and the founder of Quebec was Samuel de Champlain; the founders of the oldest cities in the United States, Santa Fe and St. Augustine, were Onate and Menendez; the founder of San Francisco and the apostle of California was Junipero Serro. The first maps of lakes Ontario and Superior were made by the Jesuits and are found in their Relations; the first map of Lake Erie was drawn by the Sulpician Dollier de Casson. The salt spring of Onandago was discovered by a Jesuit; and the oil-wells near Lake Erie by a Franciscan. And thus we might detail at length the achievements of the sons of the church. We trace their footsteps from Vinland, discovered by Lief Ericson and his Catholic Northmen, to far-off Alaska, the scene of the explorations and labors of the sainted Archbishop Seghers. On every page of the history of our country Catholic explorers, missionaries, and scholars have left their imprint. Verazzdno, Ponce de Leon, Pineta,

Gomez, Miruelo, Ayllon, Gordillo, Triston de Luna, Coronado Castanado, Du Lhut, Joliet, White, Sir George Calvert, Lord Baltimore—Catholics all of them—are but a few that might be named of the long list of those who by their achievements have reflected honor on Church and country. [Rev. J. A. Zahm in "Catholic Science and Scientists."]

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Mr. J. J. Bergerac, Professor of the French Language, St. Mary's College, respectfully informs the inhabitants of Baltimore, that he intends to open an evening school, on the 15th of this month, from 6 till 8 o'clock, P. M. He flatters himself, that his being at present professor of French in the above College, will be sufficient to recommend him to public notice.

Private lessons will be given to Ladies and Gentlemen at their respective houses, from 10 till 1 o'clock, P. M. Apply to the subscriber, or to the Rev. Wm. Dubourg.

EDME DUCATTL,
26, Market street.

October 6.

—Federal Gazette and Baltimore Daily Advertiser, October 8th, 1807.

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For Sale, A Parcel of LAND, containing two hundred and sixty acres, more or less, situated partly on both sides of Deer Creek, in Harford county, state of Maryland. Its situation is well known in Harford county, under the name of the Old Works, as it was on this tract of land, that an iron forge, a grist-mill, and oil mill, &c. were formerly erected. It is an excellent mill seat. The improvements, at present, are, a Dwelling House, good Kitchen, Smoke House, Corn House and an old Barn. There are on the premises a good Apple Orchard, and a great quantity of Peach Trees. With little pains and expense, twelve or fifteen acres of meadow-ground might be made. The land is particularly renowned for the excellent quality of its timber, consisting of large Oaks, Poplars, Walnut, and a

great sufficiency of chestnut, for fencing or other purposes. The quantity of wood land is about one hundred and fifty acres.

For terms, apply to Mr. Benjamin Green, jun. living near the premises; the reverend William Pasquet, head of little Bohemia, Cæcil county; reverend Francis Beeston, Baltimore, or to the subscriber, at George-Town, district of Columbia. FRANCIS NEALE.

March 31, 1806.

In Father Neale was the title of property belonging to the Jesuits.

---

Newton J. Kenney Esq., died at Baltimore, March 16 1861. Edited Metropolitan Magazine four years and compiled Catholic Almanac for 1860-1 Author of a number of school books.—His Mag. June, 1861.

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The discoverer of the Salt Springs, at Onandaga, New York, was the Jesuit Father Simon Le Moyne, in 1654; the first who called attention to the mineral oil near Lake Erie was the Franciscan Father de la Roche d'Allion, in 1627; the first who worked the copper mines on Lake Superior was a Jesuit lay Brother; the first cargo of wheat that went down the Missisippi from Illinois was raised at a Jesuit Mission; the first sugar-cane was raised by the Jesuits in New Orleans; the first book printed west of the Alleghanies was the Epistles and Gospels in French and English, printed in Detroit by F. Mettez, in 1812; and the first printing-press in the Northwest was set up by Rev. Gabriel Richard, priest and member of Congress from Michigan. —J. Thomas Scharf, in Mirror.

---

Madame de Iturbide, Ex-Empress of Mexico died March 21st 1861, in Philadelphia, where she had long resided. Buried in vault at St. Johns.

John Gilmary Shea, in a review of Father Alerding's "History of the Church in the Diocese of Vincennes," says:

"The documentary history of the Church is perishing so rapidly that, when pious hands do not gather and preserve it, most of it is likely to perish, as papers and books of incalculable value have perished within a few years."

The securing and printing of such documents is the purpose of this Researches.

---

The Diary of Lieut Con Krafft, a Hessian who came to America as a volunteer on an American privateer from France to Philadelphia and landed on Eastern Shore of Maryland, January 1778, traveled on foot to Philadelphia. On Saturday January 24, 1778 he records "At 7 in the evening we arrived at the little town of Newark in Chester County where I stopped at the inn called St. Patric."—N. Y. His. Soc. Vol 1882, page 14.

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Col. Wm. Byrd, of Westown, Va., writing to Lord Egmont, July 12th, 1737, relative to excluding "Rum and Negroes" from Georgia, said:

"I entirely agree with your Lordship in the Detestation you seem to have for that diabolical Liquor Rum which does more mischief to Peoples Industry and morals than anything except Gin and the Pope." [Am. His. Rev. Vol. p 89.]

The

# AMERICAN CATHOLIC

# Historical Researches.

VOLUME XIX., 1902.

The first law of history is not to dare to tell a lie: the second, not to fear to tell the truth; besides let the Historian be beyond all suspicion of favoring or hating anyone whomsoever.—Leo XIII.

Which if I have done well and as becometh the history, is what I have desired; but if not so perfectly, then it must be pardoned me.—Machabees XV, 39.

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THE
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# Historical Researches.

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*QUARTERLY.* *ONE DOLLAR A YEAR.*

Entered as Second Class Publication at Parkesburg, Pa.

This issue of THE RESEARCHES begins the Nineteenth Volume.

That's a long while for a publication not appealing to popular tastes, passions or whims to live. THE RESEARCHES must have had merit to hold so many patrons to enable it to continue the special work it undertook in 1884.

Its purpose has been and will be Historical. It will seldom present written up History save when the result of special investigation and study.

THE RESEARCHES aims to present documentary History so that original sources of information may be available to all writers who may make their own studies and present results.

No endeavor will be made to bolster up fairy tales as History or to indulge in claim all assertions.

There is a dearth of Catholic historical writers mainly because the facts upon which to base the written history or even romance are unknown.

THE RESEARCHES gathers up the records and by presenting preserves them as a source from which material may be had for more popular works by which the truths of our History may become known to the great body of our people rather than the wholly untrue recitals that pass current among us.

To all who have seen the merit of our work or been helpful towards support for the good it might possibly do we are profoundly grateful.

We would wish that an enlarged accession might

come to our list of Patrons so that the abundance of material available might the more quickly be published in a monthly rather than a quarterly Magazine. But how rich are the treasures of historical lore which the past eighteen volumes contain.

That God may bless my endeavors and good St. Anthony have "treasures brought to light." I humbly pray. MARTIN I. J. GRIFFIN

## First Mass in America.

TO THE EDITOR OF THE CATHOLIC REVIEW, APRIL 30, 1887.

Some of the daily papers, speaking of the recent destruction of the Cathedral of St. Augustine, which we all regret, indulge in a stream of twaddle exceeding even the usual ignorance of American History. One paper heads an article "First Mass in America," and pretends that the first Mass in America was chanted by monks at St. Augustine, on the site of the Cathedral, in 1665. Just think of it! Columbus discovered America in 1492; St. Domingo was made a bishop's see in 1513; Puebla in 1519; Mexico in 1530, and yet these dunderheads would tell a credulons public that Mass was never said in America till 1565! It was not even the first Mass said in the territory of the United States. Mass was said at Pensacola and many points from the Savannah to Mobile long before. Mass was said on James River in 1526. The first Mass at St. Augustine was not celebrated on the site of the Cathedral. The real spot is laid down on Spanish maps. It was at the spot where the first chapel of Neustra Senora de la Leche was erected, The first Mass at St, Augustine was not offered by monks, but by a secular priest, Francisco Lypez de Mendoza Grajales, and the day was not the Feast of St. Augustine, but the Nativity of the Blessed Virgin. It is to be hoped that our Catholic papers will not herald these blunders. J. G. SHEA.

Others assert that Mass was offered for the first time on the shores of America by Father Juan Perez, who accompanied Columbus on his second voyage to the New World.

## Did the Franciscans or Jesuits Receive the First [Known] Pennsylvania Convert Into the Church.

To which Religious Order is due the celebration of the "public Mass" in Philadelphia, in 1707, and the reception of converts?

In "The American Catholic Quarterly Review," for July, 1883, Dr. John Gilmary Shea in an article on "Converts—Their Influence and Work in this Country," said: "The earliest evidence we have of the presence of priests in Philadelphia is connected with the conversion of Lionel Brittin, a prominent and well-to-do personage, and the public celebration of Mass at the time. This conquest preceded the entrance of the Jesuits into that province, and was probably due to the Franciscans, who had been sent to Maryland by the Propaganda some years before."

While Dr. Shea says it was Franciscans who "probably" celebrated the Mass and received the convert, THE RESEARCHES offers as a contribution to the elucidation of the intricacy of the question the opinion that the priests were Jesuits.

The Franciscans, though thoroughly established in Maryland by the Propaganda in 1675, had members in that province as early as 1672, as appears by "Letters of Missionaries" [Jesuits] in Maryland Historical Society Fund Collection, No. 7, page 98–99, where under date of 1673, a missionary writes: "Two Fathers of the Order of St. Francis, sent from England the year before, have entered into a portion of the labors and harvest between whom and us offices of kindness are mutually observed for the common prosperity of the Catholic cause."

Franciscan records show that a Rev. Basil Hobard or Hubbard, died in Maryland, July, 1698, that Rev. James Haddock died in Maryland on or before 1720, having been in the province from 1700, that Rev. Polycarp Wicksted was sent in 1674, and died in April, 1725.

By the "Roman Catalogue of the Society of Jesus," evidence is afforded that the Jesuits had in New York,

between the years 1683 and 1696, three Fathers. Rev. Thomas Harvey was in New York from 1683 to 1690. He was in Maryland in 1693 and again in New York in 1696. Rev. Henry Harrison and Rev. Chas. Gage were the other two Fathers. but the information concerning them is too scant to justify considering them as within the probabilities in the present inquiry. But here is acknowledged testimony that Rev. Thos. Harvey was in New York in 1690. In 1693 he is found in Maryland. In 1896 he is again in New York. Philadelphia, the most important settlement in all the country between New York and Maryland, would not have been avoided, especially as it was in 1690-3, the only place in the English Provinces where universal toleration was proclaimed as the principle of government. Passing from New York to Maryland 1690–3, and returning to New York in 1696, he certainly visited Philadelphia.

In New York, in 1696,where oppression of Catholics was enforced after the Revolution of 1688 and the ascent of William and Mary, had but nine Catholics, and Rev. Thomas Harvey is found there the same year, undoubtedly to assist these nine spiritually, surely he visited Philadelphia while on the journey from and to New York, stopping with John Tatham at Burlington, N. J.

[There is also confirmatory evidence of this view in "The Records of the English Province of the Society of Jesus," by Henry Foley, S. J.; Vol. III, page 394; in the "Annual Letters of the English Province Regarding the Mission in Maryland."]

So the great probability is that Rev. Thomas Harvey, S. J., was the Priest who visited Philadelphia and probably the Priest who received "Lionel Brittin and his son" into the Church; that he frequently visited Philadelphia until unable to do so, say,in 1719, when that duty was entrusted to Rev. Joseph Greaton, S. J., who continued to come on missionary visits for ten years and finally founded St. Joseph's Chapel.

Had the Franciscans, Rev. Polycarp Wicksted or Rev. Jas. Haddock, entered our city they would, reasonably, be

expected to have held on to it as their field But to find a Jesuit passing from Maryland to New Yor fr m 1683 and returning, seems to show that the Sons of Ignatius "took possession of the country" and maintained their right to it by visitations from time to time, until they permanently "occupied the land," which they did just as soon as it was decided that Philadelphia was within the boundary of the grant to Penn and not within the lines of the grant to Lord Baltimore.

If a Franciscan was the celebrant of the Mass of 1707 it is probable that by either Father Haddock or Wicksted it was celebrated. If by a Jesuit, then to Father Harvey is it most probable the honor is due. All things considered, to the Jesuits the merit belongs.

GEORGETOWN COLLEGE, WASHINGTON, D. C.,
November 23, 1901.

DEAR MR. GRIFFIN.—It is difficult to obtain any detailed information concerning the work, or the place of abode of the Franciscan Missionaries in Maryland. I presume that they did not extend their work beyond the limits of Lord Baltimore's Province, as they were brought over under his auspices, and remained under his special protection. He furnished them with the means for their support. In your October number, one of them was mentioned as living at the house of the Governor, and another with the Chancellor: these were Fathers Massey and Carew. Their position was probably like that of a private Chaplain, and they depended upon some "Patron," apparently an official appointed by the Lord Proprietary. The people were not inclined to do anything by way of contributions to their support, and after the Protestant ascendancy in 1688, the Lord Baltimore would not be inclined to give them much encouragement. The Franciscan Records give little assistance in the matter. I was referred to a History of their Missions, for information in regard to the Franciscans in Maryland but it threw very little light upon this obscure point of our Catholic history.

If these notes can be of any service you are at liberty to use them.

Franciscan Missionaries in Maryland.

1672. Fr. Massey.

1674. Fr. Polycarp Whicksted.

1675. Fr. Basil Hobart; he died in Maryland in 1698.

1675. Fr. Henry a S. Francisco.

1675. Fr. Edward Golding.

1677. Fr. Henry Carew, Sup. Miss. . . . . Oliver's "Collectanea, p. 541.

Fr. James Haddock labored as early as 1700, and died before 1720. I have seen several books with his name inscribed, in the Library of Leonardtown, St. Mary's County, Maryland. He seems to have lived for a time at Newtown, in the same county.

Oliver, "Coll," p. 541, note, says: "Father Massey Massy was sent thither in 1672, and two years later FR, Polycarp Whicksted and Basil Hobart were given him as fellow-laborers in that vineyard. In 1675 another re-enforcement was assigned in the persons of FR. Henry a S. Francisco and Edward Golding. We find that Fr. Henry Carew, who had been appointed Superior of the Maryland Mission, 6th May, 1677, died six years later, on the passage back to England. FR. Bruno Taylor and James Haddock, on 30th January, 1700, were ordered to Maryland 12th October, 1672, as we find in the "Register," p. 85.

Fr. Massey Massy, (a S. Barbara), a celebrated Missionary and truly apostolic man, was appointed Provincial vicar in 1691; at the Chapter in London, 1692, he was declared Provincial. Again, in 1699. He died in 1702." Oliver Coll. p. 568.

P. S.—I have some notes on Father Andrew White, which have never appeared in English—some observations upon your note concerning him in the last RESEARCHES; a note on "Brockholes"; and some brief observations upon other points. I shall send them if I can find the time. Yours sincerely, E. I. DEVITT, S. J.

P. S.—I have noticed in several writings of Mr. Shea, that he was of the opinion that "The Franciscans were the first Catholic Priests in Pennsylvania." He gives no authority for the assertion so far as I can discover. I thought that he had reference to the northeast part of the Province—somewhere in the neighborhood of Fort Duquesne, or Venango, or Lake Erie. The Chaplain of the French forces was frequently a Recollect, and some of such Chaplains may have accompanied the early expeditions along the lakes and down the rivers to the present Pittsburg. No mention is ever made of the Franciscans in Philadelphia, and this silence would be strange if they had been there. Perhaps—it is an old story—a good subject for "Catholic Fiction,"—some one will assert that your "Father Smith" was a Franciscan.

## Bishop Lynch's Death.

"Bishop Lynch is dead," said a friend to me on my way to his home in Charleston. Bishop Lynch is not dead but sleeping lies; he has yielded to his God the breath He gave him. Sleep on, dear Bishop, until God Shall bid you rise. I have watched with delight the beautiful morning star, and have seen it melt into the light of glorious day. I have seen Bishop Lynch in all his grandeur and magnificence, admired and loved him on earth. On this holy Sabbath day his spirit returned to his God, at 11 o'clock a. m., in Charleston. I thank God his life was spared to his country and church so long. The two grandest men in the great pulpit in all South Carolina, Bishops Wightman and Lynch, have winged their rapturous flight to heaven. What a glorious greeting they have had in the land of Beulah! They are now anointed with Gilead's balm. They are now wearing the heavenly diadem. "Gloria in excelsis" has pealed throughout all heaven. The great Deliver has honored His saints as they laid their tribute at His feet. Bishop Lynch was as pure a patriot as General Lee or Stonewall Jackson. A truer, nobler South Carolinian I never have known. Pure was his spirit as his soul was great.—Columbia Register, 26th Feb., 1882.

## Catholics Alone Loyal.

Henry Austin Adams is a converted Episcopalian. I hope he knows the Faith better than he knows American History. If he has really found Religious Truth it cannot be necessary to turn on his late brethren and revile them as enemies of our Country while declaring Catholics alone to have been its only truly loyal supporters.

About five years ago he delivered a lecture at Worcester, Mass., on "The Debt America Owes to the Catholic Church." Scarcely a year has passed but the portion of this lecture then published has been brought out and run the rounds of our Catholic press. New headings are at times put on the recital and away it goes rousing the enthusiasm of readers who believe because a convert tells the story and it is given in a Catholic paper, perhaps a Bishop's organ, that it is heresy and a denial of the Faith not to believe all this convert declares. Sure he ought to know the Episcopalians, wasn't he one of them? Of course he can tell Catholics their History in this Country because they don't know it themselves. So any tale goes especially if the lecture is given under the direction of the parish Priest.

In the Republic of Boston which printed the synopsis of this lecture in Vol XIX, No. 8, under the heading "Catholics Alone Loyal" we read that Dr. Adams started off in this way: "I am here to attack somebody. I am to attack those milk-and water dude Catholics that this Country possesses in some places. I am here to prove by 400 years of history that our beloved republic owes a debt it cannot extinguish in eternity to the members of the holy Catholic and Apostolic Church.

Then he goes on to declare to young Catholics: The only Church that has never failed America is your own. "All others by the decrees of their synods at one time or another have not stood by the principles of this country."

Oh, What a lie!

Passing over a lot of trash and balderdash and getting down to that interesting period in the history of our

Country upon which Catholics delight to boast, though they know little of the American Revolution we have the Doctor rattling off this:

"When the revolution was started, what a great opportunity it was for the wires, and the Jesuits, who had only to say 'Knife it.' What a splendid chance for the Catholic Church to stop this young republic. Go back, Protestant and Catholic, to those days and you will find the Catholic will not have to blush. Fifty-two per cent. of the men enlisted in the American army of the Revolution were Irishmen Father Carroll of Baltimore, later bishop, begged his people in the name of God.

TO TAKE UP ARMS

for the cause of freedom. He was a cousin of that Charles Carrol, the richest man in the colonies, who said he wished his estates were worth ten times as much so that he might make ten times as great a sacrifice for his beloved America. He also was a Catholic. When Washington was looking for a navy, who was its founder? Jack Barry, who would not let his sailors draw up the Stars and Stripes by the halyards because they might pull them down in the same way, but who made his men shin up and nail the flag to the mast. In those trying days the Roman Catholics were solid for the states.

"Where were my Episcopalian friends? They, too, had a bishop, but he went in and out between the American lines and got their secrets, which he sold to the English, and who had his choice, when discovered by Washington of being hung or going to England. He went to England. I have in my library at home a remonstrance signed by more than 100 Episcopalian ministers to Washington against the rebellion against the English King, for whom they continued to pray in spite of Washington's orders to the contrary They had as much right to be loyal British subjects as the Catholics had to be loyal American citizens. My bishop was begging the people to take up arms in the cause of freedom. Their bishop was selling the secrets of the Americans to the English. My priests and people were praying for this country Theirs were praying for the King.

'Protestant England was trying to crush us and Protestant Germany sent over her Hessians to butcher us Catholic France sent us Lafayette and Rochambeau, and when the war was over and Franklin went to Europe in the cause of America, he had to go to the Catholic countries for assistance and to float the bonds of the new republic

Isn't that a very pretty and pleasant tale?

It is not true that 52 per cent. of the men enlisted in the Revolution were Irishmen. Besides most of the Irish enlisted were not Catholics. The bulk of the Continentals were natives of America. Washington said so and the Researches has published his testimony and that of others.

"When Washington looked for a Navy," the Doctor gives a false belief to his hearers by asking "Who was its founder" and then relating that tattler's tale about "Jack Barry." Barry was not the founder of the Revolutionary Navy. He was not the kind of a man to do such a theatrical trick as is related of him. There is no truth whatever in the story.

The time that Washington looked for a "founder," was when the present Navy was established by law in 1794.

Then Washington looked for Barry and gave him the first or ranking Captaincy in the Navy and handed him commission No. 1, which may be seen in Philadelphia, though some Naval writers say it is at Annapolis Naval Academy. But it isn't. So the Navy, Dr. Adams speaks of, was not that of those trying days of the Revolution when as he asserts Catholics were solid for the States.

Well, indeed Catholics were not solid for the Revolution. It is nonsense and ignorance to talk that way. There were no Catholics in even small numbers, outside Pennsylvania and Maryland. Those of Pennsylvania were largely Loyalists to England. Those of Maryland mainly "Rebels." There were justifying causes for both being as they were. When the British captured Philadelphia they started the formation of three Loyalist Regiments. One was by distinct title called "The Roman Catholic Regiment." Father Farmer was appointed a Chaplain. The RESEARCHES has printed the history of that body which, when the evacuation of the City came about, was known as a Battalion and so fought under the Hessian Knyphausen at Monmouth, when Washington is said to have used the big D——.

Father Carroll never begged his people in the name of God to take up arms.

Not a word of Carroll in favor of the Revolution can be cited. He went to Canada, got curt treatment from the clergy and came home as quickly as he could.

During the whole war not a word about him is heard in any records. He and all the clergy simply kept quiet.

The untruths Dr. Adams tells about the great deeds of Catholics is little until he tells of the Episcopalians.

There isn't a word of truth in what he says.

The Episcopalians had no Bishop. So it is not true of a Bishop or even that any Episcopalian got American secrets, sold them to the English and was given by Wash-

ington a choice. Washington didn't give choice in such cases.

Dr. Adams has not in his library or in his possession anywhere such a remonstrance signed by more than 100 Episcopalian ministers to Washington against the rebellion against the English King, nor did Washington ever give any orders that the Episcopalian ministers should not pray for the King.

If these ministers had as much right to be loyal British subjects as Catholics had to be loyal American citizens why are they condemned? Neither Episcopalians or Catholics were wholly on either side. All were divided. The Presbyterians were nearest to unanimity in favor of the "Rebellion."

It is wholly untrue that "My Bishop was begging the people to take up arms," wholly untrue that the Episcopal Bishop—there was no Bishop—was selling secrets to the English.

Not a bit of evidence is available that "My priests and people were praying for this country," though there is that some of the Episcopalians ministers were praying for the King. They had a right to do that. "Protestant Germany was sending over her Hessians to butcher us." But it was a Catholic—the Landgrave of Hesse—who sent over the greater part of these Hessians. Some of them were Catholics. Some got married while in Philadelphia. Their marriages are on record at old St. Joseph's to-day.

When the war was over Franklin didn't go to Europe in the cause of America. He came home. He had been in France nearly the whole time of the war. He didn't go over after the war to float the bonds of the new Republic in Catholic countries. He didn't go for any purpose.

MARTIN I. J. GRIFFIN.

## Father Ralle's Scalp.

"The New England Courant, August 24th, 1724, says: On Saturday last arrived Captain Johnson Harmon from his expedition against the Indians at Norridgewock, and brought with him 28 scalps, one of which is Father Ralle's, their priest."

At a Council held at the Council Chamber in Boston, on Saturday, August 22, 1724. Present:

His Honour William Dummer Esq., Lt. Gov. Penn Townsend, Add. Davenport, Adam Winthrop, Nathan Byfield, Esqrs., John Clark, Esq., Daniel Oliver, Esq., Edw. Bromfield, Thomas Fitch, Thomas Palmer. Captain Johnson Harman being arrived from the eastward with twenty seven Indian scalps, together with the scalp of Sebastian Ralle, the Jesuit and Missionary among the Norridgewock Indians, and the Standard of ye Sd Tribe of Indians, was directed to attend in Council, and there gave a short narrative of his march to Norridgewock (with four companies of soldiers under his command) and of his action at the Sd Place, the twelfth instant, where he destroyed a great number of the enemy, many of whom being slain or drowned in the river, he could not recover their bodies.

His Honor, the Lieutenant Governor, in consideration of the extraordinary service of the Sd Captain Harman, presented him with a Commission for Lieutenant Colonel of his Majesty's forces eastward under the command of Coll. Thomas Westbrook.

Coll. Johnson Harman made solemn oath that the twenty-seven scalps above mentioned (which were produced in Council) were the scalps of rebel or enemy Indians slain by him and the forces under his command, and that they had taken four Indian prisoners.

Pursuant to the act, entitled an Act to encourage the prosecution of the Indian enemy and rebels.

Advised and consented that a warrant be made out to the treasurer to pay unto the said Coll. Johnson Harman, the sum of four hundred and five pounds for twenty-seven Indian scalps, and the further sum of twenty pounds for

## Father Rale's Scalp.

four Indian prisoners slain and taken as aforesaid ; the said sum to be by him distributed to the officers and soldiers concerned therein, as the said Act directs.

Coll. Johnson Harman likewise made oath that the other scalp was the scalp of Sebastian Ralle, a Jesuit, who appeared at the head of the Indians and obstinately resisted the forces, wounding seven of the English and resolutely refusing to give or take quarters.

Pursuant therefore to a resolve of the General Assembly passed at their session begun and held the 13th of July, 1720, in the words following, viz.:

"This Court being credibly informed that Mons. Ralle, the Jesuit residing among the Eastern Indians, has not only on several occasions of late affronted His Majesty's Government of this Province but has also been the incendiary that has instigated and stirred up those Indians to treat his Majesty's subjects, settling there in the abusive, insolent, hostile manner that they have done, Resolved, that a premium of one hundred pounds be allowed and paid out of the Public Treasury to any persons that shall apprehend the Sd Jesuit within any part of this Province and bring him to Boston and render him to justice.

Advised and consented that warrant be made out to the treasurer to pay unto the said Coll. Johnson Harman the above Sd sum of one hundred pounds for his service in the destruction of the Sd Sebastian Ralle, the Sd sum to be divided among the officers and soldiers, as is directed in the Act for encouraging the prosecution of the Indian enemy, etc.

[Mass. Council Records, Vol. 8, page 71–2, or Westbrook Papers, page 155.

## Abbe Hussey, Spanish Chaplain in London, visits Madrid with the Secretary of Lord George Germaine with "Instructions concerning an Exchange" of American Revolutionary Prisoners in England.

John Jay, Minister of Spain, reporting to The President of Congress, from Madrid, Nov. 6th, 1780, writes:

There arrived here from England, by the way of Lisbon, an Abbe Hussey. He came to Lisbon in company with Mr. Cumberland, one of Lord George Germain's secretaries, who, with his family, purposed, on obtaining permission, to come to Madrid. This priest was known to many, being a pensioner of the Spanish Court, and formerly in the late Prince Massarano's family. Indeed he took no pains to conceal himself, or his business, which was to obtain permission for his friend to proceed, on account of the bad health of a daughter. Mr. Carmichael watched his motions with success and industry, and was the first who mentioned his arrival to me. He hired lodgings and a coach for Mr. Cumberland, and visited several persons about the Court, particularly M. del Campo, First Secretary of the Minister.

On the first of June I received a card from the Minister, desiring to see me at nine o'clock the next evening. I waited upon him accordingly."

Jay forwarded to Congress the "Notes of a Conference" with Count de Florida Blanca on June 2nd. 1780.

He told Mr. Jay that the person lately from England, by the way of Portugal, was the chaplain of their former Embassy at London, that he had been there for some time on his private affairs, and had at the same time instructions concerning an exchange of prisoners, which their sufferings rendered expedient; that the death of an uncle, a chaplain of the Court, had obliged him to return; that an English gentleman and his family had come to Lisbon with him, under the pretext, or really on account of the ill health of a daughter, to whom the Duke of Dorset was much attached; that the opposition made by his friends

to the marriage had affected her health, and that this family was desirous of passing through Spain to Italy. He added, that this gentleman was one of Lord George Germain's secretaries, and would perhaps have some proposals to make for an exchange of prisoners, and possibly others of a different nature, which he assured Mr. Jay should be communicated to him as candidly as he had communicated the extravagant scheme presented by Sir J. Dalrymple. He desired Mr. Jay, therefore, to make himself easy on this subject, giving new assurances of the King's strict regard to justice and good faith, and of his disposition to assist America.

Mr. Jay begged him to be persuaded of the perfect confidence of America and himself, and of their reliance on the good faith, justice, and honor of his Catholic Majesty; that he had no other apprehension from the circumstance of Englishmen resorting to this Court, than that the enemy would on this, as on former occasions, avail themselves of it, by endeavoring to alarm and deceive our people.

The Count de Florida Blanca assured Mr. Jay, that he would shortly give him such proofs of the King's intentions, as would enable him to prevent any bad effects from such misrepresentations, and convince America of his Majesty's favorable disposition and good faith.—Sparks' Diplomatic Correspondence of the Revolution, Vol. 7, p. 307-8.

By Renahan's Collection of Irish Church History, Vol. I, it may be learned that Dr. Hussey was proposed for Bishop of Cashel [p. 357] and that on September 7th. 1796 he was recommended to Bishop Moylan, of Cork as successor to Dr. Egan, of Waterford [p., 373] that after appointment indiscretions in his pastorals were charged [p. 376] that a pension was given him by the government for kindness to a soldier [377].

In Francis Plowden's "Historical Letters to the Rev. Charles O'Conor" it is shown that when the Franciscan Friar, Kilrea sought the assistance of Lord Sidney to secure him the vacant See of Quebec, Bishop Hussey, of Waterford, who had long been in the confidential intimacy of

Lord Sidney, represented to his Lordship that, without derogating from the amiable character of his friend Father Kilrea, he seriously submitted to the consideration of his Majesty's Government, that upon the first vacancy of a Catholic Bishoprick, to which temporalities were annexed, and the nomination or recommendation, to which naturally devolved upon the Crown, it would be wise and political to be very choice in the nomination, and to shew every tender regard to the wishes, habits, and principles of his Majesty's new Catholic Canadian Subjects; that amongst the many amiable and valuable attainments of Father Kilvea, the episcopal qualifications described by St. Paul, were not the most prominent.

Lord Sidney attended to the advice of Dr. Hussey, and a person of the country respectable for his edifying conduct, knowledge and evangelical zeal was recommended by his Majesty, and the above prelate was thereupon, confirmed by the Pope.

## Ordinance Respecting Lack of Reverence in the Churches of Quebec 1686.

October 22, 1686, (Printed) Ordinance (mandement) of Mgr. J. Bte. de Saint Vallier, respecting levity and lack of reverence in the churches. Complains of "the luxury in dress and vanity manifest throughout the country, among the young girls and women of the world, with greater license and scandal than ever before; not satisfied with wearing clothing of which cost and splendor are far beyond their means and standing, they affect also immodest head-dress, appearing both abroad and at home, and often even in the churches, with their heads uncovered or only half concealed under a transparent head-dress, with a collection of ribbons, laces, curls and other vanities; and what is still more to be deplored and fills our soul with grief is, that they do not hesitate to make themselves the instruments of the devil, and cooperate in the loss of souls redeemed by the blood of Jesus Christ, by laying bare their necks and shoulders.

# John Willcox, of Pennsylvania and North Carolina.

BY JOSEPH WILLCOX.

John Willcox was born in Concord, Delaware county Pennsylvania, on June 21st, 1728.

His father, Thomas Willcox, emigrated from England and settled in Concord as early as 1725; and soon commenced to build a paper mill, which was probably the third mill of that kind erected in this Country.*

Among the earliest purchasers of paper from Thomas Willcox was Benjamin Franklin, whose account books are now in the possession of the American Philosophical Society in Philadelphia.

In these books the first purchase of paper by Benjamin Franklin from Thomas Willcox was recorded on April 26th, 1735.

These books show that John Willcox, when a boy, during his occasional visits to Philadelphia sometimes obtained "pocket money" from Benjamin Franklin, which was charged on the books to his father, Thomas Willcox; the following being examples:

| | | |
|---|---|---|
| 1742, May 29. | Cash by Jonny | 7 6 |
| July 14. | Cash per son John | 3 – |
| 1745, June 29. | Cash per son 12s. Poct. Book 2 s.6. | 14 6 |

The acquaintance between John Willcox and Benjamin Franklin was maintained until the death of the former about 1792.

The mother of John Willcox was Elizabeth Cole, of Chester, Pennsylvania, who was married to Thomas Willcox on June 3d, 1727, by Pastor Samuel Hesselius; and the marriage was recorded at Holy Trinity (Swedes) Church in Wilmington, Del. At that date no Catholic Priest was living nearer than Bohemia, in Cecil county, Md.

*See History of the Willcox Paper Mill in Records of the Am. Cath. Hist. Soc., Vol. VIII., pp 28–85, 1897.

# John Willcox, of Pennsylvania and North Carolina.

BY JOSEPH WILLCOX.

John Willcox was born in Concord, Delaware county, Pennsylvania, on June 21st, 1723.

His father, Thomas Willcox, emigrated from England and settled in Concord as early as 1725; and soon commenced to build a paper mill, which was probably the third mill of that kind erected in this Country.*

Among the earliest purchasers of paper from Thomas Willcox was Benjamin Franklin, whose account books are now in the possession of the American Philosophical Society in Philadelphia.

In these books the first purchase of paper by Benjamin Franklin from Thomas Willcox was recorded on April 30th, 1733.

These books show that John Willcox, when a boy, during his occasional visits to Philadelphia sometimes obtained "pocket money" from Benjamin Franklin, which was charged on the books to his father, Thomas Willcox; the following being examples:

1742, May 29. Cash by Jonny ..... 7 6
July 14. Cash per son John ..... 3 —
1745, June 29. Cash per son 12s. Pocr. Book 2 s.6. ..... 14 6

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*See History of the Willcox Paper Mill in Records of the Am. Cath. Hist. Soc., Vol. VIII., pp. 48-81, 1897.

The following inscription was copied from a tombstone (almost illegible) in the churchyard attached to St. Paul's Church in Chester:

"Elizabeth Cole—died September 22d, 1732—Aged 70 years."

This is believed by the writer to be the mother of Elizabeth Cole who married Thomas Willcox.

Elizabeth, wife of Thomas Willcox, came to Chester from Ireland. At her husband's house Father Joseph Greaton, S. J., while living at Bohemia, established a mission about 1732, which was attended at intervals, during the life of Thos. Willcox who died in 1779, and during the life of his son Mark who died in 1827, and of his grandson James M. Willcox, until a Church was built in the vicinity in 1853.

About the year 1759 John Willcox moved to Cross Creek, now Fayetteville, in Cumberland County, North Carolina. Some of his cousins of the Cole family had preceded him and settled in Anson, now Richmond county.

Soon after John Willcox settled at Cross Creek, N. C., he established a store there, and afterwards made visits to Philadelphia to buy goods.

As there was no Catholic Church then in his vicinity, he was obliged to bring his children to Philadelphia to be baptized. In the Records of the American Catholic Historical Society, Vol. 1, page 332, in the list of Baptisms of St. Joseph's Church in Philadelphia, is the following: "1773—Willcox, Elizabeth of John and Rebeeca Willcox, born March 15, baptized September 5, sponsor Rebecca Willcox."

From same "Records," Vol. 2, page 258:

"1779—Willcox. Mary of John and Rebecca Willcox, born March 17th, 1775, baptized July 11th, sponsors Joseph Colgan (for Patrick Byrne) and Mary Byrne." "Willcox, John of same parents, born November 19th, 1777, baptized July 11th, sponsors James Byrne and Elizabeth White."

The two last mentioned persons were either related to John Willcox or connected with him by marriage.

John Willcox married Rebecca Butler whose mother

was Jane, who is said to have been a sister of Commodore John Barry, of Philadelphia. After the death of her first husband, Jane (Barry) Butler married James Byrne of Philadelphia.

Elizabeth White, a sponsor at the baptism of one of John Willcox's children, was a daughter of James White, who married in 1747, Ann, a sister of John Willcox. James White, Jr., a brother of Elizabeth White, moved to Louisiana in 1799, and was appointed Parish Judge of the Attakapas district.*

John Willcox was a member of the Colonial Legislature of North Carolina in 1771, as will be seen from the following:

"MONDAY, November 25th, 1771."

At a meeting of the House, the Clerk of the Crown having certified that Mr. John Willcox and Mr. Isaac Brooks were duly elected and returned Representatives for the County of Chatham; pursuant to which the said Mr. Willcox and Mr. Brooks appeared."†

"TUESDAY, November 26th, 1771."

"At a meeting of the House—Mr. John Willcox and others were qualified by taking the several oaths and subscribing the test.‡

In the estimate of allowances due and payable to the Members of Assembly at New Bern, during the Session of 1771, the name of John Willcox appears in the list as entitled to £18. 8. 10.§

In the year 1776, John Willcox, having moved to the "Gulf," located on Deep River in Chatham County, North Carolina, erected a blast furnace and forge in conjunction with his brother-in-law, William England.† These iron works were so near completion that the Commissioners appointed by the Council of Safety recommended their purchase for the use of the Provincial Congress, prior to

*See Records of the Am. Cath. Hist. Soc., Vol. VI, p 518

†Records of North Carolina, Vol IX, p 143

‡Ibid, Vol. IX, p 144

§Ibid, Vol IX, p 223.

†William England married Elizabeth Willcox, a sister of John Willcox, who was born in Concord, Pa., in 1734. She died before her father wrote his will in 1772.

the month of August in 1776, chiefly for the purpose of making cannons and balls for the use of the army.

At a later date the Commissioners made an agreement with John Willcox and William England for the purchase of the iron works; and a small sum of money was paid on account of the purchase; but the officials subsequently failed, for many months, to complete the works, and also to pay the balance of the money that was promised; so that the former owners requested the works to be returned to them.

In connection with these transactions the following have been copied from the published records:

"Council of Safety to Wm. Hooper, Jas. Hewes and Jno. Penn."

["From M. S. Records in Office of Secretary of State."]

HALIFAX, 3d August, 1776.

"Gentlemen:"

"Mr. James Mills is employed in behalf of this State to procure one or more persons properly skilled in the art of casting Pig Iron Cannon, Cannon Ball and Hollow ware. He is recommended to the Council by the Commissioners to superintend the iron works in Chatham County."*

From the journal of the Congress of Halifax, December 23d, 1776.

"Resolved that if John Willcox and William England refuse to part with the mortgaged premises, it will be necessary to make a new agreement with them."

"Resolved if they will neither sell nor lease, that they be precluded from using any ore or timber from the vacant land of the State adjacent."†

In letter of Robert Rowan to Gov. Caswell, dated at Cross Creek, February 14th, 1777, he stated that he and Mr. Alston as Commissioners had returned from the iron works, where they agreed with Messrs. Willcox and England for the purchase of the Furnace Forge, and all their

*Records of North Carolina. Vol. X, p 336.

†Wheeler's History of North Carolina, 1851, p 349.

interest in the lands adjoining for the sum of £5000. All the tools, implements, wagons, carriages, oxen, provisions, etc., which belonged to the late proprietors being now useless to them and highly necessary for the works we have agreed to take.*

"Conveyances are executed to us in trust for the public, and we have already drawn on the Treasurers for the balance due on the purchase of the real property of Willcox and England."

"The furnace was not in full blast when he left it, but the Manager expected metal from it on the 10th inst.

"Mr. Willcox was by no means satisfied with the purchase money and expects a further sum from the General Assembly—which is mentioned in the conveyance."

The subjoined is an account of the payments made for purchase.

| | |
|---|---|
| "Money advanced by the late Commissioners £ | 300 |
| By order of the late Congress | 200 |
| Paid by the present Commissioner | 100 |
| Order on the Treasury in favor of Montgomery,† in whom the title of the Forge and Blowing was, and to whom Willcox owed the money. | 223.11.1 |
| Order in favor Willcox for the balance | 4,043. 2 3 |
| | £5,000. " " |

"November 28th, 1776: Provincial Congress of North Carolina."

"The Chairman of the Committee appointed to examine into the State of the Iron Works in Chatham county reported as follows:"

"Your Committee received information from the Commissioners that they had made a contract with Mr. Willcox, who has given a bond conditioned to supply the public with melting metal, at the rate of cast metal bars, deducting therefrom the charge of casting, and that the said Com-

*Records of North Carolina, Vol X, p 387.

†John Montgomery married Mary, a sister of John Willcox. He lived and died near the iron works. Many of his deseendants live in North Carolina.

missioners have advanced to the said Willcox £300 and hired out to him 39 slaves in order to enable him to finish and carry on the work and have taken a deed in trust for the furnace and premises in security."

"That the said Willcox informs our Committee that he is not willing to sell or hire out his Furnace; that the same is now finished and fit to put in blast in about 14 days; that he wants £200 for present demands; that there are two casters at this time employed in this State."

"Your Committee are therefore of opinion that the Commissioners be directed to supply the said Willcox with the aforesaid sum of £200 immediately, and pay out such other sums as may be necessary to carry on the business of casting cannon and ball with the utmost dispatch."†

HEZH. ALEXANDER CHAIR.

On Feb. 22d, 1777, A. Maclain wrote to Governor Caswell from Wilmington.*

"I have the honor to transmit a letter from Mr. Rowan with an account of the purchase made from Messrs. Wilcox & England on act. of the public."

"The sum of money ordered by Congress to the Commissioners is a mere trifle compared to the expense they must be at, considering the number of hands that must be constantly employed. . . . ."

From letter of Ambrose Ramsay, Mial Surlock, and John Birdsong to Gov. Caswell, June 6th, 1777.‡

"The bearer, Mr. Wilcox, now waits on your Excellency and the Honorable Council of State in order to have something done with respect to the Iron Works in this county. At his request we went and viewed the furnace and find that they have made sundry preparations, but have not yet begun to blow. Mr. Mills, the Superintendent, informs us that the want of laborers is the reason of this. Mr. Wilcox has made repeated applications to us to make a representation of his situation.

We verily believe that he suffers greatly at present,

†Records of N. C., Vol. X, p 946.
*Records of North Carolina, Vol X. p. 394-5.
‡ Ibid Vol. X. p. 487.

not having any way or means to support his family. Nothing less seems to satisfy him than to have his works back, agreeable to the majority of the General Assembly. We do not pretend to judge what may be best for him, but this we are certain of, that the country is at a very great expense daily which we think they might as well have been clear of."

At a meeting of the Senate of North Carolina, held on Nov. 24th, 1777, Mr. Owen, Mr. John Spair and General Person were nominated as Commissioners to act jointly with such gentlemen as the Commons shall appoint to settle with John Willcox relative to the Iron Works in Chatham county; and also to hire out all slaves that have been employed on the said works for account of the public. †

On the same day the Senate ordered the following mes age to be sent to the Commons. ‡

"This House has received and considered the resolution of yours for appointment of Commissioners to act in conjunction with Commissioners from this House to settle the public accounts with John Willcox and to hire out the slaves that have been employed on the said Works . . . . but it is the opinion of this House that, instead of hiring the negroes out, it would be the most advisable to sell them. . . . ."

In connection with this same subject the following is included:

At a meeting of the Senate of North Carolina held on Nov. 24th, 1777, Mr. Owen, Mr. John Spair and General Person were nominated as Commissioners to act jointly with such gentlemen as the Commons shall appoint to settle with John Wilcox relative to the Iron Works in Chatham County. . . . . †

From this time the iron works were still further mismanaged by the State authorities and John Willcox was unable either to obtain the money which was originally

† Records of North Carolina, Vol. XII. p. 137.
‡ Ibid, p, 138.
† Ibid, Vol XIII, p. 502.

promised to him, or to obtain possession of them again on such terms as he considered just to his interests.

Finally the Commissioners offered the works at public sale in the ensuing December.

The following advertisement appeared in the North Carolina Gazette on January 9th, 1778.†

"State of North Carolina, December 27th.

"To be sold to the highest bidder at the next Superior Court in the town of Hillsborough on the 27th of March next pursuant to a resolve of the General Assembly,"

"The Iron Works, on Deep River, in the County of Chatham, with the appurtenances thereto belonging, also a large quantity of land containing timber and stone sufficient to support said works, and an inexhaustible fund of excellent iron ore. The premises will be shown by Captain Balaam Thomson living thereon. Bond with approved security will be required by the Commissioners."

John Willcox, the pioneer coal miner in North Carolina, first discovered a coal bed near his iron works iu Chatham County shortly after he erected his furnace. Reference is made to this discovery in the Report on the Geology of North Carolina. by Denison Olmstead, Nov, 1824, pp. 18-19, as follows-

"We have it in our power to say that Coal has actually been discovered in this region, and that a bed of considerable extent has been opened not far from the Gulf on Deep River."

"It is about fifty years since this Coal-bed was first discovered. Mr. [John] Wilcox, an enterprising gentleman, proprietor of the Old Iron Works at the Gulf, took some pains to have it opened, and to introduce the Coal into use. Blacksmiths from different parts of Great Britain made trial of it, and concurred in pronouncing it to be of excellent quality. During the life-time of Mr. Wilcox, it was freely employed in the vicinity, although the want of water carriage prevented its being transported to a distant market."

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† Ibid, Vol. XIII. p. 502.

John Willcox was an active participant among the "Regulators" of North Carolina prior to the war of the Revolution; and his name frequently appears in Wheeler's History of that State, and in the published "Records of North Carolina," in connection with the operations of that brave band of patriots; and also in the "Life of David Caldwell; by Caruthers. In the latter book, on page 158, it is stated that John Wilcox was one of the Regulators who were proclaimed by the Authorities as outlawed.

He died in Richmond County in North Carolina about 1792 and was buried there, near his home.

John Willcox, son of John the subject of the above sketch, who was baptised at Old St Josephs, Philadelphia, July 11th, 1779, left his North Carolina home, in 1807-8, and settled in Pulaski County, Georgia, twelve miles southeast of Hawkinsville. This plantation now belongs to the family of his grandson, Lewis Barge Willcox.

After two years he removed to Telfair County, where he built a grist-mill and boat yard on the Ocmulgee River, where forty-three boats he built were launched on Willcox Lake. He was engaged in the war with the Creek Indians in 1818, He died January 2nd., 1852.

He had three sons;

1 Mark, who was engaged in the Seminole Indian War. He died April 26th, 1852. In 1857 the County of Willcox, named in his honor, was formed.

2 Joseph, who died in infancy:

3 James Lea, who represented Irwin County, in the Legislature for several years.

In Pulaski, Willcox, Irwin, Dodge, Telfair, and Montgomery Counties, Georgia, there are many descendants of John Willcox, who was baptized at Old St. Joseph's. So numerous are they that the late Clarke Willcox, of Telfair County stated that no one can be elected to office in any of these Counties unless they are of the Willcox family or approved of by them.

# Report of the Commissioners of Virginia that Lord Baltimore Refused to take the Oaths of Supremacy and Allegiance, 1629.

Lord Baltimore's first attempt at colonization in America was under a charter, April 23rd, 1623, at Avalon in Newfoundland. This was unsuccessful. He then sought to establish a settlement further South, and, being a member of the Council for Virginia, visited that Colony in 1629. "Willing to make his residence therein with his whole family," he was tendered the oaths of Supremacy and Allegiance which, as a Catholic, he could not take.

The report of the Commissioners of Virginia concerning this occurrence is herewith given.

Original in English State Paper Office. Copy in the McDonald papers in the Virginia State Library, Richmond, Va. Printed in "The Virginia Historical Magazine," April 1900 page 373-4.

## Council of Virginia to the Privy Council.

(copy.)

Letters from the Commissioners of Virginia to the Lords of the Privy Council. (Nov. 30, 1629).

Right Honorable:

May it please your Lordships to understand that about the beginning of October last there arrived in this Colony the Lord Baltimore, from his Plantation of Newfoundland, with an intention, as we are informed, rather to plant himself to the Southward, then settle here, although since he hath seemed well affected to this place, and willing to make his residence therein with his whole family. We were readily inclined to render unto his Lordship all those respects which were due unto the honor of his person or which might testify with how much gladness we desired to receive and entertain him, as being of that eminence and degree whose presence and affection might give greater advancement to this Plantation.

Whereupon, according to the instructions of your Lordships and the usual course held in this place, we

tendered the Oaths of Supremacy and Allegiance to his Lordships and some of his followers, who, making profession of the Romish Religion, utterly refused to take the same, a thing which we could not have doubted in him, whose former employments under his late majesty might have indeared to us a persuasion, he would not have made denial of that, in point whereof consisteth the loyalty and fidelity which every true subject oweth unto his Soveraigne. His Lordship then offered to take this oath, a copy whereof is included, but in true discharge of the trust imposed in us by his majesty, we could not imagine that so much latitude was left for us to decline from the prescribed form, so strictly exacted and so well justified and defended by the pen of our late Soveraigne Lord, King James, of happy memory. And among the many blessings and favors for which we are bound to bless God, and which this Colony hath received from his most gracious majesty, there is none whereby it hath been made more happy than in the freedom of our Religion which we have enjoyed, and that no papists have been suffered to settle their aboard amongst us; the continuance whereof we most humbly implore from his most sacred majesty, and earnestly beseech your Lordships that by your mediations and Councells the same may be established and confirmed unto us. And we, as our duty is, with the whole Colony shall always pray for his majesty's long life and eternal felicity, from whose royal hands this Plantation must expect her establishment, and for whose honor God hath reserved so glorious a work as the perfection thereof. We humbly take our leave.

Your Lordships very humble servants,

(Signed) SAM MATHEWES,
JOHN POTTS,
ROGER SMYTH,
U. CLAYBOURNE.

The 30th November, 1629.

To the right honorable the Lords of his Majesties most honorable Privy Councill. (S. P. O. Colo. Vol. 5 No. 40.)

## Opposition by Virginia to Lord Baltimore's Settlement of Maryland.

When Lord Baltimore returned to England he, in February, 1630, with Sir Thomas Arundel, of Wardour, applied for a grant of land south of the James River. but a year later was given by Charles I. a grant of the territory north of the Potomac to the fortieth degree, with a portion of the eastern shore of the Chesapeake.

Before the charter passed the Grand Seal Lord Baltimore died. The son, Cecil, was given, June, 1632, the charter for Maryland, as the King named it in honor of his Queen, Henrietta Maria,

Under his brother, Leonard, the first colonists reached Point Comfort, Virginia, February 27th,, 1634 and sailed on March 3 up the Chesapeake for Maryland. The Virginians considered the grant to Baltimore as "a robbery of their own Colony."

The Planters in Virginia remonstrated against granting "lands and territorys within the limits of the Colony these being the places of their traffick and so near to their habitations as will give a general disheartening to the Planters if they be divided into several governments, and a barr to that trade which they have long since exercised toward their supportation and relief."

The Privy Council, however, "did think fit to leave the Lord Baltimore to the Patent and the other Parties to the course of law according to their desires." This on third day of July 1633. On the 12th the King decreed that "well approving of Lord Baltimore's good endeavors and intending the furtherance of his undertakings requires" Governor Harvey of Virginia "to use said Lord Baltimore with courtesy and respect and also to suffer his servants and planters to buy and transport cattle and other commodities to their Colony and to have good correspondence with him and his planters, and give them such careful assistance as may conduce to both their safeties and the advancement of their plantations in those countries. [Va. His. Mag., Vol, VIII, p, 151-2]

This Governor Harvey appears to have done for Secretary Wondebank wrote the Governor that he "understands from Lord Baltimore of the favorable assistance he has given his people at their first arrival" but assured him that "his Majesty will be very sensible of every disobedience or undutiful interpretations that shall be given his commands, whether it proceed from faction or pride." That was on September 18th, 1634. [Ibid p. 158]

The Governor replied on December 16th that; "I shall put the days, whenever I did that service to my Lord Baltimore, which deserved thanks into the account of my happie days" but "I have almost all against me in whichever I can propose especially if it concerns Maryland" that "notwithstanding the obligations of Christianity and his Majesties commands to be assisting them in their first beginning, many are so averse as that they crye and make it their familier talk that they would rather knock their cattle on the head than sell them to Maryland.***But for their present accommodations I sent unto them some cows of myne owne and will do my best to procure them more or anything else they stand in need of. [Ibid p. 161]

Dr. John Potts, one of the signers was "a jovial, easy-going man, fond of company and liquor." He was acting Governor of Virginia but was convicted of cattle skaling and deposed, though afterwards pardoned, as being the only physician in the Colony his services were needed.

# BOGUS CATHOLIC HISTORY.

It is hardly just to charge any portion of the Catholic press with intentional design to deceive their readers with inaccurate history in order to illuminate the deeds of Catholics in the colonial struggle for independence in America. Truthful history is ample in its demonstration of the Catholic's love of country, his loyalty to the republican form of government and his unceasing efforts for religious tolererance in the Puritan States even after the adoption of the federal constitution.

Of late, however, scarcely a week goes by without bringing up some fairy tale of what some priest or bishop or lay patriot (Catholic, of course) did in the war of the Revolution or the war of 1812 that exerted a marvelous influence upon the spirit of the times. One of these fairy stories goes so far as to represent Benjamin Franklin in a kneeling position before the Papal nuncio at the court of Louis XV., because that posture could alone express the gratitude of the American ambassador to the nuncio for persuading the French king to come to the support of Washington. There is no mention of this incident in history. Neither is there anything to establish as fact the statement that the Papal nuncio was alone responsible for the successful mission of Franklin at the French court, nor had anything to do in the negotiations.

Nevertheless this story had its run in the Catholic press and doubtless was accepted as fact by a large majority of readers, until it was punctured by that vigilant and tireless old book-worm of Philadelphia, Martin I. J. Griffin, editor of AMERICAN CATHOLIC HISTORICAL RESEARCHES. An article in this issue of the Intermountain Catholic points out other inaccuracies of history which Mr. Griffin has run down and disposed of in his usual drastic style.

It is worse than silly for Catholics to parade these stories as examples of exalted patriotism, because along with inviting denial and criticisms, the thought is born that Catholics must go outside of fact to establish their part in the history of the country. There is no need of

doing this: the facts stand for themselves and need no romantic elaboration. Religion cuts no figure in personal courage or in lofty statesmanship, in loyalty or disloyalty. Louis XV. helped the American cause not because he was a Catholic, but because he was an enemy of Great Britain; not because of any love for the struggling republic, but because of his hate of George III. Catholics should reflect upon these historical facts in the light of common sense.

The editor of AMERICAN CATHOLIC HISTORICAL RESEARCHES is engaged in a praiseworthy work. He should be encouraged, and fairy Catholic history discouraged.

[The Intermountain Catholic, Salt Lake, Oct. 26th, 1901.

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## "Papists" at Chester Pa., One Hundred and Sixty Years Ago. Quakers Engage "A Rigid Violent Papist" as Schoolmaster.

The following extracts from documents of the Society of the Propagation of the Gospel in Foreign Parts—preserved in The Historical Collections of the American Colonial Church will be found of interest as having reference to Catholics at Chester Pa:

On December 9th, 1738, Rev. Mr. Backhouse wrote the Society for Propagation of the Gospel.

"I know but four or five families of Papists in all my circuit, tho' there are many reputed ones in Quaker garb and frequent their meetings."—p 202.

On July 25th, 1741, he wrote urging a salary for one Charles Fortescue, the most diligent schoolmaster we ever had in Chester. He reported: "The Quakers, with all their power and ill offices have endeavored to drive him away and set up another, one of their own garb truly, but a native Irish Papist in opposition to him. And that not with that sliness and caution they are used to act on other affairs. But openly and without any reserve." p 216,

Two years later Fortescue was in Philadelphia teaching Latin "in the Alley called Mr. Taylor's."

1741.—Petition of congregation of St. Paul's Church, in Chester, Pa., to the Society for the Propagation of the Gospel. It relates the removal of Mr. Jas. Houston, the Protestant teacher, to Maryland; they were "left under this unhappy dilemma, either to send our children to Popish teachers, who are too numerous in these parts, or to rear them without any."

Mr. Charles Fortescue was engaged, but as "the greater part of the Church members are poor, consequently we found ourselves not capable to give an encouragement adequate to his merits, so we, with all the address imaginable, made an essay to influence the Quakers to join with us in supporting him. But Behold! as soon as they perceived by his sober and pious conversation that the good of the Church was naturally involved and would be still farther promoted by fixing that gentleman here, besides their public insults and private machinations, they did what none but Quakers dare do in a country under the government of a Protestant King; that is, they engaged, by their great encouragement, a rigid, virulent Paptist to set up schools in the said Town of Chester in order to oppose and impoverish the said Protestant teacher. Upon such their proceedings we meekly and seriously debated the matter with them, alledging the inconsistency thereof under a Protestant government, and showed them that the same was contrary to the statues of 11th and 12th of King William the Third, with others of the like nature. Nay, they carried their implacable malice so far as to occasion by threats and promises most of the children who were under the said Protestant teachers tuition to be taken from him with being able to give any reason for such their proceedings, but only this undubitable one (which we do attest to the Hon. Board to be true) of his being a zealous Protestant of the Established Church and sincerely attached to the present happy establishment, which are qualifications sufficient, we are assured, to incur their displeasure, when at the same time Deists, Jacobites and

Papists are embraced and promoted and the most blasphemous doctrines propagated and unpunished." They requested £10 extra allowed from the Society for their teacher. [His. Col. Amer. Col. Church, page 220.

1742. The Rev. Richard Backhouse wrote the Secretary of the Propagation Society from Chester, Pa., on June 14th, 1742, saying, "I believe more care is taken over our children in instructing them in their catechism, in the doctrine and discipline of our church, than anywhere else in the Province, by our vigilant master Mr. Fortescue, which raises ye envy and whets ye malice of ye Quakers who still maintain their Popish master in opposition to ours. * * * of late ye Popish Priests appear pretty numerous, one of which comes once a month to a place just within a quarter of a mile of my church at Concord and I'm informed by several good hands that they have the same yearly salaries allowed them by their Propagators, that our missionaries have from our Society. In Lancaster there is a Priest settled, where they have bought some lots and building a Mass house, and another Itinerant Priest that goes back in ye country." Page 232, His. Coll. Americ. Colonial Church.

On June 26th, 1748, he wrote: "As to ye Papists we find more in number than ye particular number of families I used to mention in my Notitia Parochialis. However I am not out of hopes of bringing some of them over to the Church of England."

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Rev. George Whitfield in 1739 was in Philadelphia. He aims much at priestcraft and speaks very satirically of the Papists whom he incenses much, said James Pemberton, the Quaker. Watson's Annals I p. 534.

He was so loud-voiced that the whole town must have heard him; and trembled. When he died the Dowager Countess of Huntingdon got one of his toes and a piece of his cassock as "relics." ["Pa. His. Soc. Col.," Vol. I, p. 401.]

# CATHOLIC HISTORICAL NOTES.

In 1674 Father John Pierron traveled from Maryland to Acadia through the colonies. Shea, I, p. 81. He is mentioned in Parkman's Discovery of the West, p. 109, Ed. 1874.

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A baptism at Woodbridge, N; J. by Father Juillet in June 1683. (Shea I, p. 90, Note from Foley's Records S. J. VIII p. 275.

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On August 24th, 1674, Bishop Calderon of Santiago de Cuba on a visitation to Florida, at St. Augustine, gave Minor Orders to seven young men. This was the first conferring of Holy Orders in this country. Shea, Vol. I, p. 170.

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Robert Brooke, born in Maryland in 1663, became a Jesuit in 1684. He was the first native born priest in this country—the old United States.

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In 1643 there was one Irish Catholic in New York. He was a visitor from Maryland and went to Confession to Father Jogues, the Martyr.

On August 26th, 1751, the ship "Anderson," Campbell, master, arrived at Philadelphia from Rotterdam with 236 passengers of whom 50 were Roman Catholic.

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In the Library of old St. Joseph's, Philadelphia, a few years ago, I saw the following Manuscripts:

Journal of St. Joseph's 1863.

Journal of St. Inigoes, 1852; Vol. 2., 1853, March 15th to August 29th, 1854. Vol. 4 from August 31st, 1854, to August 31st, 1856, Vol. 5, September 1st, 1856, to July 31st, 1858.

Instructions: Norfolk, Va., U. S. A., Oct. 1816. Contents: All Saints; The Saints our Models; Duty to become Disciples of Jesus Christ; On Advent; Motives to sanctify Advent, Quality of Penace required.

New York, 1692. The population of New York is composed of Calvinists, Lutherans, Anabaptists, Jews, Quakers, Abadiens, French Protestants and some Catholics. (Quoted in His Coll Huguenot Soc. I, p. 336.)

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Marbois, Secretary to Luzerne, the French Ambassador to the United States during the Revolutionary War, came to this country with John Adams. While at sea on June 23d, 1779, Adams, in speaking to Marbois of the use of the German language, told Marbois there were three churches in Philadelphia where the worship was all German.

"Is there not one Catholic?" said Marbois.

"Not a German church," said I "There is a Roman Catholic church in Philadelphia, a very decent building frequented by a respectable congregation consisting partly of Germans, partly of French and partly of Irish." (Works of John Adams III p. 220.)

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Hon. Peter A. Bossiere, Member of Congress from Louisiana, died in Washington, April, 1844. On April 26th his funeral took place. The corpse was brought into the hall of the House of Representatives, headed by the Catholic clergy; the funeral exercises were performed by Rev. Dr. Van Horseigh and sermon by Rev. Dr. Ryder in a most eloquent and affecting manner.

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In the Philadelphia LEDGER of March 1885 is an account of the death of Charles Krauss whose grandfather built an organ for the "Catholic church at Churchville, Pa. in close succession after 1796."

Goshenhoppen is now Churchville, Bally P.O.

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FOR SALE—An organ with a mahogany case and superior tone, suitable for a small choir or chamber. Apply to M. Fithian, cor. George and Swanwick. —Catholic Herald, March 21, 1834

Probably this was the organ which the church of Chambersburg, Pa. bought and probably yet has and which it is claimed was at old St. Joseph's during the Revolutionary War.

Bishop Rosati of St. Louis, was in 1841 appointed: delegate of the Apostolic See to the Republic of Hayti "to establish religion on a solid basis in the Republic." [Herald, Feb. 24th, 1842.]

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The Phila. Monthly Magazine for May 1798, reported Dennis Crawford (Professor in Academy of German Catholic Church) went to bathe in Schuylkill and was unfortunately drowned.

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On March 15th, 1754, Rev. Wm. Smith, at a meeting of the Gospel Propagation Society relative to a letter of his, December 13th 1753, concerning the melancholy situation, through want of instruction and their utter inability to maintain them of the German Protestants in Pennsylvania with the distressing prospect of approaching darkness and idolatry among them.

A number of noblemen and gentlemen in England apprehensive that the ignorance of the German emigrants in Pennsylvania might render them liable to be led away from British interests by French emissaries and being desirous of giving them the free exercise of that religion for which they had emigrated, formed a society and requested Dr. Samuel Chandler, Secretary of the Society, to write certain gentlemen in Pennsylvania and appoint them trustees of the Fund. James Hamilton Lt. Governor, Rev. William Smith. Chief Justice. William Allen, Rev. Richard Peters, Benjamin Franklin. Letter dated March 15th, 1754. (Life of Rev. H. Muhlenburg, p. 329.)

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William Crashaw, father of the poet preached a sermon before Lord Del a Ware and others of the council and company of Virginia, just before the noble lord took his departure to be governor of Virginia. Therein he gave the following noteworthy advice:

"Suffer no Papists, let them not nestle there; nay let the name of Pope and Poperie be never heard in Virginia."

The sermon was delivered March 3d, 1610. [Report

Am, His. Asso., 1899, Vol. I p. 325 or Brown's Genesis of U. S. p. 371.]

Virginia in 1610 comprised the territory from the 34th to the 45th degree of latitude.

The Delaware river was entered by Del a Ware in 1610.

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A Masonic apron of satin wrought with gold and sil ver hand made by Nuns of Nantes, was, on August 10th, 1782 presented to General Washington by Watson & Cassoul, a French-American firm doing business in France. It is now in possession of the Alexandria-Washington Lodge of Alexandria, Va. From "Washington as a Free Mason"-Phila. Ledger, Feb. 22d, 1901,

Further account may be read in Hayden's Washington and his Masonic Compeers.

At the Ridgway Library, Philadelphia, we have found valuable historical letters which do not concern American Catholic History, and therefore, we have no use for them. Others may get good out of them, and so we mention them:

An original letter of King James to the Duke of Berwick; was written Dublin, February 11th, 1689. A letter from "the Cardinals" August 15th, 1689. One from Cardinal Ottohoboni, (Pope's nephew) October 16th, 1689. Two from Pope Alexander VIII., October 1689. All to King James II.—Ask for F. 967.

There is a letter from the Lord Commissioners of Ireland, 1660, to Major Thomas Reardon, commanding troops at Wicklow, directing "ye to disarm all ye Phanatiques, Papists, and other disaffected persons, and to seize upon all horses fit for service, that ye shall find in ye hand of any yt keep horses above those required for their own private use, or above that number which is fit for their respective qualities."

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"You are to permit a liberty of conscience to all persons (except Papists) so they may be contented with a quiet and peaceful enjoyment of the same, not giving

offense or scandal to the government."—Instructions of Queen Anne to Lord Cornbury of New Jersey, Nov. 15, 1702.

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The following extracts are from Archbishop Whitfield's note book at Notre Dame, Ind. University:

April 24th, 1827, Left Baltimore for Pigeon Hills whence on May 11th proceeded to the Jesuits at Emmittsburg; on the following Sunday, 13th, confirmed about 70 and admitted the following orders to young Seminaryists, viz. To Mr. Francis Jameson, John McCaffrey, Dennis Deloughery, John Gildea, Minor Orders. Richard Whelan, Henry Dia Lobert, George Flout, Hilary Farson, Tonsure.

On May 20th, gave confirmation in Taneytown to 64 persons among whom were 17 converts. I safely returned to Baltimore on 21st.

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## Potatoes and Priests.

A. M. writing the Reformer, Vol. III Philadelphia 1822 page 192, said: "The schemes for planting the United States with potatoes and that Christian parents should annually pay for each of their children a sum to the education Societies for missionary purposes are additional disgusting proofs of the ingenuity of a mercenary priesthood, exerted to establish a system of finances that shall securely yield them the means to live in pomp and luxury, and to fasten from time to time more firmly the chains of prejudice and subordination to their plans, upon the necks of the people of these United States. Our country if thus duped will be overrun with priests and will be likely to resemble old Spain, sunk in poverty and wretchedness and blind servility to an overbearing, covetous priesthood."

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In the Pennsylvania Packet, June 17th. 1776, Bryan Rooney advertises that Patrick Flanagan is dead and it is doubtful if his estate is sufficient to meet the demands against it. Creditors are desired to meet and divide the effects.

June 24th, Bridget Rooney advertises that Bryan Rooney is dead and it is doubtful etc.

Very Rev. Dr. Barron and Rev. John Kelly sailed from Baltimore in brig Henrietta for Cape Palmas, Liberia, on December 21st, 1841.—Cath. Herald, January 13th. 1842.

Letter from the missionaries in Herald, Jan. 28th, 1842. Return of Dr. Barron, in Herald, June 9th, 1842 and July 7th, 1842. See also Herald, March 31st, 1842.

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Rev. Anthony Carroll, cousin of Father John Carroll, born in Ireland on September 16th, 1722; entered the Society of Jesus at Watton, near St. Omers in 1744; professed the four vows, 1762; sent to England 1754, stationed at Lincoln; went to Baltimore, Md. with Rev. John Carroll in 1773; Returned to England in 1775; served Liverpool, Shipton, Exeter, Worcester. On September 5th he was knocked down and robbed In Red Lion Court, Fleet St., London; died at St. Bartholomew's Hospital at 1 A. M. next day. He translated, "Practical Divinity," 4 vols., London, 1776.

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In 1791, Rev. Charles Henry Wharton published at Wilmington, Del., "A Short and Candid Inquiry into the Proofs of Christ's Divinity in Which Dr. Priestley's History of Opinions Concerning Christ is Occasionally Considered. In a Letter to a Friend."

The author was the apostate Jesuit (relative of Rev John Carroll) who in 1784 published his reasons for abandoning the Church and was replied to by Father Carroll in "An Address to the Roman Catholics of the United States" printed at Annapolis in 1784.

Wharton became an Episcopalian minister resident at Burlington, N. J. He died July 23d, 1833. "The beautiful woman" whom he married died June 2d, 1798. Wharton wrote an elegy about her, exclaiming:

"Now is this world to me a desert grown," "Without my heart's best portion can I dwell?" "What can, alas, supply the loss of thee?"

Annie Kinsey "supplied the loss" on Nov. 28, 1799, by marrying Wharton. (I. C. B. U, Journal, May 1, 1884.)

Rev. Gabriel Richards a priest of the order of St. Sulpice came to Detroit in 1798 as pastor of the old church of St. Anne, in the old town, burned in 1805. When the new town was laid out he obtained from the Governor and Judges the present site of St. Anne's church,, on which, in 1817 he commenced the construction of a stone building which was designed to be a Cathedral. It was not fully completed until 1832, although occupied many years before. Mr. Richards appropriated his pay as a member of Congress to which he was elected in 1823 towards the construction of this building. Mr. Richards died in 1832. [Michigan Pioneer Coll., Vol. 13, p. 427.]

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In 1832 there were in Chicago not over ten or twelve Canadian Catholics and one Irishman. At this time a gentleman named Taylor who had been recently converted to the Catholic religion came here and having heard of him spent a day looking for him and to his astonishment he would not acknowledge himself a Catholic. Shortly after, Mr. Taylor's relations, seven or eight in number, all Yankees and all converts, removed here and the church increased wonderfully. [M. R. K., in letter to Catholic Herald, Jan. 30th, Philadelphia, dated Chicago, Illinois, Jan. 7th, 1845.

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"The Isolated Catholic in New England" in the Catholic Herald, Philadelphia, Feb. 13th 1843, reprinted from the Pilot, describes how in November 1841 the writer traveling in the valley of the Housatonic, he came to an angle in the road and discovered a number of men with their hats off outside the door of a shanty. "They were railroad building Irishmen and the first voice which reached my ear was that of Rev. John Brady of Hartford."

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The following are notes from Severance's "On the Old Niagara Trail:"

The first white man known to have visited the Niagara region was a Catholic priest—moreover, so far as is ascertained, he was the first man, coming from what is now

Canada, to bring the Christian faith into the present territory of the United States. This man was Joseph de la Roche Dallion. The date of his visit is 1626. p. 3.

Father Melithou Watteaux in the little pallisaded house at Niagara as chaplain takes his place in our history as the first Catholic priest appointed to minister to whites in New York State.—1680, p. 27. It was later burned by the Senecas. p. 28. "The pallisaded cabin" was "on the site of Lewistown." p. 145, n.

At Niagara, Ont., Canada, Father Hennepin in Dec. 1678 celebrated the first mass ever said in the vicinity. p. 25.

On May 27 1679, Robert Cavalier La Salle made a grant of land at Niagara to the Recollect Fathers for a residence and cemetery and this was the first property in the present State of New York to which the Catholic church held title. p. 28. [Error founded upon Dr. Shea–See note p. 146 of Severance's Niagara Trail.]

Father Piquet in 1751 came to Fort Niagara from his successful mission at La Presentation, now Ogdensburg. It is recorded of him that while here he exhorted the Senecas to beware of the white man's brandy; his name may perhaps stand as that of the first avowed temperance worker in this Niagara region.

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Sarah Dillwyn writing from London 1st month 3d, 1785 to Hannah Moore at Philadelphia, said "John Lister of Letherbury, London, desires that enquiry be made concerning one Jane Moreland, who was recommended to ——— Harding, a Roman Catholic priest belonging to the Catholic Chapel of Philadelphia about the years 1751 or '52 —— that being the time she went to America and we have been informed of her being in Philadelphia in the years 1759 and '60, we also were informed she was employed in the service of a farmer who was a Dissenter, about 30 miles up the country and she desired her sister to direct to her at some place like the name of Newcastle Bridge. Now John Lister can inform her of something to her advantage." [Penna. His. Mag., April 1893 p. 97.]

Sarah Dillwyn was a Quaker of Burlington, N. J.

Governor W. H. Bissell of Illinois, died at Washington, March 1860. He was a soldier of the Mexican War and was strongly urged as a candidate of the Republican party for President in 1856. He became a Catholic. [His. Mag., May 1860.]

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At New York, December 11th 1858, the Rev. John Larkins one of the Ministers of the Roman Catholic church of St. Francis Xavier in Sixteenth Street. He was to have lectured in the evening in the James St. church at which place Archbishop Hughes appeared and thus announced his death: "The lecture on "The idea of the Church with respect to childhood," announced for the evening was to have been delivered by the Rev. John Larkins, who the previous day was engaged in the confessional, but that at the close of the evening, when the bell summoned to the repast prepared, another summons came from Heaven, calling him to that recompense prepared for the good and faithful. His penitents, said the Archbishop, were waiting around the confessional, but they waited in vain for him. In less than three minutes from the time he sat down to take his cup of tea he was a corpse. Yet they had no tears to shed for him, for he died as a soldier of the cross should–at his post.—N. Y. Tribune, Dec. 14, 1858. [His. Mag., Jan. 1859, p. 28.]

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Father Nerinckx Journal as quoted in his Life by Bishop Maes says, under date of Sept. 26th 1807:

"In Boston where a zealous Doctor of Serbonne, [Cheverus] was almost stoned to death, because he tried to plant the Catholic religion in the city, the same reverend gentleman is now building a second church. If rumors are true, he will be one of the new Bishops."

Who knows what "almost stoned to death" refers to?

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Fitz-John Winthrop, writing to Lord Bellomont at N. Y. Oct. 6th, 1699, from Hartford, Conn., said:

"The Superior of the Jesuits and ye French gentlemen went from Milford the same day they arrived there with all accomodations needful." Who were they?

In making an examination of the baptism register of Trinity Lutheran church in Lancaster, Pa., I came across the following entries which may be of interest:

"Daniel, son of Nicholous and Magdalene Scheirer, born Jan. 27th 1749; baptized Feb. 2d 1749, both parents Catholic."

William, son of Mary Bennitt, a Catholic widow, born Jan. 30th 1747; baptized June 29th 1749.

Maria Margaretta, daughter of Johann Utzeman, a Catholic, born July 1st 1747, baptized July 10th 1749.

John Jacob Utzeman, son of John and Albertina Utzeman, both parents Catholics, born Nov. 17th, 1750, baptized Nov. 20th 1750.

Anna Maria Salome, daughter of Christian and Catharine Hartman, a Catholic, born Jan. 31st, 1751, baptized April 21st 1751.

Charles, son of Roger and Elizabeth Connor, Catholics, born in July 1749, baptized Sept. 20, 1750.

Catharine, daughter of Wilhelm and Maria Magdalene Koutz, Catholics, born September 13, 1750, baptized Sept. 6, 1751.

Robert, of Roger and Elizabeth Connor, Catholics, born Feb. 15, 1751, baptized Feb. 20, 1751.

Roger Connor was the party who was prominent in St. Mary's Church, paying the ground rents, etc., at a very early date. He died some time in 1774–5, as his will was probated Jan. 9th, 1775, (Will Book, C. Lancaster, p. 149, Vol. 1). His will mentions a wife, Elizabeth, and following children, Frances, Catharine and Elizabeth. (No mention of the two sons—Robert and Charles—baptized at Trinity). Catharine died Aug. 30, 1799, giving her estate to her sister Elizabeth (Book G. Vol. 1, p. 497, at Lancaster.)

Roger Connor's estate was inventoried at £40, 6s, 8d.

S. M. SENER.

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Extract from the "Local Historian," at Abington Library, 2d paragraph. * * * * "So little was actually done in book publishing before the Revolution that not even a copy of the English Bible was produced in

some of the Colonies, it being alone done by John Eliot of Massachussetts, in the Indian language, and by Christopher Saur of Pennsylvania, in three editions in the German, the first in 1743. Books consequently had to be imported by order either for public or private use, as we find was done by the records of the Union Library of Hatboro, till the Revolution checked intercourse abroad. It is stated as one reason that no English Bible was printed here in a population of near three millions, that the British Government would not permit it, this sole privilege having been vested in the University of Oxford. Strange that our American historians have been so remiss in mentioning this subject, yet so important to those who desired in no foreign tongue the full and free circulation of the Scriptures at a reasonable cost among the masses of the people. So despotic can even an established Protestant government be to its own Protestant subjects."—[From the late W. J. Buck, who had Catholic ancestors at Haycock, Bucks County, Pa.

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In 1783 at Philadelphia was reprinted "The Christian" a poem in four books with an address to the people of America.

It advised all to forbear to persecute any one or to express any malice against any one. Then it went on to controvert Popery.

A copy is in Loganian Library, No. 1841 D.

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Among the emigrants who arrived at New London, Conn. in 1794, was the abbess of a nunnery at Cape Francois, San Domingo, who was brought out by Capt. Samuel Hurlburt.—[Caulkin's History, p. 579.

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Lady Mary Christine Arundell wife of Lord Arundell, in writing to Rev. John Carroll from London, Feb. 22d, 1786, said:

"I feel a singular pleasure to have the opportunity of sending this letter by Mr. Beeston, one of my own elves whom I find is inspired with a desire of dedicating himself to the spiritual assistance of your nation. He is a

good young man and I hope God will bless him with grace and health to accomplish the pious undertaking."—[Archives of Baltimore Case I. Carroll, Adms.]

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Ezra Stiles, President of Yale College, New Haven, Conn., in 1754 journeyed to Philadelphia and back to New Hampshire. In his diary he records, Sept. 29th, 1754: "Went to ——— Chappel; heard Mr. Harding the Jesuit." —[Pa. Mag. Oct. 1892, p. 375.]

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In Franklin's Historical View of the Constitution and Government of Pennsylvania, relates that the dispute between Lord Baltimore and Penn as to the boundary furnished Penn "with a pretense to return to England."

"James the Second was now on the throne. Mr. Penn was attached to him closely by obligations if not by principles, that Prince's impolitic plan of restoring the Roman ritual by universal toleration, seems to have been almost inspired by him."

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Father Caravon, about 35 years ago, published about 50 pages in 8vo. of a correspondence between the Bishop of Quebec, Briand and Fathers Meurin and Floquet. It is almost impossible to secure a copy of the publication now." —[Rev. E. A. Jones, S. J., Mar. 24th, 1900.]

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The diary of John Adams under date of Wed., Sept. 14th 1774, says:

"This day Mr. Chase introduced us to a Mr. Carroll, of Annapolis, a very sensible gentleman, a Roman Catholic and of the first fortune in America. His income is ten thousand pounds sterling a year now, will be fourteen in two or three years, they say; besides his father has a vast estate which will be his after the father's death."—(Works Vol. II p. 380.)

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Col. Byrd of Virginia in his diary written in 1728, in noting his passage through Ansemond county where there were many Quakers and Puritans, because the land not

being good for tobacco "gives room for dissenters, as the Church of England clergymen were paid in tobacco and where good tobacco did not grow they did not go," said "The ill repute of the tobacco in those lower parishes makes the clergy unwilling to accept of them, unless it be such whose abilities are as mean as their pay. 'Tis a wonder no Popish missionaries are sent from Maryland to labor in this negleeted vineyard, who we know have zeal enough to traverse sea and land on the meritorious errand of making converts."—[Early Relations between Maryland and Virginia, J. H. U. S. 13–S. III, p. 39.]

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At New Orleans in 1811 there were but 20 Paschal communions and in 1838 the Easter communion in the small chapel belonging to the Bishop, without counting the Irish chapel and that of the Sacred Heart and other congregations, amounted to 10,000.—[Catholic Herald, Jan. 28, 1842.]

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Even already in their writings and speeches ministers showed as much anxiety to attack and ridicule their rivals as to edify their followers, and Philadelphia, the centre of toleration, saw sects support their rights by insults and blows. The time will come when these combats will be fraught with danger."—(Translation from Travels in the U. S. 1781, by Abbe Robin, chaplain in French Army, p. 214)

William B. Reed in Life of General Reed, Vol 2, p. 307, says:

"The prophecy of 1781 was realized in 1844." In 1844 the Anti-Catholic Riots occurred in Philadelphia.

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In 1814 many pious persons who contributed to the support of the Public School Society, of New York, considered the reading of the Bible was far from sufficient for the great purposes of positive religious training. An arrangement was made by which a voluntary association of fifty or more ladies from the various religious denomina-

tions met in the school rooms on Tuesday afternoons and gave instructions from the catechism of their various churches.

The report for 1814 gives the number of Roman Catholic children instructed as 9. The report for 1815 gives 57. In 1816 the plan was abandoned.—(Boese History of Public Education in New York p. 98.)

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In April 1820, the New York Legislature passed an act relative to the Roman Catholic Benevolent Society of the City of New York.

It required the commissioners of the Common School Fund to allow and pay to the trustees of the Society their proportion of the Common School money.

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In 1805 there were in New York City 141 teachers; 106 males and 35 females, including those of the church schools, supported by the Dutch reformed, Episcopalian, Presbyterian and Roman Catholic denominations, the last of these having the largest, numbering about 100 in attendance.—(Boese History of Public Education in City of New York, p. 24.)

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In 1818 Mr Charles Picton, a teacher on the Lancasterian system, arrived from England. He was appointed to a new school opened in Rivington St. on May 1st, 1819. In the time from his arrival to this opening he was employed in reorganizing on the Lancasterian system, the parochial school of St. Peter's in Barclay St. (ibid p. 33.) In December 1818, St. Peter's school was visited by Mr. Lancaster, the originator of the system, who had come to America to advocate the advantages of his plan of tuition by which but one teacher was employed in a school and monitors, the elder pupils, assisting.

Later it became known as the monitorial system. Later it was proclaimed that the monitorial system had been weighed and found wanting.

In 1822 the School Fund was distributed. St. Patrick's had 345 pupils and received $679 20; St. Peter's had 315 pupils and received $619..36; The Roman Catholic Benevolent Society had 32 and received $62.72.

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"Finotti": Mr. Martin J. Griffin, editor of the American Catholic Historical Researches and Griffin's Journal writes: "Though not satisfying, it may be useful to "Finotti" to know that I have made long and diligent search to discover the manuscript second part of Father Finotti's work, and have not been able to get trace of it. It is likely his library and manuscripts were sold, for once a number of autograph letters he had were offered me for purchase. Some of his books are in the Historical Department of the Notre Dame University, whose chief, Prof. J. F. Edwards, also, I believe, made search for the desired manuscript without success. It is probably in the collection of some autograph collector and may not come to light for public use until a sale of such collections takes place." This settles the question. Where Mr. Griffin has failed, who can hope to succeed?—The Pilot, August, 1900.

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The London Chronicle for 1758, No 310, in a "Letter from a gentleman in General Abercombie's army at Lake George," New York written August 24th, 1756 in a description of the Province says; "Another good Governor was an Irish Papist (give the devil his due). In the reign of James the Second, that poor bigot King sent by the hands of the Governor of Canada, a permit to this then Governor to suffer the French priests to come into New York government under the pretence of making converts among the Indians. But when his Majesty's rascally orders were presented to the New York Governor, he would pay no respect to them; he knew what it was to give a Frenchman and a Jesuit too, any footing, and therefore told the Jesuit, "My master has been imposed upon ; he does not understand these things; so you must stay on your own side of St. Lawrence River till I get further orders from him, after giving him a true state of this country."

THE
AMERICAN CATHOLIC
# Historical Researches.

VOL. XIX. APRIL, 1902. No. 2.

QUARTERLY. ONE DOLLAR A YEAR.

Entered as Second Class Publication at Parkesburg, Pa.

## Some Errors of Catholic History.

1. That Washington, Rochambeau, Lafayette and De Grasse were at a Te Deum in St. Joseph's church, Philadelphia on November 4th, 1781 or any other time in commemoration of the victory at Yorktown.

Error. No such celebration took place at St. Joseph's. The Te Deum was in St. Mary's by appointment of the French Minister, Luzerne, whose Chaplain, Abbe Bandol, delivered the discourse. Washington, Lafayette and Rochambeau were then in Virginia. Washington did not leave Yorktown until November 5th—the day after the Te Deum in Philadelphia. Sermons and poems have commemorated this "event that never occurred."

2. That "it was Father John Carroll who got the Pope to use his influence to induce King Louis of France to aid America and it was through Father Carroll that the Catholic Generals—Baron Steuben, DeKalb, Kosciusko and Pulaski were inspired to link their fortunes with the revolutionists."

There is not an atom of truth in all this about Father Carroll.

This "history" was manufactured by John Pope Hodnett, President and Founder of the United Labor League of America on Friday May 21st, 1880, at half past ten o'clock a. m., when he made a speech to the U. S. Senate Committee on Education and Labor.

Stephen and DeKalb were not Catholics. Kosciusko and Pulaski are presumed to be because they were Poles but I have never met with an instance in their American history in which they professed or manifested any concern about the Church or Church matters.

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## Some Errors of Catholic History.

3. That Washington said in New York to Lafayette, "that of all men in America Archbishop Carroll's influence had been the most potent in securing the success of the Revolution." "Yes," said Lafayette," only for him the King of France would not have sent the French army."

Not a word of truth in this. Washington didn't lie—"He could not," you remember he told his father on that cherry tree chopping day—another historical lie which was manufactured by Minister Weems the book peddling preacher.

4. That "the teachings of the Catholic Church have been for universal freedom and that the universal doctrines promulgated in the Declaration of Independence were copied from her and were handed to Thomas Jefferson by a Jesuit Father from Baltimore whom he was referred to for information on the subject; that Archbishop Carroll was appealed to as a scholar and historian to give his views on the subject and he ordered one of his priests (a Jesuit) to write down the ideas and principles of the Catholic Church on the question of freedom; that he ordered this Jesuit to give to Mr. Jefferson, which he did. When this Jesuit arrived at Monticello, the home of Jefferson, he remained there as the guest of Jefferson for a long time, and as a historian and scholar he of course was taken into consideration and consulted, and from the brain of both scholar and statesman the document (Declaration of Independence) emanated. This Jefferson afterwards acknowledged by saying that "the most important part of the Declaration had been written by a Jesuit Father whom he had consulted as a historian and critic."

All about Jefferson and the Jesuit or Father Carroll is a lie—all manufactured without an atom of truth as a basis. The Declaration was written in Philadelphia, in Jefferson's lodgings. S. W. Cor. Seventh and Market Sts.

5. That King George said: "No sir," said he, turning to Mr. Pitt, the Prime Minister of England, "I will sign no bill granting Catholic Emancipation, after the action taken by the Bishop of Baltimore. He detached America from my dominion by aid of the French army and navy, and the force of Irish Catholics. No, no, Mr. Pitt, you need not stop to argue the question with me; my mind is made up on that point."

"Then," said Mr. Pitt, "if that is your Majesty's determination, I can not remain in office, for I am pledged in one of the articles of union between England and Ireland to grant Catholic Emancipation. It is necessary to save the British Empire. I must resign."

"Well," said the obstinate king, "do so, do so!"

So Pitt resigned and Catholic Emancipation was not granted for twenty years afterwards.

If the King said that—and he never did—it was but another evidence of his ignorance and insanity.

6 "The people of Boston turned out to receive the French army, led by a Catholic priest, through the streets of the city. All the ancient burgesses of Boston turned out and went to the Catholic church in compliment of the French allies. And all the old English statutes against the Catholics were repealed on the spot. This is the record of the day."

Not a word of truth in it. There was no Catholic Church in Boston during the Revolution.

7. That Rev. Robert Harding S. J. of St. Mary's Church, was called "The Peter, the Hermit of the American Revolution."

Not true. He died September 1st, 1772. There is no record of a word of this against "English tyranny."

8. "How it must pain some of our brethren to know that Francis Scott Key, who wrote 'The Star Spangled Banner' on the back of an old envelope during the bombardment of Fort McHenry, was a Catholic, married into the family of Chief Justice Taney, another Catholic, and whose descendants to-day in Maryland are all Catholics."—*San Francisco Monitor.* [1898]

*The Pilot* said "It is well known he was a Catholic."

*The Church Progress,* of St. Louis asked, "Is it true?"

No, Key was an Episcopalian. He died January 11th, 1843, and was interred in Greenmount Cemetery, Baltimore. In 1866 his remains were removed to Mt. Olivet Cemetery, Frederick, Md.

Chief Justice Taney wasn't much of a Catholic—though we sing his praises loudly. To make an ante-nuptial contract that his daughters, if any, should be raised in the Protestant faith of their mother, isn't a sign of having the true faith very strongly. He had no sons. His wife is buried at Mt. Olivet Protestant Cemetery . Frederick, Md. He was buried in the Novitiate grave yard, Frederick, but in 1900 the remains were removed to St. John's Cemetery.

9. That: A Catholic priest was a resident of Philadelphia in 1686.

Error. It arises out of a mistake of "Watson's Annals." William Penn that year wrote to Jas. Harrison, his steward, to send to him, at London, specimens of the product of the colony. He said he could get "fine shadd from the old priest." Watson and his followers took this to be a Catholic priest forgetting that the Quakers used the word "priest" to mean minister of any denomination. The "priest" Penn referred to was Fabricus minister of the Swedish church.

Imagining that a Catholic priest was at that time a resident of Philadelphia some writers and speakers have declared that Mass was first celebrated in Philadelphia in 1686.

When Mass was first celebrated is not known. No evidence is yet available to show that Mass was celebrated earlier than at or near Christmas 1707 or New Year's 1708, according to modern chronology. On February 14th, 1707-8 Rev. John Talbot, Episcopal minister at Burlington, N. J., wrote Rev. George Keith, then in Connecticut, "I saw Mr. Bradford in New York. He tells me Mass is set up and publicly read in Philadelphia." On the 10th of January previous he had written to the [London] Society for the Propagation of the Gospel, "There's the Popish Mass at Philadelphia. I thought the Quakers would be the first to let it in, particularly Mr. Penn for if he has any religion 'tis that."

This refers to the public celebration of Mass. It was the occasion of the reception into the Church of Lionell Brittin, the church warden and his son. But undoubtedly Mass had been often before celebrated in the house of one of the faithful without any public attention, for the "public and open profession and exercise of the rights of religion" was guaranteed to all settlers by Penn.

"There are others."

## Early Letters of Archbishop Kenrick.

The originals of the following letters of Francis Patrick Kenrick, afterwards Bishop of Philadelphia, and Archbishop of Baltimore, on his way to Rome in 1815, and while a student there as well as when a young priest at Bardstown, Ky., were copied from the originals in the archives at Baltimore by Editor THE RESEARCHES on December 31st, 1901. There are many other letters of his there:

LIVERPOOL

Wednesday, 13th Sept. 1815.

*Dear Uncle*:

I received your 2 very affectionate Letters in due time and delayed answering them in hopes of being able to send you an account of our departure hence. Three weeks have passed since we left home and yet we still remain here. The want of a cargo delayed the vessel the greatest part of this time, but on Thursday last the Captain informed me that he expected to sail on Saturday. I mentioned this in a letter to my Father and mother on last Thursday and told them we hoped to leave on Monday at farthest. We would have gone on Sunday but that the vessel was not cleared out at the Custom House, which put off our departure 'till Tuesday and the Low Tides have prevented our vessel getting out of the Dock on Tuesday so that the day of our sailing is finally fixed for Friday. We are pretty certain of getting away either then or on Saturday. Should the Winds be as unfavorable then as the Tides are now we may be delayed some time in the River. However we will not regret that so much as we will be at no expense. As my parents perhaps are in expectation of receiving a Letter announcing our departure you would much oblige me, Dear Uncle, by sending them an account of our delay. I am informed that Dr. Murray was seen in this Town on last Saturday week. Richard Murray has not received a Letter since we came here which greatly surprises him.

The Directions you are good enough to give me in your Letters I am very thankful for and am determined to follow them as well as any other advice you may hereafter think fit to give me. Richard is rather apprehensive of something disagreeable having happened at home not receiving any News from thence. He sends his best regards to you. The weather is delightful here and we thank God in excellent health and spirits excepting Richard's anxiety about the Letters. I

shall write to my parents on the day we leave Liverpool and the first opportunity after. I cannot expect the happiness of receiving a letter from you Dear Uncle until I am settled in Rome when I hope you will add to the many other favors I have received from you that of letting me hear from you. In the meantime I remain with the greatest respect, Gratitude and Affection, Your Obedient Servant

FRAS. P. KENRICK.

Addressed
Rev. Richard Kenrick,
Francis Street, Chapel House, Dublin.

By letter of August 28th, 1819, of Fras. P. Kenrick, to his uncle it appears that Richard Murray did not believe himself called to the priesthood and so abandoned the studies in Propaganda.

F. P. KENRICK TO HIS MOTHER.

ROME, HOLY THURSDAY.
8th April, 1819.

*My Dear Mother,*

As Mr. Richmond, a young Franciscan is now returning to Dublin I avail myself of the opportunity to write a few lines to you. I send you a gold medal that the Pope gave a person that supplied my place in the Washing of the Feet, a ceremony that he on this day is accustomed to perform, and to which two of the students of the Propaganda have a right to go, but as we are not Priests we sent two others in our place.

Accept this as a small token of my love and duty and make no scruple of converting it into current money should you be in want of it. Recommend me to God in your prayers and believe me your affectionate Son, F. P. KENRICK.

From *Baltimore Archives.*

Ex, Sem. St. prophi
BARDOPOLIS, 15th die Oct. 1828.

*Dear Mother.*—I am happy to learn from my uncle's letter that you have received the remittance sent you at my request by our generous Bishop. You were doubtless astonished at receiving such a sum from a Missionary in so poor a Diocese, and who himself possesses nothing. But the kind-hearted Prelate thought he could not better apply a portion of the donation of some pious Friends in Europe than to the relief of a distressed Widow, the mother of one who sacrificed her happiness to the interests of Religion in his Diocese. My own resources are so scanty that I seldom have half a dollar at my disposal.

I hope your health will improve and that the consideration that your distant child still cherishes the most sincere affection for you will cheer your drooping spirits. Let us continue to seek to benefit each other by prayer for our mutual sanctification that we may be eternally united. I can enjoy no greater consolation than that of knowing that by the fervent practice of your Religious duties you are anxious to secure a blessed eternity.

Pray for me that I may never cease to serve that God whose mercies to me are so unbounded. O, for a thousand deaths before I prove faithless to my ministry, insensible to his goodness. Farewell dearest mother, and believe the affection wherewith I declare myself

Your Ever loving Child,
FRAS. P. KENRICK.

## Washington and Catholicity.

Extract of a letter from a student in the Propaganda to his relative in this City (Cincinnati) communicated for the *Telegraph*.

The student after relating the appointment of a Coadjutor to the Archbishop and tho' the Church is now spread "throughout the immense country" continues: "Truth needs to be but presented to be embraced where there are no legal impediments. George Washington made this observation to our venerable Bishop Carroll when the latter asked the assistance of his influence to have the laws,which,in some States, were oppressive of Catholics,repealed. He replied, 'Ifyour religion be the religion established by the Divine Redeemer, and you preach the same to the people in such a manner as to convince their understandings,rest assured that theAmerican people will embrace the doctrines of your Church. Moreover the American people are quick of judgment and will soon penetrate and find *where there is the most sure foundation*—that which is built on the word of God, will soon attract their attention; the mass of the people will be found to belong to you."

"How true has been the prediction of Washington! Already these laws have been abrogated in most of the States; and where they do exist (in two States only) they are of no force."—[*Catholic Telegraph*, Cincinnati, O., August 8th, 1834.]

Nothing to substantiate this alleged "observation" of Washington or evidence of Archbishop Carroll having sought his influence is known..

Who was this student?

## Charles Carroll, of Carrollton, on the Evils Threatening the Government—Drunkenness Corrupts the People—Corruption Destroys. The Supreme Court, the Guardian of the Powers of Congress and the Rights of the People—John Jay, One of the Brightest Characters this Country Has Produced—A Daily Cold Bath.

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Doughoragen, 28th June, 182[illegible].

My Dear Sir.—The sentiments expressed in yr acceptable and interesting letter accord perfectly with mine, though no correspondence has taken place between us since I ceased to be a member of the committee of the board of war, the drudgery of which fell upon you, the transactions of those days still occupy my thoughts, of course you are frequently an object of them, all of who took a part in that hazardous and glorious cause are dear to me, the memory of those gone before us I venerate, the living I love; all acted from principle and all contributed more or less to our Independence. The government established by the people will secure their happiness as long as its end, spirit, and principles are acted upon and preserved; should the jealousy and ambition of some States succeed in sapping the powers of it or so restrict the exercise of them as to control its superintendence over the States within the limits prescribed by the constitution, the Confederacy will be dissolved, and all the evils experienced under the first will recur, and in a greater degree in proportion to the encrease of population and multiplicity of clashing interests.

I think with you the addition of new States will not produce but will rather prevent at least retard such an event; are there not other evils threathing the general government? What government, the principal object of which should be the preservation of morals, can subsist amidst their general corruption? What has a greater tendency to corrupt them than the prevalence of drunkenness of the lower classes of society? . .

I consider the supreme court of the U. S. as the strongest guardian of the powers of congress and rights of the people; as long as that court is composed of learned upright and intrepid judges the Union will be preserved. Would it not be an improvement of the

federal judiciary to make the supreme court consisting now of seven judges, and reducing that number, merely a court of appeals stationary at Washington holding three terms in each year? That court being so constituted, circuit judges should be appointed sufficient for the administration of justice in this extended and extending empire but I forget I am writing to a judge, a good and upright one sutor ne ultra crepidam.

I do not correspond with Lafayette just before his sailing, expecting him in Baltimore I invited him to my country seat; and suspect he did not get my letter; in all yours to him I beg you to assure him of my affectionate rememberance and esteem. I am sorry to learn from yr letter that Mr. Jay is lingering under a sickly constitution of body but possessing a mind unimpaired by sickness. I envy your happiness in corresponding with so good and great man, in my estimation he is one of the the [sic] brightest characters this country has produced. I yet remember with pleasure a conversation at his house over a bottle of good old Madeira between him and Mr. Clinton afterwards vice President at which I was present but not bearing any part in it, this incident has probably escaped his memory, but it will never mine.

I am pretty active for a man in his ninetieth year; my rambling is over, and now limited between this Manor and Baltimore. I should be happy to see you again, but of this I despair from the causes mentioned in your letter and in this. . .

Your recovery from yr late indisposition will soon permit me to resume the cold bath, which I have used at intervals upwards of fifty years since coming here I have gone into my cold bath only thrice owing to the damp and cool weather, when settled and warmer I shall resume the habit.

I have always taken great delight in reading: the weakness of my eyes deprives me of that pleasure conversing with the dead we are amused and instructed and not flattered; to be excluded from their conversation at my time of life is a serious misfortune; to be exempt from every evil in this state of probation is the lot of very few, if of any.

You seem to think your letter is too garrulous; I am pleased with its garrulity. dulce est decipere in loco.

Reflecting on the prosperous terminations of the contest with England the fortitude steady perseverance displayed, and the privations supported during its continuance what consolation must they not feel who were actors in it?

Forsita te hæc meminisse juvabit.

With respect and esteem I remain

Dear Sir

Yr friend and hum Sert.

CHARLES CARROLL of Carrollton.

To the Honorable Richard Peters, Philadelphia.

[Peters' Papers, Pa. His. Soc.]

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## The Apostate, Lord Baltimore—The Calverts—Was Maryland a Catholic Colony?

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PHILADELPHIA, March 23, 1901.

Editor of *The Observer*: [Pittsburgh]

You report the death of Cecilius Baltimore Calvert "Head of the Calverts." So impressed are Catholics with the names "Baltimore" and "Calvert" that the absence from your report of any account of religious ceremonies at the funeral of this aged representative of the name, is more observable than a report thereof would have been, had such taken place. You report the deceased as "the great-grandson of the fifth Lord Baltimore Charles Calvert." But the fifth of the title was Benedict Leonard Calvert, the apostate from Catholicity. His father and grandfather had been deprived of their proprietory rights in the government of the Colony established by the second Lord Baltimore because of their Catholicity. The last Catholic Lord Baltimore was Charles Calvert, who died February 20, 1714-15, or, as we would now say, 1715. His son Benedict Leonard in 1713 "publicly renounced the errors of the Romish Church" and so was "received into the Church of England." He took his six children "from Popish seminaries abroad" and sent them to Protestant schools in London. His father didn't like the apostacy. So he withdrew an allowance of 450 pounds. Benedict Leonard expected by his change of religion to have restored the rights in Maryland his ancestors had been deprived of by their Faith. But, God bless us, he died April 5th, 1715 just about six weeks after his father.

Then his son Charles, sixteen years of age, through his guardian. Lord Guilford, petitioned for the restoration. It was granted to "give encouragement to the educating of the numerous issue of so noble a family in the Protestant religion."

How strangely things occur. Lord Guilford got into political trouble, was arrested and when released went to Paris, became a Catholic in 1728, and died in 1734.

Lord Charles Baltimore, son of the apostate, appointed Capt. John Hart Governor of Maryland. Under his administration, of course we may well believe, many laws oppressive of Catholics were passed and enforced in a colony we Catholics are told so often was a Catholic colony—which it never was. These laws remained until the Revolution. Charles Carroll of Carrollton gave their existence as one reason for his taking the side of resistence to England.

This Charles Calvert, whose "great grandson" you report as having died on March 13, "was something of a fool to judge of the face by the portrait of him," says Carlyle. You report that the mother of his son, Benedict Calvert, was not known. But there are records telling the name.

His legitimate son, Frederick, followed his example in immorality. He was tried in 1768 for an infamous crime upon a female and died in 1771 without legitimate issue.

That's the way the family of the Founder of Maryland ran down.

In 1860 Col. Angus McDonald was sent by the State of Virginia to England to make investigations concerning the boundary line between that State and Maryland. He hunted up the representative of Lord Baltimore and found him in jail for debt—he had been there twenty years.

So apostacy led to illegitimacy. So that all the Calverts in England or America have two black stains in their blood.

MARTIN I. J. GRIFFIN.

(The apostacy of the fifth Lord Baltimore is well-known to all students of the history of Maryland. The death of the late Cecilius Baltimore Calvert was chronicled by *The Observer* simply as an item interesting to all who had heard of the family and its colony.

While Mr. Griffin is fairly right in saying that the Maryland foundation was never a Catholic colony, there is no doubt: 1. That it was about as Catholic as it could be safely made at the time; 2. that the majority of the first settlers were Catholics, and 3. that the prime object of Lord Baltimore was to establish a refuge for the Catholics of England from the persecution to which they were then subjected in that country. Ed. *Observer*.)

## The Maryland Colony.

PHILADELPHIA, March 31, 1901.

DEAR EDITOR.—While I do not wish to open a discussion of the points involved, I am one who has no doubt on all the points you present:

1. I am of the belief that Maryland was never a Catholic colony, considering "Catholic" in its religious meaning and aspect. It was a Christian colony.

2. The majority of the gentlemen first settlers were Catholics, but the majority of the people they brought as actual settlers to entitle them to land for certain number of colonists were Protestants.

3. There was no special persecution of Catholics in England at the time. It was the Dissenters who just then were getting the lash of the Established Church—not the Catholics. They had had their turn and were to get another round later. But there is no evidence that Lord Baltimore sought to establish a refuge for persecuted Catholics. He didn't get any persecution himself. On the contrary it was after he became a Catholic that he got his title and lands in Ireland and grant of Maryland. Not a gentleman settler can be named who had the hand of oppression placed on him in England and so made to seek a refuge in America. Respectfully,

MARTIN I. J. GRIFFIN.

## Thomas Jefferson Declares His Belief in the Good of Scriptural Paintings in Catholic Churches.

COPY OF A LETTER FROM MR. JEFFERSON.

DEAR SIR.—I ought to have thanked you for your sketch of the Court of death, which we have all contemplated with great approbation of the composition and design. It presents to the eye more mortality that many written volumes, and with impressions much more durable and indelible. I have been sensible that the scriptural paintings in the Catholic churches produce deeper impressions on the people generally, than they receive from reading the books themselves, with much more good to others. I hope Mr. Rembrant Peale will receive for himself not only the future fame he is destined to acquire, but immediate and just compensation for the present, for I sincerely wish prosperity and happiness to all you and yours.

TH. JEFFERSON.

C. W. PEALE.

[*Catholic Telegraph*, April 11th, 1834.]

## Rev. Richard Archbold, Apostate Jesuit.

The *Pennsylvania Gazette* of June 19th, 1755, tells of the conversion to Protestantism of this priest by being received into the Church of Ireland at Dublin on the Sunday prior to March 15th 1755, and states he was ten years a missionary in Maryland.

Rev. E. I. Devitt, S. J., supplies THE RESEARCHES with this information:

January 16, 1902.

DEAR MR. GRIFFIN:

I regret that there has been so long a delay in answering your last letter of enquiry. But. I was away from home, during the Christmas holidays, and since my return, I have been quite busy. Besides, you wrote: "No hurry."

REV. RICHARD ARCHBOLD.

I copy from a letter of Fr. George Fenwick, dated at Georgetown, 1856.

"Oliver says: Born August 15, 1713; entered the Society, 17 Oct., 1731; for several years, he was employed on the Maryland Mission where he made the Profession of the four Vows, the 22nd of July, 1749. Three years later he was certainly in the Midland District.

"N. B. Fr. Archbold apostatized in Ireland in 1754 (1755.)

"This apostacy was to secure the possession of an estate. It was public, in St. Andrew's Church, Dublin, on Sunday, 16 March, 1755; but he does not appear to have exercised any ecclesiastical functions for the remainder of his life.

"He was in Maryland, in the Catalogue for 1740; mentioned in 1745, at St. Thomas; again in 1746 and 1749, when he is marked as having returned to Ireland, or England. He has left behind him many books, with his name written in them, which are still to be seen at Georgetown College, at St. Thomas and Newtown."

So far, Father George Fenwick; he was far and away, the best equipped man in the Province for his knowledge of the early colonial and ecclesiastical History of Maryland. He had gathered together all the papers that he could find in our houses, and, although frequently importuned to write, he could never be induced to put his recollections into form. It has been an incalculable loss. Some of the Scholastics, notably the late Father Provincial, Robert Fulton, when a young

man, offered to act as scribe—to let him walk up and down the room, talking, and they would jot down, what he had to say—but, he was too indifferent.—At least he refers to documents, evidently of Jesuit origin and treating of Jesuit affairs,which he used, and which cannot be found now. I have found the want of papers many a time; Father John Sumner, complained of the same thing, when he was writing the History of Georgetown College for the "College Journal."

Now, the Campbell papers were kept for some time, after his death, at Ellicotts City, Maryland, where he resided; afterwards, they were placed in charge of George Miles the Poet, and Professor of Mt. St. Mary's College. He went to New York—died there— papers, where are they? Try to find them—and the Cath. Hist. Soc. will owe a debt of gratitude—or, when I come into the possession of the bequest to G. T. C. for Historical Research into Maryland Colonial affairs, I will be able to make a handsome offer for them.

The points that Father Fenwick gives relating to Archbold, are about the same as I have collected from independent sources. The date 1754 is manifestly an error, as he quotes 1755 from Oliver, shortly after, and this agrees with the date of your *Pennsylvania Gazette*.—The "Midland Distrist" was in England.

I know nothing further of Archbold. The laws of Ireland at that time were such as to prevent a Catholic from succeeding to landed estates, unless he conformed to the Protestant Church—the next of kin, being a Protestant, could bar the real heir out, and take possession of his property. It may be that Archbold—in conforming—had no worse motive,—than to prevent some scoundrelly relation from taking advantage of the iniquitous law—Let us hope, that he had the grace to repent of his sin, before he was called to his account.

Perhaps, some Irish book of pedigree, or the landed gentry, such as O'Hart, could furnish more information about him and his family.

Yours Faithfully,

E. I. DEVITT, S. J.

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Robert Brooke born in Maryland in 1663, became a Jesuit in 1684. He is the first native born priest of this Country—the old United States.

## Penalty for Observing Christmas in Massachusetts, 1670.

*"For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such Festivals, as were Superstitiously kept in other Countries, to the great dishonor of God and offence of others;*

"It is therefore ordered by this Court and the Authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offence *five shillings* as a fine to the Country."

This law was passed in 1670, in a bill also prohibiting gambling, dancing in public houses, card and dice playing, and it is found on page 57 of the "General Laws and Liberties of the Massachusetts Colony;" it was repealed in 1680.

In the year 1621, we find an incident recorded in "Bradford's History of the Plymouth Plantation," illustrating the aversion the inhabitants then had to the celebration of Christmas which afterwards found legal expression in the above act of 1670; we quote *verbatim* from page 134 of the reprint (Boston, 1899) of this old history, under the year 1621:

"And herewith I shall end this year. Only I shall remember one passage more, rather of mirth then of waight. One ye day called Christmas-day, ye Govr. caled them out to worke, (as was used,) but ye most of this new-company excused them selves and said it wente against their consciences to work on yt day. So ye Govr. tould them that if they made it mater of conscience, he would spare them till they were better informed. So he led-away ye rest and left them; but when they came home at noone from their worke, he found them in ye streete at play, openly; some pitching ye barr, & some at stoole-ball, and shuch like sports. So he went to them, and tooke away their implements, and tould them that was against his conscience, that they should play & others worke. If they made ye keeping of it mater of devotion, let them kepe their houses, but ther should be no gameing or revelling in ye streets. Since which time nothing hath been attempted that way, at least openly."

Contributed by James F. Brennan, Esq., Peterborough, N. H.

## Appeal of the Catholics of Natchez, Miss., to Archbishop Carroll for a Priest—1816.

From the *Archives* at Baltimore, Miscellaneous.

Rev'd Sir.—At the request of my Catholic Brethren of this place I take the liberty of addressing you as our chief Pastor, and submit the following circumstances to your consideration.

The Catholics of this town and territory have, as I am informed, been destitute of a Pastor for upwards of twenty years; in consequence of which many of their children of different ages, have never been baptized.

About twelve months ago, we applied to the chief Pastor of the Church at Orleans, requesting that he would appoint a Clergyman for this place, and in the meantime held a meeting in order to raise a salary by subscription for our Teacher if happily we should get one.

At this meeting a sum of $500 was subscribed; but before it could be made convenient to hold a second, we received an answer informing us that we could have none, and here the business for that time finally remained and still remains. We are all of us willing and there is no doubt but we will be sufficiently able to raise a generous support for our Pastor. And if he were inclined to teach a school this place would afford liberal encouragement and such an institution would be productive of material advantage, which is, that many of the Catholics who are scattered about the Territories,several of whom are in easy circumstances would be apt to fix their residences in town,to embrace the opportunity for the improvement of their children. To prevent any unnecessary trouble on your part,by ordering our Bishop, Mr. Dubourg, to fill the vacancy we wish to inform you of our unanimous sentiments as it respects this circumstance. We want none but a man sufficiently acquainted with the English language and who can deliver an edifying and interesting discourse in that language; a circumstance upon which, in a considerable degree, would depend the improvement of our zeal and increase in our numbers,objects not to be overlooked in making an estimate of the abilities of a Pastor for such a place as this. We are led to hope that you will please to act the needful upon this occasion, and we wish to hear from you as soon as it may be convenient. With the most respectful attachment, I remain your very humble and most obedient Servant, Daniel McGraw.

Natchez, Mississippi Territory, Nov. 11th, 1816.

P. S. This place for these late years is as healthy as any place this side of Philadelphia.

# The Continental Congress Donates Land for the Support of the Catholic Religion and Schools.

In an examination of the Papers of the Continental Congress at the State Department, Washington on December 30, 1901, the original copy of the following document was found among the Reports of the Committees in Book No. 19, Vol. VI, page 9. It is dated September 1788.

RELIGION.

PAPERS OF CONGRESS, REPORTS OF COMMITTEES, SEPT., 1788.. No. 19, VOL. VI, p. 9.

And whereas Congress by their Act of 20th of June and 29th of August last,took measures for confirming in their possessions and titles all the French and Canadian inhabitants and others, settlers at or near the River Mississippi,Illinois to Wabash,who on or before the year 1783 had professed themselves citizens of the United States or any of them and for laying off the several tracts which they rightfully claim within certain limits. And also in and by the said acts directed the laying of certain tracts of land of such extent-as to contain certain four hundred acres as donations to each of the heads of families in the district therein mentioned to be divided among them by lot,but omitted making any grant of land for supporting Religion and for Schools of Education as had been done in the sale of land in the Western territory, for supplying which omission.

Resolved that before any of the tracts of land divided by the above mentioned Acts as donation to the heads of families, shall be laid off, there shall be laid out two tracts of land of —— acres each adjoining to each village, not the property of any of the inhabitants of such village; one of which said tracts adjoining each village shall be and remain forever to the sole and only use of supporting the ministry of Religion ["of the Gospel" stricken out and Religion inserted] in such village, and the other of said tracts to remain in like manner for supporting Schools of Education in the village it adjoins, anything in the Acts of Congress of the 20th of June or 29th of August last to the contrary notwithstanding.

Endorsed:

Report No. 4, Mr. Clark, Mr. Williamson, Mr. Madison on Memorial of M. Tardiveau, Agent for the inhabitants of Illinois and Pt. Vincennes, Read Sept. 1788.

See Reports on application of Geo. Morgan for purchase of land on Ohio and Mississippi, 1788."

At the meeting of the American Historical Association held at Washington, on Dec. 28th, 1901, Mr. Gaillard Hunt of the Department of State read a paper on "James Madison and Religious Liberty," in which as early as 1784 Madison had in Virginia Constitution Convention opposed any tax for the support of Religion in that State though Washington, Lee and other distinguished men had petitioned therefore.

The document herewith given shows Madison four years later upholding the granting of the support of the Catholic Religion and Schools. It is significant that the words "of the Gospel" were stricken out and "Religion" substituted therefor.

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## Judge William Gaston to Bishop Neale Concerning the "Factious Part of the New Orleans Congregation," 1816.

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*Archives,* Baltimore, Miscellaneous.

WASHINGTON, January 20, 1816.

MOST REV'D. SIR.—I lost no time in making inquiry of Mr. Brown a Senator from Louisiana, relative to the project stated in the Rev. Mr. Sibourd's letter. Mr. Brown assures me that no such Petition has come on—and states further that he has no reason to believe any such Petition will be sent to Congress. If any step is taken by the factious part of the New Orleans congregation to free themselves from the jurisdiction of their superiors they will probably proceed by an application to the Legislature of the State of Louisiana. I return you the Rev. Mr. Sibourd's letter and have the honor to be

WILL GASTON.

Addressed, Bishop Neall. Georgetown.

## Petition of the Catholics of New York to the Continental Congress, December, 1783.

While examining the Papers of Congress at the State Department, Washington, on December 31st, 1901, the following original document was discovered:

Dec. 1783.

The Committee of this Week, to whom was referred a Paper intitled "The Petition of the Roman Catholicks Inhabitants of the City of New York

REPORT

That on examining the said Paper it does not appear to have been signed, nor in any manner authenticated so as to ascertain if it be the Act of the said Roman Catholicks, or the Act of any Person or Persons by them authorized.

That the said Paper, tho' stiled a Petition does not contain any Prayer requiring an Answer from Congress in their Collective Capacity, nor could any Prayer arising from the Facts stated in the said Papers, be properly addressed to Congress.

Matters of this kind being more proper in the opinion of your Committee, for the Consideration of the State in which the Petitioner may reside.

"Endorsed" Report of the Committee of the week on a Paper stiled Petition of the Roman Catholicks in City of New York.

[No. 32, p. 531, State Department Ms.]

The Petition is not among the Papers of Congress so the exact relation of the grievances complained of are not known. Without doubt they related to the illiberality of the New York Constitution limiting the rights of Catholics.

## Bishop's Charge.

PROVIDING FOR THE CELEBRATION OF THE ANNIVERSARY OF THE EVACUATION OF QUEBEC BY THE AMERICANS ON THE 31ST., DECEMBER, 1775.

[Translation.]

Jean Olivier Briand, by the mercy of God and the grace of the Holy See, Bishop of Quebec, Suffragan immediate of the Holy See, Honorary Canon of the Metropolitan Church of Tours, etc.

To the Catholic people of Quebec, Salutation and Benediction in Our Lord Jesus Christ.

What are to-day your sentiments, Dearly beloved Brethren, on the happy and glorious event of the 31st December, 1775, of which the anniversary will, in three days from this date, recall the grateful and consoling memory? You looked upon it then as a singular dispensation of Divine Providence, to be remembered and held as a debt of gratitude to the God of armies for all time. This was the language of His Excellency and of all our officers and all our men. With the greatest consolation did we witness on the part of all the generals and faithful defenders of this town manifestations of the sentiment and see them all combine to render homage to the Supreme Being for the victory of that day. Nor could we, in view of the principles of our holy faith, augur otherwise than favorably of the event or refrain from hoping for what the Lord really accomplished and what He never fails to perform when men are faithful in rendering to Him due tribute of glory and honor. He consummated His work, and after having amid the shades of night, rescued us by a kind of miracle, or rather by a real miracle from the hands of our enemies, and delivered them into our hands,when they deemed themselves victorious,that God of goodness, against whom neither science, nor wisdom, nor strength, nor craft, nor knavery can prevail, restored to us, and not only to us but to the whole colony, the blessing of liberty.

And here perhaps I should enumerate and set before you in detail all the marvels which the Lord has accomplished in our behalf, in order to convince you that it is your most strict duty to give Him thanks and sing His praises:*Cantate Domino canticum norum quia mirabilia fecit.* But you have well weighed and appreciated these wonderful mercies of God, and times beyond number have I been delighted to hear you proclaim it, in accents which faith alone can inspire. It was God and God only, who restored to us H. E. Monsieur Carleton. He it was who covered him with his shadow, who guided his footsteps, and brought him safely through the network of most vigilant sentinels specially posted at every point of vantage in order to capture him and carry him off; it was God who enabled our illustrious Governor to put courage in every heart, to tranquillize the minds of the people and to reestablish peace and union in the town. It was God himself who imparted and preserved unanimity and concord amidst a garrison consisting of men of different ranks, characters, interests and relig-

ions. It was God who inspired that brave and glorious garrison with the constancy, strength, generosity and attachment to their King and their duty, which enabled them to sustain a long and painful seige during the severity of a Canadian winter. Did you not also recognize a further evidence of the special protection of Divine Providence in the matter of the failure of a fire-ship which would in all probability have reduced to ashes the whole of the lower town? What more need I say? The arrival of help from Europe at a most opportune moment and but a few hours in advance of the assistance which reached the enemy; the terror manifested by the enemy on seeing His Excellency outside of the walls with a small number of men; the affair of Three-Rivers; the precipitate flight of the enemy on the approach of our troops; the victories won on lake Champlain; was not all this the work of Divine Providence and do not these wonderful mercies call for our gratitude? *Cantate Domino canticum norum qui mirabilia fecit.* Let us then Dear Brethren most joyfully chant a hymn of rejoicing and gratitude to our God, who has worked so many wonders in our behalf. Let us sing it, our illustrious Governor, who is of one mind with us in this matter, asks for it. Your brave commanders, under whom you have won so much glory, have asked that it be done and begged of us to chant a solemn Mass, in order to testify before Almighty God by that august sacrifice, in a manner more worthy of Him and in better keeping with their sentiments, to their heartfelt and boundless gratitude.

Wherefore, after having conferred in this matter with the clergy of our episcopal city, we have resolved to celebrate, at or about nine of the clock, on Tuesday next, 31st December, in our Cathedral Church, a solemn Mass in Thanksgiving, after which we shall, in Pontifical Robes, chant the *Te Deum,* whereat our clergy secular and regular shall attend. We exhort and nevertheless enjoin upon all the people to attend thereat, in so far as it can be done, in good faith and before God. We should not consider as being exempt from sin those who through ill will or a spirit of criticism and disobedience, and for no other reason absent themselves therefrom. The *TeDeum* is to be followed by Benediction of the most Holy Sacrament, and we grant an indulgence of forty days.

Given at Quebec, under our hand, the seal of our Arms and the signature of our Secretary, this 29th December, 1776.

† J. OL., Bishop of Quebec.

*Par Monseigneur,*

FRS. PERRAULT, Priest, Secretary.

In *"Revolutionary Letters"* translated by W. L. Stone, page 67, may be read the following extract from a "Private Letter from Canada which arrived in Lower Saxony, August 1st, 1777, written March 9th-April 20th, 1777:"

"At Quebec on December 31st (1776) there was a great festival that day being celebrated as the first anniversary of the deliverance of Quebec on which occasion the rebels lost their great leader General-Montgomery. At 9 o' clock in the morning a thanksgiving service was held in the Cathedral at which Monseignor, the Bishop, officiated. Eight unfortunate Canadians who had sided with the Rebels were present, with ropes around their necks and were forced to do penance before all the church, and crave pardon of their God, Church and King."

## Notes of Catholic Canadian Interest.

Report of English Board of Trade Sept. 2d, 1765 against the exclusion of Roman Catholics from the Courts of Justice in Canada (5th Report, page 231 of Appendix English MS Historical Commission.)

Copy of a Letter from Quebec 30th Sept. received 4th Nov. 1766 of the violence of Catholics on the indulgence granted them and the complaints of Protestant and other matters on the subject of Religion with respect to Canada. Above are in Vol. 62 of the Marquis of Lansdowne MSS.

Vol. 61 has Report of the Solicitor General to Lord Commissioners of Trade relative to the disabilities of Roman Catholics in the countries ceded to His Majesty by the Treaty of Paris dated Lincoln's Inn, 10th June, 1765.

In the Marquis of Lansdowne MS is a Letter of Francis Maseres to Lord Shelburne, Inner Temple, 9th August 1775, inclosing copy of a Letter dated Quebec 22d June 1775 in which the writer complains of an Act of Parliament by which he is deprived of the rights of an Englishman, the Roman Catholic religion is supported and the Protestant and their Religion neglected in the Providence.

Also letter of Maseres to Earl of Shelburne dated 24th August, 1775, relating to the provincials after they took Crown Point and Ticonderoga and the refusal of the Canadians to act offensively against the Americans. (His. MS. Comm. 5th Report p. 233.)

## Bishop Carroll and Borrowed Books.

CITY OF WASHINGTON, November 18, 1796.

SIR.—Having returned lately from a journey over the mountains, I found here a letter from you of the 9th inst., which had been forwarded from Baltimore. I owe you indeed many apologies for neglecting to restore the books, with which you kindly favoured me; and the more so, as in my answer to your last, I promised to do it by the first good opportunity. By this post, I write to my worthy friend and companion, Mr. Beeston, desiring him not to wait for my return, but to have them sent to you, or to the Rev. Mr. Neale for you, by the first good opportunity.

I am much obliged to you for the use of them, and your kind enquiries after my health, which is now very good, as, I hope, is the case with yourself, and am with great regard, Sir,

Your most obedt. St.

J. BISP. of Baltre.

Addressed to Mr. Joseph Mussi, Merchant, Philadelphia.

[Col. Pa. His. Soc.]

## Father Gallitzin an Abstainer.

The Prince-priest, of Loretto, Pa., writing to Bishop Carroll, December 3d, 1807, said: "From what little experience I have had it appears to me that total abstinence from spirituous liquors is the only sure way of breaking up a habit of that kind; and as I never keep any kind of liquor, nor drink anything but water and milk, I think that if he (a bibulous priest sent him to be reformed) seriously means to leave off the practice of drinking he will have a fine chance of curing himself effectively by living with me."—[*Souvenir of Loretto* p. 45.]

Archbishop Ireland in his discourse at the Loretto centenary said Father Gallitzin's "true grandeur of soul" was shown by his being a total abstainer over thirty years before Father Matthew was heard of. "God reward Gallitzin for his noble example of total abstinence so much needed in America. God reward his present successor in Loretto, Father Kittel, for his stern devotion to the beverages which gave Gallitzin health and strength—milk and water."

# FATHER ANDREW WHITE.

[By Rev. E. I. Devitt, S. J.]

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In the Researches (October, 1901, p. 184), there is a quotation from the "Calvert Papers," which mentions a *Mr. White*, then (1664) living with Governor Charles Calvert. From this casual mention of *Mr. White*, the conclusion is reached, or, at least the suggestion is made: that *Father* White was in Maryland as late as 1663;" and the question is raised: "Is it not more probable, then, that Father White died in Maryland?"

In answer to this question, I reply: all probability that Father White died in Maryland is excluded, because it is *certain* that his death took place in England. There is a question as to whether it occurred in London, or in Hampshire, at the residence of a gentleman, for whom he had been acting as private Chaplain; but, all authorities concur in this—that he died in England.

The new Menology of the English Assistancy S. J. (printed this year) has the following: "He begged to be sent again on the Maryland Mission, but for this his age and ruined health rendered him unfit. At the age of 65 he was allowed to return to England from Belgium, and died there on the 6th of January, 1656."

This testimony is conclusive; it has the weight of official authority; it is the latest utterance on a subject regarding which here is unanimity of testimony; that Father Andrew White did *not* die in Maryland.

That the *Mr.* White mentioned in the extract cannot be *Father* White, "The Founder of the Faith in Maryland," is manifest from this— that Father White had then been dead for at least seven years. Here again there is conflicting testimony as to the precise date; but, all authorities are agreed, that he was dead at least, in January, 1657; consequently, seven years before Governor Calvert writes concerning his Mr. White.

I give the authorities:

Southwell—Biblioth. Scrip. S. J. p. 60.

Tanner—Societas Imitatrix.

These authors give Sept. 27, 1655.

The Annual Letters for 1656 speak of him as dead.

Oliver,—Collections, corrects Southwell, and assigns Dec. 27, 1656, which would be (N. S.) Jan. 6. 1657.

The Fasti S. J. gives the same date as Oliver.

The Records of the English Province, Vol. III., p. 338, and the Menology, quoted above, give Jan. 6, 1657, and Jan. 6, 1656, respectively.

P. Henry Moore—Hist. Prov. Ang. Liber IX. n. 1. says that he was nearly 80 years of age at his death.

The Florus Anglo-Bavaricus calls him an octogenarian.

This is surely a cloud of witnesses, and, although there be a discrepancy as to the precise date, yet, all assert that he was not alive in 1664.

The Catalogue of the Maryland Mission, under the year 1656, has this notice: "P. Andreas Vitus obiit in Anglia, Jan. 6, aet. 77. There are various dates of his death."

The *Mr.* White of Gov. Calvert was repining and sighing "for the life he lead in Italy." All the accounts that we have of *Father* White show that he was not a man of that character. Besides, there is no evidence that he had ever been in Italy. He studied in Spain and Belgium; he was Professor at Valladolid and Louvain; he was on the Mission in England and Maryland.

Gov. Calvert expresses the opinion that *Mr.* White was "not fitt for the encountering the trouble and difficultys people have to bring any thing to effect in this country:" P. White, when "trouble and difficultys" were far greater, had proved eminently "fitt" to cope with them.

This *Mr.* White had been living with the Governor, and at his expense, "since his arrivall in This Province." At this very time, Lord Baltimore was in many ways endeavoring to thwart the labors of the Jesuits, hampering them in regard to property, and making provision for others to take their places.

Unfortunately, there is a hiatus of several years in the Annual Reports of the Province (from 1656 to 1669), owing to the loss or destruction of Records. This is just the period in question. But our Catalogue mentions only two Jesuit Fathers in Maryland for the year, 1664: P. Henry Warren (Pelham) and P. Peter Manners.

Who is this *Mr.* White? Probably, some inert scion of a respectable family, sent abroad to try his fortune in the Colony, under the proprietor's patronage.

January 29, 1902.

My Dear Mr. Griffin.—I hope that you will understand that I do not write in a carping spirit, but with the intention that truth may have place,and in the interests of reliable Historical Research.—There ought to be no uncertainty in regard to the question which is mooted in the last number of the Researches, concerning Father Andrew White. I submit respectfully the enclosed notes on the subject.

Yours faithfully,

E. I Devitt, S. J.

[A further examination and study of the letter of Governor Calvert to Lord Baltimore makes it clear that the *Mr.* White was not *Father* White. The Governor writes:

"This last summer I Caused two of yor Mannors to bee laid out, with some Addition, A Worke which Mr. White thought hee had done. Butt I found itt soe ill done., That I caused Resurvey's to bee made, and lines in some parts to bee Altered."

I thank Father Devitt for the correction. The distinction between *Mr.* and *Father* was not frequent in olden times. Seldom were priests spoken of as "Father." Even in this letter of Governor Calvert's "*Mr.* Thomas Massey and *Mr.* Henry Carew" two newly arrived priests are mentioned. Ed. Researches.]

## Massachusetts Anti-Catholic Oath of Allegiance 1678.

"I A. B. doe truly and sincerely acknowledge, profess, testifie, and declare in my Conscience, before God, and the World, that our Sovereign Lord King Charles, is lawfull, and rightfull King of the Realm of England, and of all other His Majestyes Dominions and Countryes; and that the Pope, neither of himself, nor by any Authority of the Church or See of Rome, or by any other means with any other hath any power or Authority to depose the King or to dispose any of His Majestyes Kingdoms or Dominions, or to authorize any foreign Prince to invade or annoy Him or His Countrey; or to discharge any of his Subjects of their Allegiance and Obedience to His Majesty; or to give licence or leave to any one of them to bear Arms, raise Tumults, or offer any violence or hurt to his Majestyes Royal Person, State or Government, or to any of his Majestyes Dominions.

"Also I doe swear from my heart, that notwithstanding any Dec-

laration, of Sentence of Excommunication or Deprivation made or granted or to be made or granted by the Pope or his Successors, or by any Authority derived, or pretended to be derived from him or his See against the said King, his Heirs or Successors, or any absolution of the said Subjects from their Obedience, I will bear Faith, and true Allegiance to his Majesty, his Heirs and Successors, and him and them will defend to the uttermost of my power against all Conspiracyes and attempts whatsoever, which shall be made against His or Their Persons, their Crown and Dignity by reason or colour of any such Sentence or Declaration, or otherwise; and will do my best endeavor to disclose and make known unto his Majesty, his Heirs and Successors all Treasons, and traiterous Conspiracyes which I shall know or hear of to be against Him, of any of Them.

And I doe further swear, that I doe from my heart abhor, detest and abjure as impious and heretical, this damnable Doctrine and Position, That Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever. I doe believe, and in my Conscience am resolved, that neither the Pope, nor any Person whatsoever, hath power to absolve me of this Oath, or any part thereof; which I acknowledge by good and full Authority to be lawfully ministered unto me; and doe renounce all pardons and dispensations to the contrary. And all these things I doe plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any Equivocation or Mental Evasion, or secret Reservation whatsoever. And I doe make this Recognition and acknowledgement heartily, willingly and truely upon the true Faith of a Christian; So help me God."

The Oath of Allegiance copied from page 61 of the "Several Laws and Orders made at the Second Session of the General Court, held at Boston, October 2nd, 1678."

Contributed by James F. Brennan, Esq., Peterborough, N. H.

## Father John Pierron's Journey from Acadia to Maryland in 1674.

Father Claude Dablon, Superior of the Mission of Canada and Rector of Quebec to Father Pinette, Provincial of France, writing from Quebec 24th October 1674, gave "general information of the state of our missions." Referring "in a few words, to all parts of America," after relating the conditions in Canada and vicinity writes:

"After observing what had been done in the North and in the South, we may cast our eyes upon the East—I mean Acadia, where Father Jean Pierron spent the winter. He did so, in order to assist the French, whose spiritual welfare had long been neglected; but still more to ascertain whether it would be possible to establish Missions for the savages in that quarter. While wintering there, he took a favorable opportunity and went through the whole of New England, Maryland and Virginia, where he found naught but desolation and abomination among the heretics, who will not even baptize the children and still less the adults. He saw persons, thirty and forty years old, and even as many as ten or twelve persons in a single house, who had not received baptism. He administered that sacrament and others to but few persons, on account of their obstinacy; he had, however, the happiness of preparing a heretic to make his abjuration. Finally he had some conferences with the ministers of Boston (the capital of New England) where he was greatly esteemed, and where he is still spoken of with honor. Although he was disguised, it was nevertheless suspected that he was a Jesuit, owing to the unusual knowledge that he displayed. For that reason he was cited before the Parliament, but he did not appear before it. In Maryland, he found two of our Fathers and a Brother, who are English, the Fathers being dressed like gentlemen, and the Brother like a farmer; in fact he has charge of a farm which serves to support the two missionaries. They labor successfully for the reduction of the heretics of the country, where there are in truth, many Catholics, among others the Governor. As these two fathers alone do not suffice, Father Pierron cheerfully offers to go and assist them, and at the same time to establish a Mission among the neighboring savages, with whose language he is familiar. There are many obstacles to this project, which seem to me impossible of execution because it is a Mission belonging to our English Fathers who should themselves ask for Father Pierron's aid; because it is within another Assistancy, and the

Father does not wish to leave that of France; and finally because a considerable sum is needed to commence and carry out the project. Meanwhile Father Pierron has returned to the Mission among the Iroquois. with very holy intention; he is a man of grand and rare virtue. [Jesuit Relations, 59, p. 75.]

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## Catholics as Rare as Comets.

In August, 1765, John Adams in the *Boston Gazette* published a "dissertation" on the Canon and Federal Law, in which he said, speaking of "the first planters in these colonies" that they saw the "nonsense and delusion" which had been thrown around "the idea of a priest."

"This subject has been seen in the same light by many illustrious patriots who have lived in America since the days of our forefathers, and who have adored their memory for the same reason. And methinks there has not appeared in New England a stronger veneration for their memory, a more penetrating insight into the grounds and principles of their policy, nor a more earnest desire of perpetuating the blessings of it to posterity, than that fine institution of the late Chief Justice Dudley, of a lecture against Popery and on the validity of Presbyterian ordination."

He goes on to say that these first planters saw "that nothing could preserve their posterity from the encroachments of tyranny in Church and State but knowledge diffused generally through the whole body of the people." So "the education of all ranks of the people was made the care and expense of the public."

"The consequences of these establishments we see and feel every day. A native of America who cannot read and write is as rare an appearance as a Jacobite or a Roman Catholic, that is, as rare as a comet or an earthquake."

We all know how numerous Roman Catholics are now in New England—how even the Dudley lectures are given by Roman Catholic priests.—*Griffin's Journal.* August, 1899.

# Praise God but Beware of Papists.

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1744.

Rev. Gilbert Tennent in sermon July 7th, 1744 at Philadelphia, on Necessity of Praising God for Mercies Received,or the Capture of Louisburg, said: "One value of this Mercy is that it gives some check to the ambitious designs and cruel intrigues of a proud and potent prince who labored to rob us of our civil and religious liberties and bring us into the most wretched vassalage to arbitrary power and church tyranny (p. 37.)

On April 15th, 1744, he said in a sermon on Victory of Admiral Mathews over Fleet of France and Spain in the Mediterranean before the Port of Toulon: "Defeat of the attempt to invade England by a Popish Pretender. Blessed be God that he has made the winds and waves fight for us against our bloody Papal enemies. Blessed be God that He has baffled the hellish councils of the Romish Ahithophels who want to rob us of our Religion, our Liberties, our lives." (p. 14.)

On January 7th in a sermon on Fast Day, Jan. 7th, 1747-8 he said: "Should the French now make a total conquest of Holland, which there is some reason to fear it is not likely your Religious Liberty especially would long continue after the ruin of our allies who are so closely united to us by situation,Religion and interest. And have we not heard of the designs of our enemies, French and Spanish papists to visit this place in the Spring of the year ensuing with a considerable naval armament." (p. 39.)

In 1756, February 17th, in a sermon to Capt. Vanderspiegel's Company of Volunteers: "Can ye endure our fellow Protestants massacred by Indian Banditti under Popish influence without any assistance? You all know the dismal consequence of a French Popish Government, that in such a situation you must be deprived of your estates and civil liberty. * * * * * It is a thousand times better to be under the government of the Turk than Papist for there we might enjoy some liberty but here none at all; there are no such bloody taskmasters under the whole heavens as the Papists."

# Papists and Quakers in Pennsylvania.

Bishop England, of Charleston, S. C., [Works. Vol. iii, p. 235.] in a communication to the Propagation Society, dated 1836, says: "About a century since a few Catholics in Philadelphia wished to erect a small chapel in an obscure corner of the city. No difficulty had, I believe, ever been raised to obstruct any of the several sectaries that were spread through the city; but it was deemed necessary by those who then ruled to send for advice upon the subject to the Privy Council in London. It was asked, as no law existed to prohibit them in the colony of Pennsylvania yet, as this people was everywhere contradicted, would it be proper to permit their raising this edifice? The spirit of the answer corresponded with that of the application. There is no legal power it said to prevent the Catholics doing as they desire, but it is the wish of the Council that as many difficulties as possible be raised. And as the obedient rulers of the colony did not wish to incur the displeasure of the British masters, it is unnecessary to remark that difficulties and perplexity and delays were not wanting. This suffices to show the situation of the Catholics in Pennsylvania, and everywhere else there was positive, direct exclusion of anything Catholic."

Beyond the "talk" in the Executive Council, July 25th, 1734, I have found nothing relative to any such "difficulties, preplexities and delays."

On the contrary I believe that no obstacles were thrown in the way of the establishment and maintenance of the chapel.The fact of selecting the next lot to the Quaker Almshouse conveys a sense of security. The Quakers were in political control until 1748 and during the time from 1732 to 1748 we have the official reports of the Episcopal ministers to the Propagation Society in London that "this city is infested with Popery" and that there was being done "what none but Quakers dare do in a country under the government of a Protestant King." There was not only tolerance but friendship as the Quakers employed "a rigid virulent Papist" as schoolmaster at Chester in 1741-2. In fact Pennsylvania had become "a nursery of Jesuits" and this as "the effect of Quakerism."

## Association in New Hampshire, to Stand by the Protestant Succession, 1697.

"Whereas there has been a horrid and detestable conspiracy formed and carried on by the papists and other wicked and traitorous persons, for assassinating his Majesty's royal person, in order to encourage an invasion from France on England, to subvert our religion, laws and liberty—Wee whose names are hereunto subscribed, do heartily , sincerely and solemnly profess, testify and declare—that his present Majesty King William is rightfull and lawfull King of the Realms of England, Scotland and Ireland, and that neither the late King James nor the pretended Prince of Wales, nor any other person hath any right whatsoever to the same. And we do mutally promise and engage to stand by and assist each other to the utmost of our power in the support and defence of his Majesty's most sacred person and government, against the late King James and all his adherents. And in case his Majesty come to any violent or untimely death (which God forbid) we do hereby further freely and unanimously oblige ourselves to unite, associate and stand by each other in revenging the same upon his enemies and their adherents, and in supporting and defending the succession of the Crown according to an act made in the first year of the reign of King William and Queen Mary, entitled 'an act declaring the rights and liberties of the subject, and settling the succession of the Crown.'

"Signed 14th, 10 mo. 1697.

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|---|---|
| John Plaisted | William Vaughan |
| Samuel Leavitt | Richard Waldron |
| John Redman | John Usher, Lt. Gov. |
| David Lavins | Nath. Fryer |
| John Hall | Peter Coffin |
| Thomas Chesley | Robert Elliot |
| Richard Jones | Shadrock Waldron |
| Theodore Atkinson | Samuel Dow.. |
| John Tucke | John Hatch |

William Patridge, Lt. Gov."

Copied from page 126, of Vol. I, of the "Collections, Topographical, Historical and Biographical, Relating to New Hampshire," published in 1822, a rare copy of which is in the State Library at Concord, N. H.

Contributed by James F. Brennan, Esq., Peterborough, N. H.

## "The Catholic Oak," at Lonsdale, R. I.

In *The American Magazine*, April 1888, Z. L. White gives an account of William Blackstone, "The First Owner of Boston," who in 1635 became a settler at Lonsdale, R. I. An illustration is given of a tree called "The Catholic Oak."

Curious to know why so called the following information has been gathered. Mr. Amos Perry, Secretary and Librarian of the Rhode Island Historical Society under date of November 2,1894,wrote: "In the Census of this State taken under my superintendence in 1885 appears this sentence: 'Catholic Oak at Lonsdale New Village (the site of William Blackstone's dwelling) was so named by the late Rev. James C. Richmond, an Episcopal clergyman.'"

Nothing further could be found relating to the Oak until this year, 1902, application was made to *The Providence Visitor*. Its manager, Mr. Kerfick, placed the inquiry with Rev. Austin Dowling, who sent the report annexed: from which it appears that "Catholic" when given the Oak had no religious denominational significance, but was applied to the old oak simply because it sheltered all. It was thus a sign and emblem of the CATHOLIC CHURCH to all who rested in its shade and glorified God, though the light of Faith had not shone upon them, though they instinctively applied the Church's name to the old oak:

The *Providence Journal* for October 15, 1853, contains a letter from a correspondent in Lonsdale in reference to the "Catholic Oak." It says in part: "In Cumberland, about forty rods from the Lonsdale station is a brave old oak which for beauty and associates, stands unrivalled. The Hon. John S. Dexter, of Cumberland, who died in 1844 aged 90 used to say that it was known as the 'old oak' when he was a boy and that none living then knew aught of its early history. It is at the least calculation in its three hundreth year and is probably the only surviving contemporary of Wm. Blackstone the first white inhabitant of this region. * * * * * *

"Some ten years since it was consecrated to the Service of Him Who planted it by the wayside by the Rev. James C. Richmond and here from time to time the voice of prayer and praise has mingled with the music of the breeze and the truths of Christianity have been boldly and eloquently presented.Here children have been dedicated to God

when the day was so young that they could almost have been baptized with the dew of the flowers. And never shall we forget the occasion when a German father and mother came asking baptism for their little one because here they could present their offering and covenant with God in their own language. Here the freed slave found sympathy and a shelter while he pleaded for our brothers in bonds and at noonday and at night fall the weary and the houseless have found the old oak's friendly branches ever invitingly extended. Truly it is a 'Catholic oak' for its shadows fall as freely as the showers and the sunshine of God."

The letter closes by urging that a memorial be erected to Wm. Blackstone. It is dated Lonsdale, September, 20, 1853.

As to the use of the word *Catholic* in History of Bristol by Wilfred A. Munro page 222 and in corresponding place in the Colonial Records.

On Oct. 4, 1784, a charter was grantel by the Legislature of Rhode Island to the "Catholic Congregational Society of Bristol, R. I." for the purpose of raising a fund for the support of public worship in the Congregational Society of Bristol.

## Jesuites in Massachusetts, 1647.

This court taking into consideration the great Wars, Combustions and Divisions which are this day in Europe, and that the same are observed to be raised and fomented, chiefly by the secret underminings, and solicitations of those of the Jesuitical Order, Men brought up an Devoted to the Religion and Court of Room, which hath occasioned divers States to expel them their Territories, for prevention whereof among ourselves;

It is Ordered and Enacted by Authority of this Court, That no Jesuite or Spiritual or Ecclesiastical person (as they are termed) Ordained by the Authority of the Pope or See of Room, shall henceforth at any time repair to, or come within this Jurisdiction: And if any person shall give just cause of suspition, that such Society or Order, he shall be brought before some of the Magistrates, and if he cannot free himself of such suspition, he shall be committed to Prison, or bound over to the next Court of Assistants, to be tryed and proceede with, by Banishment or otherwise as the Court shall see cause.

And if any person so Banished, be taken the second time within this Jurisdiction, upon lawful trial and conviction, he shall be put to Death. Provided this law shall not extend to any such Jesuite, Spiritual or Ecclesiastical person, as shall be cast upon our Shores by Ship-wrack or other Accident, so as he continue no longer then till he may have opportunity of Passage for his departure; nor to any such as shall come in company with any Messenger hither upon public occasions, or Merchant, or Master of any Ship belonging to any place, not in enmity with the State of England, or ourselves, so as they depart again with the Messenger, Master or Merchant, and behave themselves inoffensively during their abode here. (1647.)

Copied from page 67 of the "General Laws and Liberties of the Massachusetts Colony."

Contributed by James F. Brennan, Esq.

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In April, 1757, Father Harding, of Philadelphia, made a return to the Provincial authorities of the number of Catholics under his charge. By this return we find that the number of those over the age of twelve who received the Sacraments were 72 men and 78 women, and these were stated to be mostly Irish. So that the thousands that arrived about thirty years before and the thousands afterwards, up to 1757, could not have been Catholics.

But although the number of Catholics was not as large as the arrivals might lead us to infer, yet the few there were alarmed some Protestants. England and France were then at war. Braddock's Defeat excited alarm—that Catholics would massacre the Protestants. Lord Louden, who commanded the British forces in America, ordered a census to be taken. That showed that "in and about" Philadelphia there were on April 29th, 1757, a total of 403 Catholics, male and female, above twelve years of age who "received the Sacraments," and that 253 of these were Germans. The whole number in Pennsylvania was 1635, and these were in care of Father Harding, Schneider, Farmer and Manners. The returns showed Catholics in Lancaster, Berks, Chester, Cumberland, York, and Northampton counties besides Philadelphia. A law was then passed prohibiting Catholics from being members of militia companies, and they were prohibited from having "any arms, military accoutrements, gun powder or ammunition."

This was one hundred and forty-five years ago.

# Catholic Historical Notes.

President John Adams wrote to Hon. J. McHenry, Sec. of War, Aug. 18th 1798.

I have received very unpleasant information of the principles and conversation of one of the Majors of the new Corps of artillerists. I wish you would inquire into the character of that Marylander. Adam's *Work's* Vol. 8. p. 562.

The offender was Major Benjamin Brooks, of Md.

The charge consisted in a statement made by Bishop Carroll, that the Major had expressed himself "in a manner highly disorganizing and inflammative in a local election preceding this time."

Adams wrote on Sept. 13th. "He must have a very loose head if he has an honest heart. The gentleman is to me a total stranger. If you think it safe to trust him I will."

Who can tell about the affair which was so serious as to cause Bishop Carroll to report Major Brooks to President Adams?

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It is now sometimes doubted whether Christianity in its various organizations has advanced in Philadelphia. But figures show that as compared with the population in 1839 and as compared with the number of churches and the population at the present time, organized Christianity was not stronger then than it is now. Thus to- day there are approximately about 714 churches or congregations of all kinds in this city, so that while the population has increased in the past sixty years to about four and a half times what it was in 1839, the number of churches has increased at the rate of five and a half. Perhaps the most remarkable fact to be noted in this comparison is that in 1839 the Roman Catholics were credited with only six churches; to-day they have upwards of eighty, and yet when they had only half a dozen churches they were on the eve of facing a great political uprising which had largely for its purpose the extinction of the power of the Roman Catholic Church. While the number of churches in any Protestant denomination does not to-day exceed much more than six times what it was in 1839, the number of Catholic churches has increased more than thirteen fold.—"Penn" in *Evening Bulletin,* Philadelphia, April 5th, 1901.

## Bishop Egan.

1802.

Mr. Danl. Altick, of Lancaster, Pa., related to me August 31st, 1886, that his grandfather, Anthony Hook, was leader of the choir and Mr. Leckler organist, of St. Mary's Church, when Father Egan came to Lancaster, [1802.] The first Sunday Father Egan was there,though unknown to any, he came in the choir, and joined in the singing. Hook said to Leckler, in German, "Who is this Irishman?" He had a strong bass voice. When time for sermon came Father Egan spoke in English—next Sunday in German.

While the Legislature was in session in Lancaster crowds came to Church to hear Fr. Egan preach.

MARTIN I. J. GRIFFIN.

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By will of Peter Gill, of Philadelphia (Dec. 23d,1797), his house and lot, corner of Third and Shippen (now Bainbridge) St., was bequeathed for the support of the Free School. It and other property bequeathed to the Church, was not to be sold until thirty years had elapsed. When sold in September, 1839, $1025 was received for the property at Third and Shippen. That fund was "made use of by the corporation," was the report in 1845. The Trustees, about 1830, erected a tomb to the memory of Peter Gill. It may yet be seen close to the railing at back of the church. The inscription is much worn away. His property produced $8455 to the church, school and poor.

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Visiting Philadelphia, on December 28th, 1789, Rev. John Carroll wrote: "In this town we have now two very handsome and large churches,besides the old original chapel,which was the cradle of Catholicity. This serves for a domestic chapel, being contiguous to the Presbytery house; and there is more consolation in it than in the more splendid services of the other churches. for here it is that every day,and especially on Sundays,the sacraments are frequented. In the Presbytery house lately built live Messrs. Beeston and Graessl(most amiable ex-Jesuit) and Mr. Fleming, an Irish Dominican, lately from Dublin, a gentleman of amiable manners and temper and a very excellent scholar. Near to the new church lives the Capuchin (Helbron.) (Shea ii p. 357.)

Wherever in Pennsylvania there was a chapel, Goshenhoppen (now Bally, Berks Co.,) Lancaster, Reading, Haycock, it is a matter of fact lacking but confirmatory documentary evidence to destroy all doubt, that schooling, even by rude method was given the youth.

Thus at Goshenhoppen, though we lack the evidence that there was a school house, we yet have the positive evidence of the register of that old-time mission, as printed in the *Records of the American Catholic Historical Society,* that there were school masters there. In 1766 Henry Fretter and ———— Breitenback are mentioned. John Lawrence Gubernator is recorded as schoolmaster in 1784.

By the will of John McCarty, of Haycock, who died April 25th, 1766, we also get evidence that the education of the children was being attended to. He bequeathed "My land unto my sons (John and Nicholas) that the rents or profits arising from said premises be adapted to the use of schooling my children—until my son Nicholas comes to the age of eighteen years." This will was made the day before his death. The bequest shows that he desired considerable expense to be borne, if necessary, for the education of his sons.

Nicholas, the son who was to be instructed until eighteen, during his life time was regarded as a man of good learning. He was elected Justice of the Peace of Haycock for many years. He died March 6th, 1848, aged 87. So that he was but five or six years of age at the time of the bequest by his father. Another proof of a school at Haycock is found in the Goshenhoppen register under date of July 11th, 1784, where "Ferdinand Wagner,our school master at Haycock,"is registered as being that day married to Anna Creutzer. The witnesses are stated to have been "all who were present at the Mass." Goshenhoppen was thirty miles across the country, but the school master of Haycock made the journey to the widow.

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Constantine Antoine Beelen, son of Baron deBeelen de Bertholf, came to the U. S. with his father soon after the peace of 1783; father came in a public capacity sent by the Emperor of Austria; resided in Philadelphia several years; political differences preventing their return, the parents remained and died in Pennsylvania. Constantine settled at Pittsburgh at an early age; died there Dec. 16th 1850, aged 84. (Hough's Biog. Notes, p 22.) His father died April 15th, 1805, at Conewago, age 76. (Reily's Book 4 or 5, p 88.)

On Nov. 30, 1749, *Pennsylvania Gazette,* advertisement of Thos. Carney, of Penn's Neck, Salem Co., N. J., for a servant lad, John McCoy an Irish lad, 17 years run away April 9, took a gun with him as far as Bomba Hook, left gun there, was seen afterwards at the head of Bohemia at the Roman Church at a funeral. He could read and write. £5 reward.

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From 'Summary of the Catholic Religion in the English Colonies in America." From the Italian in the *Propaganda Archives.* By Very Rev. C. A. Vissani O. S. F. in U. S. Cath. His. Magazine April 1888.

"The number of Catholics in Pennsylvania is 6000 or 7000. They have a public church in Philadelphia the capital city of the province. They are attended by four priests also Jesuits. These religious conduct themselves with great zeal and regularity of life. * * * In Pennsylvania the Catholic religion is formally tolerated by law. * * * * After suggesting that the Vicar Apostolic of London is unable to give attention to the colonies in America and if the Sacred Congregation would appoint a Vicar Apostolic for the English colony the city of Philadelphia seems the place best adapted for his residence being a populous city and a sea port and consequently convenient for maintaining a free correspondence with the other provinces on the mainland as well as with the islands. This further motive may be added that there is no place in all the English dominions where the Catholic religion is exercised with greater freedom."

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When Arnold's expedition to Canada was on its way on Oct. 3rd, 1775, "reached Noridgewock the last frontier settlement on the Kennebec, where in 1724 an expedition from New England had massacred the French Jesuit missionary,Sebastian Rale,and his whole congregation of Indian converts.

The vestiges of an Indian fort and a Roman Catholic chapel, some intrenchments, and a covered way through the banks of the river,made for convenience in getting water, were still to be seen."

[Arnold's Exp. to Quebec by Jno. Codman, p. 52.]

John Nixon who read the Declaration of Independence at Philadelphia July 8th, 1776, was the son of Richard, the son of George Nixon, of Wexford, Ireland, a Roman Catholic. Either Richard or John apostatized as the first public reader of the Declaration was an Episcopalian. John's name is signed to the Petition to Governors Thomas and Richard Penn, Aug. 1st, 1754, for the grant of land on which St. Peter's P. E. Church was erected. He probably was the Apostate.

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The University of Pennsylvania on Washington's Birthday, 1902, conferred the degree of Litt. D., on Miss Agnes Repplier, a Catholic, of Philadelphia.

On July 4th, 1780, the University of the State of Pennsylvania, conferred on Thomas Paine the degree of Master of Arts. Among the Trustees who agreed to bestow this honor on him were Bishop White (Episcopalian) and Rev. Ferdinand Farmer of St. Mary's Catholic Church. [Conway's Life of Paine, Vol. 1, page 161.]

In 1779 when the University was chartered, Rev. Ferdinand Farmer, of St. Joseph's was chosen a trustee. In 1825 Rev. Wm. V. Harold, Vicar Gen. of Bishop Conwell, was given degree D. D. Archbishop Ryan is an L. L. D. of the University. Walter George Smith, Esq., is a Trustee.

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In "The Reminiscences of Gideon Burton" published in Cincinnati in 1895, Mr. Burton relates that when he lived in Philadelphia. "In 1845 I moved to Schuylkill Fifth (now Eighteenth St.) above Arch, and started a mission school by visiting the neighborhood on Saturday afternoon. It was held in the building at the south east corner of Summer St. and Schuylkill Fifth. I purchased a pipe organ that belonged to Dr. Bedell; paid $175 for it, got my nieces, Hannah and Elizabeth Rodney, to play. We were all zealous. One room for the infant class was taken by Rev. Samuel Durborow, who was a City Missionary in Philadelphia, dying a few years ago. We had two large rooms in one forming an L for the main school where we had 200 Sunday School scholars." page 86-87.

This building in which this mission school was kept is now the Episcopal residence of Archbishop Ryan.

In July, 1900, Mr. Martin I. J. Griffin, of Philadelphia, discontinued his *Journal*, originally the I. C. B. U. *Journal*, which for many years did a great work in the cause of Catholic literature, temperance, beneficial organization and history. Besides his private business interests, Mr. Griffin has accomplished a vast amount of historical research, and performed volumes of literary work. He has a daughter in religion several years already, Sister Dorothea; and a son, Martin, Jr., well advanced in the seminary, so that he cannot be in the springtime of life anymore. With his heart devoted to the AMERICAN CATHOLIC HISTORICAL RESEARCHES, he needs and deserves peace, rest and encouragement, never found in active public life. To write history as we see it, feel it, as men make it, in its true influence upon future conditions, is not a happy or a profitable pursuit. To write to please, to study to please, pays better in every way. Such history always has to be lived down and built over again. The course that endures is not always the popular course, not always in religion, even, because it often tends to extremes and abuses, which the Church never sustains in the end. The ultimate results of history are but the ultimate results of the good and bad influences of all men's words and actions. Writing to please only makes one generation later face the truth shunned as disagreeable by a few generations earlier. In writing history Mr. Griffin always hewed to the line of real truths and facts, but many good people do not like chips flying uncomfortably close to their own faces though always over-anxious to warm themselves at their neighbor's fire—the hottest we can kindle being that in which we roast our enemies for the religious and historical warmth it affords our own souls and the oblivion it affords our own sins. True history is not as it is written, but as it is enacted. Often what men live up in a generation of extremes, custom, abuse, cannot be lived down in a century,—the sins of the father in religion and government descending to the third and fourth generations. Time seldom removes nature's scars. The more it heals the wound the sharper it outlines the deadly mark. So in the nature of moral justice and the truths of history. In the *Journal* Mr. Griffin did a great work in the cause of Catholic history, temperance and literature. In the RESEARCHES he is doing a greater work for the future historian of the Church.—John T. Reily's *Collections Relating to Cardinal Gibbons*, Vol. VI., p. 483-4.

The *American Celt* in 1854,in giving a sketch of General Moylan of the Revolutionary asked: "Will some true-hearted Irishman spend half an hour in sending us an account of the place and style of the tomb?"

He was buried in 1811 in St. Mary's Cemetery back of the Church but where is not known. Nearly forty years ago I made search. In 1876 I made investigations and the best I could learn was that "the body had been removed with the rest"—but I never discovered where to. Who knows?

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In 1741, Rev. Theodore Schneider, S, J., a Bavarian, was sent to Pennsylvania for the purpose of attending the Germans. In this year he founded the Mission at Goshenhoppen. He "was particularly gifted with a talent for business and possessed consummate prudence and intrepid courage.". When called on, in 1757, to report to Lord Louden, he reported attending in Philadelphia 107 men and 121 women. all Germans.

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*The Catholic Press* of Hartford, Conn., June 25th, 1831, has this item: "The most authentic account we have of the first establishment of the Catholic Church in Boston informs us that the divine mysteries were first publicly celebrated in a small building in School St. That when the present Cathedral was consecrated by the Most Rev. Dr. Carroll, Archbishop of Baltimore in 1803, the house on School St. was demolished. A somewhat curious circumstance was related on the occasion which we shall not pretend to say was occasioned by either the witchery of the times or fear of the Pope, or Popery,for in those good old times Popery was held in such disrepute that his Holiness, in effigy, was pelted in the streets. After having removed the foundation of what was then called the first Popish chapel in Massachusetts, the workmen in digging, found fifteen feet below the surface of the earth a green leaf—it was consequently prognostated as a bad omen as it seemed to forbode the increase of Popery in the land of the Pilgrims. Had those good sires lived to see the present prospect of things without bestowing on them the virtues of Prophets we certainly believe their credulity would have been strengthened."

The late John A. McAllister, Esq., in 1884 gave us original minutes of meetings held at St. Joseph's in 1831, relative to the erection of St. John's Church. Also minutes of Building Committee and autograph report by Father Hughes. All are in unbound sheets. They give valuable information, and prove that while Rev. John Hughes may have undertaken to build a church to be without trustees, yet the contributors had no objection to there being trustees. And this after a more than twenty years controversy between trustees and pastors. How original papers do upset history (?). Mr. McAllister and his father before him, were great collectors of historical material. They did more to save material for Catholic history than any Catholic in our city.

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GEORGETOWN COLLEGE.
January 16th, 1886.

Your papers in the *Journal* are a valuable contribution to the history of the Church in America. By all means let the work proceed. There has been too much indifference in regard to our Catholic annals, and your example will excite a healthy spirit of inquiry and stimulate others to take an interest in the subject, and to collect the *disjecta membra* of local records and occurrences, which will furnish reliable data and material for reference and history.

I hope that you will go on with your researches,and afterwards combine the results into the connected and permanent form of a book. Your labors have already resulted in the discovery of many interesting facts; and the controversies which were occasioned by the articles in the *Journal* have thrown light upon obscure and disputed questions, or, as in some noteworthy instances have gone far to eradicate long-standing and deeply rooted errors. I read your interesting contributions with great attention, and esteem them to be of great value for the authentic documents which they reproduce, and the painstaking accuracy by which they are characterized.

RESPECTFULLY YOURS,
EDWARD I. DEVITT, S. J.

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Roger Williams in writing to the town of Warwick, Jan. 1st, 1666, said: "How shie are the Protestants of the Papists because of their principle (and practice) to keepe no Faith with Heretics." Publications of R. I. Society, Oct. 1900, p. 152.)

The American Catholic Historical Society of Philadelphia met at the office of Griffin's *Journal* on Friday afternoon, January 9th, 1885. The Society is doing very well. Members and historic material are added at each meeting. The request of the Directors of the Philopatrian Institute, that the Society should permanently locate in its hall, was accepted. It was ordered that the new meeting-room be prepared for the Society's purpose by erection of shelving, &c.; that the records of marriages and baptisms at Old St. Joseph's be copied; that Charles H. A. Esling, Esq., endeavor to discover the missing records; that others having Catholic historic material be written to concerning the same; that circulars explanatory of the Society's work, methods and descriptive of the records and articles desired be issued; that a public meeting at which historical Papers will be read be held, and under the direction of Chas. H. A. Esling, Esq., Geo. Dering Wolff, Editor of the *Catholic Standard,* and Dr. Flick.

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In 1730, Colonel Josiah Willard of Lunenburg, while in Boston was invited to take a walk on Long Wharf and view some transports who had just arrived from Ireland. He observed a lad of some vivacity, and who was the only one he found that could speak English. This boy, one of the number who had been put ashore to exhibit their activity to those who wished to purchase, said that he had been kidnapped and then sold by pirates in the Irish Sea to the Boston-bound vessels. Willard bought the boy, brought him up and gave him his niece as a wife. This story told by that wife, Susanna Johnson, in her *Captivity* published at Walpole, N. H., in 1796, is curiously confirmed by Boston newspapers of 1730. The first of the *News-Letter* in October, 1730, says: "Entered, Dove, Sterling, Capt. from Dublin." In the next issue we read: "Some servants lads on the ship Dove at the Long Wharf; their time of service to be disposed of."[From *British Convicts shipped to American Colonies* in *American Historical Review,* Vol. 2 for 1896.]

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In 1802 Bishop Carroll was one of the managers of the Baltimore General Dispensary. It was established in Public Alley, near the corner of Baltimore St., over the store of Messrs. Kent and Brown.

I read every word, every name, and every number on your History of Catholicity in Philadelphia with the greatest interest. I don't presume to express an opinion as to its merits, but only observe that it brings us more near to an understanding of the difficulties of our early Catholics and gives an insight into their social life that no big "professed" history would ever present. It gives matter for study. We can see how methods have been tried and what have been results thereof, and we can get direction as to the remedies and safeguards to be used to prevent evils. I take an antiquarian interest in it, too. I love to live among the old Catholics, imagine I hear Carr & Co. their faces ablaze with pride or pale with fear warming the blood of old Philadelphia papists, with Dumont's old "Gloria! Gloria! i-in E-excelsis de-e-eo." I can see many quaint and simple scenes of grand old fashioned preciseness."

The above is contained in a letter from a Jesuit.

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In the Annual Letters of the English Province regarding the Mission of the Jesuits in Maryland, as given in "*The Records of the English Province of Society of Jesus,* by Rev. Henry Foley, S. J., London, Barnes, Oates & Co., 1878, Vol. 3, page 396, is the following under date of 1741.

"*In Pennsylvania.* We had opened a Mission here about this year (1741), called *Missio S. Fran. Borgiae, Pennsilvania,* with four Fathers having Father Joseph Grayton as Superior."

The "Mission opened about" 1741 must refer to that of Conewago in Adams Co., founded by Rev. Wm. Wapeler.

Under date of 1746-47, the same authority has "*Pennsylvania.* There were four Fathers, with Father Grayton, Superior."

*Pennsylvania.* "With the same Father Superior there were five Fathers here."

In 1750, "the two Missions (Maryland and Pennsylvania) were mixed together."

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Jas. White of Philadelphia by will July 11th,, 1767, bequeath £30 to the Managers of the Roman Catholic Burying Ground "towards a school house." [Wills Book O., p. 473.]

This indicates that a school house had been projected. Mr. White's will was proved March 3d, 1770. His is the first bequest for Catholic Education in Pennsylvania.

In the *History of Education in Maryland* by Bernard C. Steiner, U. S. Bureau of Education, No. 19, it is related , page 34:

"The only supervision of schoolmasters was undertaken with a view to prevent Roman Catholics from teaching. In 1754 returns were made from the different counties of schoolmasters who had taken the oaths of abjuration, etc., and of those who had not. Three of these returns, from Dorchester, Prince George, and Frederick, are still on record. Edward McSheky, master of the free school, and 11 masters of private schools, are reported as having taken the oath in Dorchester. One master, said to be a Roman Catholic, being summoned to take the oath left the country. Another declared himself to be a Roman Catholic and refused to take the oath; two others had been summoned to appear before the next court. In Frederick county 4 masters of private schools had taken the oaths."

On page 54 it is related:

"In 1801 the Female Humane Association Charity School was incorporated for the maintenance and education of poor female children, but the act of incorporation was repealed in 1807, and the Right Rev. John Carroll, bishop of the Roman Catholic Church, the Rev. I. Daniel Kurtz (Lutheran), the Rev. James Inglis (Presbyterian), Charles Ridgely, of Hampden, Christian Keener, and Peter Hoffman were incorporated as trustees of the Orphaline Charity School, which succeeded to the former association. 'Nine discreet female characters' were annually elected by the contributors to serve as directors, who had full control of the school, and filled the vacancies in the board of trustees."

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COPPINGER, JOSEPH. American Practical Brewer and Tanner. Illus. 8vo, pp. 248, boards, uncut. N. Y., 1815.

The book contains also: "The Bordeaux Method of Making and Preparing Claret Wine for Shipping." The author says: "In the reign of Louis XVI., the merchants of Bordeaux presented a memorial praying him to put a stop to the importation of the wines of Kaskaskias into France." He says: "There was at that time a College of Jesuits established in that country, the superiors of which caused the wine to be cultivated with great success, and quantities of it were at that time sent to France."

Is that true?

## A Worker for History.

John T. Reily of McSherrytown, Pa., is the most useful of all the gatherers of historical material of Catholic interest. What he gathers he prints.

I simply stand amazed at the work he has done under the most distressing circumstances of ill health and lack of means.

Thousands upon thousands of pages he has gathered, arranged, set up, and printed.

It is simply astonishing.

Knowing the awful heat of "the History fever" and its remorseless tyranny when it possesses one I wonder more and more how he has been able to do all he has done.

He is getting out the Fifth Book of His Collections—1,000 pages each.

Read this on page 661:

"July 4, 1899, hot day, took wife and children to the Church Bottom below Conewago Chapel near Blue Spring. Went up to Conewago graveyard to-day and copied tomb-stones—my wife holding the umbrella "out of sympathy" for me. Poor soul! she deserves a better fate and to her I should dedicate all my labors,for without her prudent, economical management in the house,—without her industry, domestic care and frugal habits,—I never would have had the time,the peace, the means, the encouragement and sympathy to gather and preserve this mass of material. God bless her!If these Collections prove of any use or interest to future generations in the Church, let them not forget to recall the memory of her virtues in their expressions of praise or thanks, and remember her in their prayers, offerings and sacrifices."

It is a shame that such a worker is not given "the means, encouragement and sympathy" by Catholics generally so that "the time and peace"should be his to do unrequited and congenial labor.

Yet see how to his wife he gives the merit of all his endeavors.—*Griffin's Journal*, 1900.

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The *Western Watchman* says: "Rome is often astray in our geography but when it comes to latinize the names of cities she can teach us much."

This brings to mind that Bishop Kenrick gave the University of Pennsylvania the names of the States in Latin, for the diploma of graduates. The University has the manuscript.

"The first Catholic chapel in Philadelphia was built in 1729, when Miss McGauley, an Irish lady, brought over a colony as tenants, and settled on the road leading from Frankfort to Newton."—*Catholic Exchanges.*

Not a statement in that item is true. Neither as to "first" nor "chapel,' nor year, nor lady, nor "colony," nor "tenants," nor "road," nor "Frankfort," nor "Newton."

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DIED.

On the 20th ult. at Alvarado, (Mexico) Henry W. Nancrede, of this city, in the 24th year of his age. A few weeks since he was in the midst of his family in the full enjoyment of the most vigorous health and the most buoyant spirits, but borne away by the enthusiasm of military glory, he was induced to seek renown in the service of Mexico, and under her flag landed on the inhospitable shores of Alvarado. But alas! here his dream vanishes, and he awakens only to feel the approach of death. Seized on the 16th with yellow fever, on the 20th he surrendered his spirit to his Divine Maker, and on the succeeding day was entombed with the honors of war in the presence of the Americans residing there, and the officers of the Mexican navy.—*Philadelphia Nat.Gazette,* Oct. 30th, 1824.

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Bernard McMahon deserves to be mentioned among those who have done service in the cause. Besides the information for the culture of plants, under almost all circumstances, contained in his excellent work, "The Gardner's Calendar," he has likewise inserted therein several catalogues of plants, calculated to aid the florist, the nurseryman and botanist in an eminent degree. Page 208, Vol. 2 of New York Historical Society's Collections, 1814 in History of American Botany.

McMahon was a Philadelphia Catholic. His book published in 1806 has been issued in many editions.

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We have a letter that Cardinal McCloskey wrote Rev. John Hughes when Pastor of St. John's Church, Philadelphia. It is dated Nyack, August 1st, 1834. We sent it to His Eminence with a request for his signature written and dated August 1st, 1884. His Eminence gratified our desire. After fifty years the letter is as clean and as clear as though written on the day it last left the hand of the Cardinal.—*I. C. B. U. Journal,* Aug. 15, '84.

The letter was presented the American Catholic Historical Society of Philadelphia by editor of THE RESEARCHES.

THE
AMERICAN CATHOLIC
# Historical Researches.

VOL. XIX. JULY, 1902. No. 3.

QUARTERLY. ONE DOLLAR A YEAR.

Entered as Second Class Publication at Parkesburg, Pa.

## The Friendly Sons of St. Patrick, of Philadelphia, More Manufactured History.

Countless the number of times this Society has been lauded as a Society of Irish and so of Catholics who did great services during the Revolution by arms or purse.

It is constantly repeated, and all the while gains in force as a fact of History that twenty seven of its members during the time Washington's starving army was at Valley Forge made a collection in Philadelphia, and contributed one hundred and three thousand five hundred pounds to a total contribution of citizens of three hundred thousand pounds which was disbursed in providing supplies to the distressed soldiers of Washington at Valley Forge.

This alleged fact is narrated with all sorts of embellishments or oratorical or rhetorical "frills." One, I remember, represented Thomas FitzSimons (that is the correct spelling of his name) trundled a wheelbarrow through the streets of Philadelphia making the collection while the citizens threw money in the barrow.

It would be an amusing collection to present the many forms in which the recital of this alleged incident is given. How loud, and boisterous even are the cheers which orators are given who relate it.

But to pass over the many instances in Catholic or Irish (both are the same now-a-days) "histories," or orations in which this claim is made for these patriots, let us get to what ought to be considered the best possible authority—a President of the *Hibernian Society of Philadelphia* which claim to be the *Friendly Sons* by merging in

1791, and which has in late years changed its name to that of the *Friendly Sons of St. Patrick.*

Here is the statement and claim made by the President, Mr. William Brice, at the Quarterly meeting September 17, 1891.

He named several members who became "most conspicuous during that terrible struggle," he spoke of others who rendered good services in providing necessities and "in one notable case turned these needed stores over to the starving army." Then he proceeds:

"But that terrible Winter of 1777 was upon them, and the army lay encamped at Valley Forge with a much greater chance of surrendering to hunger and cold than to the enemy in the field."

"In this terrible emergency, Robert Morris, an honorary member of the Friendly Sons of St. Patrick, started a subscription in order to raise money sufficient to save the army, heading it with his own subscription of £10,000 sterling, which was immediately followed by the subscription of Blair McClenachan for a like amount, and in a few hours there was subscribed among that small body of patriotic men (at this date not exceeding 50 members) the generous sum of £ 103,500 sterling ($517,500); the additional subscriptions by the citizens of Philadelphia making the total amount three hundred pounds sterling money, that beyond the shadow of a doubt, saved the army in this terrible emergency and crowned the Revolution with success. Of such great importance was this subscription paper considered, that it was universally hailed as "The Second Declaration of Independence."

How comical that all reads when truth shines upon it.

All the writers, orators and enthusiasts who recite that bosom-swelling tale seem not to know or to remember that during "the winter of 1777" while Washington was at Valley Forge the British were in possession of Philadelphia.

That little but important fact destroys all the force of the narrative. Just think of the British army in Philadelphia and the citizens of Philadelphia sending around subscription lists or trundling barrows through the streets making money collections to get provisions for Washington's army.

Need more be told to show how untrue the claim is and how false many "historical" statements are?

The Society was not a "Catholic" Society even in its membership. But few Catholics belonged to it. Commodore John Barry, George

Meade, Thomas FitzSimons, Michael Morgan O'Brien, General Stephen Moylan, James Moylan, John Moylan, Jasper Moylan, are probably all the Catholics who belonged to the old Society. Some of these had about as much Catholicity as "prominent Catholics" usually have now. So it was not "Catholic," as is often asserted. In the claim made by Mr. Charles A. Hanna in his great work, "The Scotch-Irish," it was not even "Irish" as that title was understood until of recent days, but the founders who called themselves and associates "Irish" were really, says Mr. Hanna, "Scotch-Irish."

They must have been ashamed to call themselves so.

But as they themselves said it—that they were "Irish," History cannot not be perverted to now make them what respectable people would not have then permitted themselves to be called. "But what about that collection for the starving American soldiers?" Is there no foundation whatever for the story? None whatever in the form and manner related.

Here is the history of the event intended to be told:

In 1780 the American Revolution was in its most serious condition. Congress had no credit. Its issues of paper money were worth about one thousand paper dollars for one of hard money. So food, military stores and supplies may be said to have been unpurchaseable. The people were disheartened. They were tired out with war. Gloom, apathy and failure prevailed. As the government had no credit a number of patriots combined to give their credit to Congress so that recruits for the army could be secured and forwarded to Washington at Morristown, N. J. They met June 8, 1780. Subscriptions were given to promote recruiting by giving bounties. News came that Charleston had fallen. That meant final disaster unless a new awakening came to the people and the army was furnished with supplies which the Government had no credit to buy and its money was of no value to secure. So the subscribers of June 8th and others, met on June 17. It was agreed to raise three hundred pounds Pennsylvania currency in hard money as the capital of a Bank to buy and send supplies to the army. This subscription list read:

"Whereas in the present situation of public affairs the greatest and most vigorous exertions are necessary for the successful management of the just and necessary war with Great Britain, we the subscribers, deeply impressed with the sentiments that on such an occasion should govern us, in the prosecution of the war on the event of which

our own freedom and that of our posterity, and the freedom and independence of the United States are all involved—hereby severally pledge our property and credit for the several sums specified and mentioned after our names, in order to support the credit of a bank to be established for furnishing a supply of provisions for the armies of the United States."

Ninety two subscriptions were made and the three hundred thousand pounds Pennsylvania currency contributed. There were twenty seven members of the Sons of St. Patrick among the ninety two subscribers. That's the basis of the story, that the *Friendly Sons of St. Patrick* gave about one third of the amount to "relieve Washington's starving army in the Winter of 1777 at Valley Forge." The Patriots of the winter of 1777 would have been all dead by the summer of 1780.

The ninety two Patriots organized the Bank of Pennsylvania on their credit. They borrowed money, bought supplies and sent them to the army. They took whatever kind of money Congress could pay in. The United States credit was pledged for £15,000 in bills of exchange deposited with the Bank besides "such current funds as could be spared from other services."

The Bank continued for a year and a half. It supplied three millions of rations and three hundred barrels of rum—don't forget the rum. The Bank closed its affairs near the end of 1784—after the war.

All that was a great service. Those who pledged their credit in June 1780 are just as worthy of honor as those who pledged "their lives, their fortunes and their sacred honors" in July 1776. Indeed in truth more so. The pledgers of 1776 scattered within six months on the approach of the British army. The pledgers of 1780 stood to their pledge, gave their money and saved the army and so the Liberty and Independence proclaimed by the July 1776 pledgers. But see how their act has been obscured and thwarted into a glorification of less than one third their number simply because our Irish glorifiers boast of the services of their own and don't know the truth and so make their stories most ridiculous by prattling about collecting money in 1777-8 in Philadelphia, then in British possession, for Washington's starving army when the fact is that the twenty-seven they boast of didn't give a pound for more than two years after.

Besides they always multiply by five to turn "pounds" into dollars not knowing that Pennsylvania currency was but $2. 66 2-3, or say,

just about the one half the boasters declared to have been contributed.

But this tale will be repeated thousands of times more. It is too good a thing to die. I have heard a priest tell it on the altar; orators and writers have made countless thousands of bosoms swell with pride. Many will follow and multitudes swell. If one were to arise in a public assembly and deny the orator he would be "crushed to earth" as truth usually is.

Whenever you hear or read of any "Catholic" or "Irish" incident in American History that makes your blood jingle and run swiftly, your eyes glisten and your heart bound, don't believe it. It is not true or not true as told. "And there are others."

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Sir George Calvert had been interested in American colonization from 1609. In 1620 he purchased rights in Newfoundland; about 1622 he became a Catholic, and obtained a direct grant from the crown of a province in Newfoundland. The name he gave it tells his faith. It was no Protestant who gave the name of Avalon to the province. Glastonbury (Avalon) was in Catholic tradition the cradle of Christianity in England. The man who named his province Avalon, who put on his tokens the holy thorn believed to blossom at Christmas was no Protestant. His Catholicity stands revealed and confessed. Even when the grant of Maryland was obtained the lordship of Avalon was always expressed. The title clung to by the Catholic Calverts was distinctively Catholic. In 1627 Sir George Calvert sent out two Seminary priests to Avalon. This is proved to us by the Anglican intolerance which denounced him. Though a member of the Council of Virginia Sir George was excluded from Virginia in 1629 as a Catholic. In 1630 Sir George with Lord Arundell, of Wardour, solicited and obtained a charter for lands south of James River, but Clayborne and the Virginia Anglicans, obtained a revocation of that charter, and Arundell dying Sir George applied for the land north of the Potomac. When his son Cecilius attempted to settle the Anglican persecution continued, his vessels were brought back, overhauled, and Clayborne was sent on to break up his Maryland colony.—*Am. Cath. News.* (Dr. Shea, Editor) June 24, '91.

## Our Church and Our Rector—1889-1902.

Twelve years have passed since we claimed our Blessed Lady as our patroness under the loving title of Our Lady of Mercy.

Great zeal in his holy calling and business-like adaptability, the chief characteristics of Reverend Gerald P. Coghlan, have aided much in the completion of the great temple of God, dedicated under the title of "Church of Our Lady of Mercy," Philadelphia.

On October 1, 1889, Reverend Gerald P. Coghlan, of St. Peter's Church, Reading, Pa., received from His Grace Archbishop Ryan the following letter:

PHILADELPHIA, Sept. 30, 1889.

DEAR FATHER COGHLAN:

You will please to take charge of the erection of the new church on Broad and Susquehanna Avenue, in this city, on the 14th of October, by which time I shall inform you of your successor's appointment.

Wishing you all success in this important undertaking, I am, dear Father Coghlan,

Yours sincerely,

P. J. RYAN, *Archbishop.*

A fortnight later Father Coghlan assumed charge of the infant parish. On November 2d the ground was broken for the chapel erected at Park and Susquehanna Avenues. On the 25th of the same month the cornerstone was laid by Bishop Prendergast—then being Very Reverend—assisted by the late Reverend Peter F. Sullivan, rector of St. Edward's Church. On the 22d of December, the same year, the chapel was dedicated by Archbishop Ryan, the Mass being sung by Reverend Joseph O'Keefe, and an eloquent sermon preached by Monsignor Loughlin.

On February 2, 1890, the first Stations of the Cross were blessed by the Very Reverend Ignatius F. Horstmann, D. D., now Bishop of Cleveland; the same month the first Mission was held by the Dominicans, under the direction of Reverend J. L. O'Neill. On Sunday, February 22, the Blessed Virgin's Sodality, the St. Vincent de Paul and T. A. B. Societies were organized. March 23d a lecture was given in aid of the church by Father De Cantillon, O. P., the subject of the discourse being "Saint Patrick."

The first Fair was opened on April 12th, the proceeds of which amounted to $10,270.00. It was held in a temporary frame building erected on the site of the present Rectory.

The Chapel was soon found to be inadequate, so rapidly had the congregation increased in numbers, and on May 12th ground was again broken for the larger edifice, which it now occupies.

First Holy Communion was administered on May 25th, and on Sunday, June 7th, the Angels' Sodality was formed. On June 8th ground was broken for the pastoral residence, and a handsome granite double dwelling soon arose on the south side of the Church. On June 13th more than a hundred persons were confirmed by Archbishop Ryan, it being the first time the Sacrament was administered in the Church.

Many means were taken to pay off the large debts already incurred on the new Church buildings, among which was the first Strawberry Festival, lasting from May 29th to 31st. It was held in the new Rectory. To thank the people and show his gratitude for their generous support, Father Coghlan gave the first picnic to Neshaminy Falls on July 29th.

On October 12th, the corner-stone of our magnificent temple was laid by Archbishop Ryan, assisted by Bishop Shanley, of North Dakota, and Bishop Horstmann, of Cleveland; the discourse was delivered by Reverend P. F. O'Hare, Rector of St. Anthony's Church, Brooklyn, N. Y.

The two following evenings were devoted to a lecture on "Palestine," given by Professor Beard. The basement was opened for the second Fair on December 13th, the address being made by ex-Mayor, William B. Smith.

The basement of the present Church, now being used by the children, was dedicated Jan. 18, 1891, by Archbishop Ryan; Mass was sung by Rev. Patrick J. Dailey, of the Annunciation, and the sermon was preached by Very Rev. D. I. McDermott.

The second Mission was held January 25th, under the direction of the Dominican. On February the 8th the Rectory was formally opened.

As the debts increased with the progress of the work, and as the bills had to be paid, the second Fair was again reopened in February, from which $7000 were realized. On March 15th a collection was taken up at the Visitation Church and over $600 were received. On

March 22d Reverend J. L. O'Neill delivered a lecture on "The Philosophy of Irish History."

As church matters moved steadily on, Father Coghlan found it necessary to look after his "little ones" and the advancement of education; he therefore had two stories built to the original Chapel, which he opened as a school, with nine well-lighted and equipped classrooms. It was dedicated on Sunday afternoon, September 1, 1894, by Archbishop Ryan, and was formally opened the following day. After the dedicatory ceremonies the parishioners assembled in the hall, where a delightful entertainment was given.

On October 24, 1897, just eight years after his appointment, our beloved pastor celebrated his Silver Jubilee. Solemn High Mass was celebrated by the Reverend Jubilarian, Reverend Joseph A. Strahan as deacon and Reverend D. A. Tighe, rector of the Church of the Holy Angels, Chicago, as sub-deacon. Archbishop Ryan, Bishop Prendergast, Bishop O'Hara of Scranton, and Bishop O'Gorman, of Sioux City, were present in the sanctuary. The floral decorations, the lighted candles and the richly colored vestments made a scene of splendor, yet but a faint representation of what would be seen when the main edifice should be completed. Surely the Jubilarian had cause to rejoice on that blessed morning! but, only now does he rejoice when the dream of ten long years is brought vividly before his mind.

Vespers were sung by Father Coghlan, assisted by Father McCabe and the Reverends William A. McLoughlin and Thomas F. Moore. The Reverend Thomas J. Shahan, of the Catholic University at Washington, D. C., delivered an appropriate discourse in an eloquent and impressive manner.

The children's Celebration was held the following afternoon. In the evening the Parish Meeting was attended by a large number, at which time Father Coghlan received a check for $6000. That amount he devoted to Church purposes.

On November 19, 1899, Archbishhop Ryan performed the ceremonies of dedication of the new Church. The dedicatory psalms were chanted by Reverend Joseph C. Kelly, of the Immaculate Conception, Philadelphia, and the Reverend Joseph A. Strahan, of the Immaculate Conception, Jenkintown.

Mass was sung by Bishop Prendergast, the late Reverend Thomas J. Barry being assistant priest, Reverend William A. McLoughlin

deacon, and the late Reverend D. A. Tighe, of Chicago, sub-deacon.

The sermon was delivered by Archbishop Keane, his theme being, "Mercy," taken from the text "Blessed are the merciful, for they shall obtain mercy."

An eloquent address was made by his Eminence, Cardinal Gibbons, in which he congratulated the Archbishop and the Reverend Rector on the great work which had been accomplished.

In the evening Pontifical Vespers were sung by Bishop Fitzmaurice, assisted by the Reverend Thomas F. Shannon, rector of St. Patrick's Church, Norristown.

The sermon was delivered by the Very Reverend D. I. McDermott. There were few floral decorations, owing to the beauty of the Church itself.

The first Mission given in the new Church was opened on Sunday, January 18, 1900, lasting for two weeks, under the direction of the Very Reverend Father Robert, C. P.

In architecture the Church is one of the finest specimens of Romanesque in this country, both in its exterior and interior. Two massive towers, surmounted by the Celtic cross, stand 176 feet from the pavement, each being 22 feet wide and 88 feet high. The doorway connecting the towers is exquisitely molded; it is 33 feet in width, of polished granite elaborately carved; the doors are of heavy oak deeply paneled. The rose windows are sixteen feet in diameter, with eight lights. The main gable is surmountd by a large cross ninety feet above the pavement. At the top of this gable is a niche containing a figure of our Lady of Mercy, eight feet high. The exterior walls are of Georgia marble and granite, rock-faced.

The interior is difficult to describe, as only a faint idea can be given of it; to know it in all its beauty and grandeur it must be seen. The nave of the Church is 38 feet wide and 152 feet deep. It is admirably lighted, there being three rose windows in the gables, three in the sanctuary and five in the flank, in all, forty-two windows. Art has been lavished upon the sanctuary to rank it among the first in richness, beauty and convenience. The altars are of Carrara marble and onyx, richly carved, and the railing is of onyx and brass.

The congregation are to be thanked for their participation in the finishing of this grand Church, and have shown their interest and zeal in the work of its completion by always answering to the appeals that were made. It shall ever stand as a monument, to bring before the

minds of others the good will and generosity of its present members.

SKETCH OF THE RECTOR.

On July 4, 1848, the Reverend Rector was born in the County Mayo, Ireland. He first studied in the Diocesan Seminary of Ballaghadereen. In 1866 he left home and came to his adopted country. In 1867 he entered St. Charles' Seminary at Glen Riddle. In 1868 he was transferred to the larger Seminary, then situated at Eighteenth and Race Streets, in which he studied a thorough course in philosophy and theology.

In 1872 he was ordained by Bishop Wood and appointed to the Immaculate Conception Church. In 1875 he was transferred to St. Mary's, but remained there only one year, returning to the Immaculate Conception as assistant Rector. In 1877 he was removed to St. Bernard's Easton. After thirteen months he was appointed Rector of St. Aloysius' Church, Pottstown, where he remained four years.

On August 29, 1882, he was sent to take charge of old St. Peter's, Reading. During seven years of hard labor he improved the Church, and remodeled the Rectory. He also erected and nearly freed from debt St. Joseph's Church, of the same city. He was the means of introducing the Sisters of the Good Shepherd into that city.

From St. Peter's he was called by Archbishop Ryan to preside over his present parish. His countless acts of kindness, his unvaried courtesy and his undivided interest in his work, have made him dear to all; but his sympathy, generosity and self- sacrificing spirit have made him more dear to the poor and unfortunate ones of Christ.

As he has celebrated his Silver Jubilee as our shepherd, it is the heart-felt wish of all his flock that he may celebrate his Golden Jubilee as still the beloved Rector of "Our Lady of Mercy."

How well, how nobly he's done his part,
With steadfast will and with kindly heart,
With tender love and the ardent zeal
That a priest of God alone can feel.
Blest in the flock to his keeping given,
Blest in the souls he has trained for Heaven,
Blest—thrice blest—in the great "Well done"
That seems from the azure sky to come.

PHILOMENA M. I. GRIFFIN,

*Graduate of the Parish School, and of the St. Joseph's Senior Centre.*

## Archbishop Whitfield's Report to the Propaganda.

This fragment is probably a part of the original draft of a report made to the Propaganda by Archbishop Whitfield in 1830. It is a copy from the MSS. in the Archives at Baltimore made December 31st, 1901.

"And they have friends to pay nearly the whole of the remainder before the time fixed for the payments must come, and this without selling their farm of about 1000 acres, which may sell perhaps for $8000.

"As the rescript was never revoked I concluded I could act on it as I have done, yet I beg you will confirm it and dispense with their strict enclosure, so far as it is necessary to attend the adjoining School of the children and permitting female parents, etc. of the children visiting the school and examining the progress of the pupils.

"Three large beautiful churches have been built in the diocese, in different directions, one at Hagerstown, about 70 miles distant, one at Maryland Tract 60 miles off and one at Marlborough about 50 miles hence. The two former, I blessed and opened. Next month or in October I shall open the latter.

"I might add that numerous conversions continued to take place, particularly in Baltimore, where our religion is so much respected that not one of the many public papers, though edited by Protestants, would consent to publish the prospectus of a most violent Anti Catholic paper, edited in New York called the *Protestant,* whose editor complains that Baltimore is lost to them, being completely under the sway of Popery. Baltimore now contains 80,500 inhabitants, according to the census made at this moment, giving an increase since the last census taken 10 years since of about 17,000 inhabitants.

"I have visited nearly all the churches in the Diocese of Baltimore and Richmond. In this latter city, out of 20,000 inhabitants, there are not more than 300 Catholics, there is only a small mean wooden chapel and but a very scanty support for a Priest.

"In the whole Diocese of Richmond, I suppose there are not more than 1500 Catholics. Though the city of Richmond is 360 miles from Baltimore it only takes us 30 hours to reach it by steam boats, viz., from Baltimore to Norfolk 220 miles, 18 hours from Norfolk to Richmond 140 miles, 12 hours. Dr. Kelly, though Richmond was his See, never saw it, he remained at Norfolk about 18 months.

"As Washington and Georgetown are within six hours ride, I visit them frequently. The fine college in the latter city has received a great increase of scholars since the return from Italy of the American Jesuits, and I am happy to announce to you that the fathers of the Society in my Diocese go hand in hand with me promoting as much as they can, the good of religion."

## Archbishop Whitfield's Report to the Propaganda.

## Erection of the See of St. Louis, Missouri. Bishop Flaget's Views Thereon. His Opposition to His Translation Thereto.

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*From the Archives, Baltimore. Miscellaneous.*

June 26th, 1816. From Loretto.

Most Rev'd Father:

It is a great pity that the people who ought to afford us nothing but relief and consolation, are precisely those that give us more trouble. Thus, indeed, was our divine Master treated by his very disciples; we his Servants are not to expect a better treatment, and we are to rejoice when we are found worthy to suffer for him.

According to your request I candidly pass my opinion about the erection of a new See at St. Louis. I firmly believe that the place is of the utmost importance for the good of religion, not only on account of the many Catholics that live there now, of those that will immediately emigrate thither, as soon as they hear that there is a Catholic Bishop, but much more so on account of the many nations of Indians, that have never heard of the Christian faith. The Bishop that is to be sent thither must be accompanied by a good number of priests and zealous ones, because the country is almost destitute of them. A seminary and college must be erected in order to give to the Catholic religion a superiority over all the other sects that are moving every stone to pull down our faith and build their errors on its ruins. The R. R. Jesuits are certainly those that would suit the best in those quarters, for sixty years ago they carried on almost all the work at the missions both among the French people and the Indians, and their names there yet in the greatest veneration. If the Holy Father was to send a Jesuit as a Bishop and give five or six companions, I do not entertain the least doubt, but in less than twenty years it would be the most flourishing diocese of all those that are in the United States. But if the Pope sends thither a Bishop by himself or with one or two priests only, nothing good will result from his missions he will work as a zealous missionary, but he will do nothing as a Bishop.

As to my translation to that See, if ever it takes place, it will be attended by a great many inconveniences in Kentucky, and upper Louisiana will gain very little by it. Since I am in Kentucky I have

erected a Seminary where there are now seven young men studying divinity and five others more or less advanced in their studies according to the time of their coming. Three Monasteries for public schools in which there are about thirty girls that have taken their vows, or are ready to take them, their success in teaching and instructing their pupils of every denomination has far surpassed our expectations. All these establishments, if ever I am ordered to go, are threatened with immediate ruin, because all the priests that attend them will follow me. Besides the building of my Cathedral in Bardstown which is going on with good speed will be stopped all at once, if the people hear that I am going to move with Messrs. David, Chabat to Scheiffer and for it, this building is so much encouraged. It is on account of the great esteem and affections which both Catholics and Protestants entertain for us. Louisiana on another hand will not gain much by my translation, for though I would take along with me Messrs. David, Chabat, etc., we wouldn't be strong enough to on the business properly and very little good would result from our operations. Besides until now St. Sulpicius has not acknowledged my Seminary as a Seminary belonging to the Company and every day I am threatened with loosing Messrs. David and Chabat, which would cut off all hope of success.

The R. R. Mr. Durhenny (?) informed me that the Court of Rome has a notion to send Mr. Gallitzin in my place. If ever he comes alone, he may be sure he will count his days by his trials and tribulations: for either he must blindly submit to the old priests that will remain here, or he will be at war with them, without any hope of obtaining victory. *Quod Experienta constat.* But if Mr. Gallatzin can come with three or four priests, addicted to his cause and capable to support his measures, then he will succeed and Kentucky will gain by his translation.

The difficulty will be for the Court of Rome, to supply the Bishop with as many Priests as mention. Then it will be better not to appoint any, for a Bishop without priests may be compared to an excellent general who could pretend to gain victories without an army. Before I close my letter I beg of you to inform me who is the executor of the Most Rd. Dr. Carroll's will for I have been told he has bequeathed something to me, but the intelligence did not come officially. If you write to the Cardinal perfect of the Propaganda be so good as to make him sensible of the great inconveniences that would result from my translation, and you will serve the cause of religion in Kentucky and oblige in a particular manner your most humble and Obed. Servt.

BENEDICT JOSEPH,
*Bishop of Bardstown.*

Addressed: The Rev. Archbishop Neal, Georgetown, Maryland. Postmarked, Lebanon, June 30th.

## A Vow to the Blessed Virgin—The Church of the Assumption, Philadelphia.

Mr. Francis Harold Duffee, born in Philadelphia, in 1810, an "altar boy" at St. Mary's during the Hogan-Harold-Conwell schism, contributed to the *I. C. B. U. Journal* of January, 1885, the following:

Apropos of the Rev. Mr. Carter, of the Church of the Assumption.

There was, I have always thought, one incident in the life of Father Carter worthy of remembrance and preservation. I had it from the Rev. gentleman's own lips, while paying him an evening's visit to which I was kindly invited.

During his voyage home to this city, from Liverpool, on board of one of the Trans-Atlantic steamers, the vessel ran aground on an unknown and submerged rock in the Atlantic ocean, nearing the coast of Canada. The shock and surprise to the captain and passengers at finding themselves in this perilous condition, so unlooked for on their part, completely unnerved them to an extraordinary degree.

It was during the night time the occurrence took place, and the gloom and fright among the captain, crew and passengers was fearful to contemplate. The sunken rock upon which the vessel grounded was surrounded on all sides with deep water, that only added to the prevailing apprehension, for it proclaimed the possibility of the sinking of the ship after she was thumped to pieces, and released to sink in fathoms of water. The horror of that night was one the Rev. gentleman told me he never could forget. It was a solemn time for meditation. He at once resolved to pray earnestly to the Almighty for aid and protection in this hour of his deepest calamity, promising and *vowing* to build in commemoration a memorial church to hallow the event of his miraculous preservation. This religious vow was fervently made, and his faith in God's goodness was not misplaced. The vessel was released from the rock with but slight injury soon after the utterance of his prayers and came safely into port.

Father Carter redeemed his promise and fulfilled his vow in the building of the Church of the Assumption, in Spring Garden Street, near 12th, which will ever stand as the memorial of a merciful God's interposition in the avoidance of the dreadful shipwreck that threatened the crew and Father Carter on that perilous and fearful night, when the vessel grounded on a hidden rock in the Atlantic ocean!

PHILAD'A., Dec. 23d, 1884.

# Bishop England's Relation of the Benefactions of Catholics of Germany and Austria to the Church in America.

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Address of the Right Reverend Doctor England, to the tenth Convention of the Roman Catholic Church of South Carolina, delivered at the Cathedral of St. Finibar, in the city of Charleston, on Sunday, November the 17th, 1833.

It was only upon my arrival in Bavaria, I began to discover, how much our churches are indebted to that excellent and zealous prelate Dr. Rese, lately placed in the newly erected See of Detroit. The mischievous enactments of several of the German princes had amongst other evils long dammed up the current of alms in the Catholic Church. For purposes to which it is not now my province to advert, the state had prohibitd its subjects from giving any benefaction or aid to any person or institution without its territory. Many of the Catholics of Germany, learning from emigrants the deplorable situation in which they found themselves at this side of the Atlantic, were anxious to help in erecting churches and procuring a clergy. The Rev. Dr. Rese visited his native country for the purpose of exposing to the view of its inhabitants the difficulties and the wants thus felt, and entreating their aid for removing them. The zeal of the people, urged them to contribute; but the law of the land forbade the contribution.

At Munich, he after considerable exertion, succeeded in having that law so far relaxed, as to permit one contribution to be made and transmitted. The venerable archbishop of that See had the amount forwarded to the association in Paris, to be distributed amongst our churches: but owing to some cause, it had not reached that city, when I was there, or at least, if it did, it had not been received by the council of the association. And though Bavaria has been charitable, we have not been aided. I have requested the council at Paris, to have further inquiry made upon the subject; and our late provincial council have desired that letters should also be written to the proper quarters for an elucidation. It is surmised by some, that the money

arrived in Paris at a period of considerable excitement, and was thus impeded in its progress to the American churches.

In Vienna, Dr. Rese has been successful. The Emperor of Austria, after due deliberation, abrogated the law so far as it impeded the transmission of the benefactions of his subjects to the churches of the United States: his brother the late Cardinal Rodolph became the protector of the Society formed for the purpose; and when by his death the protectorate was vacant, it was filled up whilst I was in Vienna, in the beginning of last December, by the acceptance of the young King of Hungary, the heir apparent to the Austrian throne. Upon my arrival in that city, I found that the council was altogether uninformed of the actual state of the churches. The active enlightened and zealous Nuncio Monsignor Ostini, the apostolic archbishop of Vienna, (Milde) the President of the Association, his meritorious assistant (Leonard, Bishop of Alala,) and several other members of that council told me how necessary it was that they should have accurate information, and desired me to draw up such a narrative of the state of the churches, as would enable them to perform their duty faithfully. I not only complied with their wishes in this respect, but I wrote to such of my brethren as had not already communicated with them, or whose communications did not reach Vienna; that they might each furnish his own statement. I also had an audience with the Emperor to thank him for the relaxation of the law, and to inform him of the benefit thereby done our churches, and to assure him that in them, prayers should be offered for the welfare of his soul as a meritorious benefactor, I also waited on the young King of Hungary, to thank him for accepting the protectorate of the Society, and to exhibit to him its beneficial effects. The council has this year made a distribution among our churches, in which that of this Diocese has not been forgotten.

[*Catholic Telegraph,* Vol. III page 3. Cincinnati, Dec. 13, 1833. Library of Congress.]

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Rev. Edward Spillane, S. J. is compiling a Bibliography of Catholic American Literature. His aim is to include authors of books, pamphlets, magazines, articles, translators and editors of newspapers.

## The Church in Boston in 1819.

In "Letters on the Eastern States," by William Tudor, Boston 1819, a relation of the different religious sects is given. It contains:

"There are several other sects to be found amongst us, but there are not of sufficient importance to be numbered. Last of all, came the Roman Catholics; and few events of a subordinate kind were more remarkable than this. The foundation of a Catholic Church in Boston, could only be surpassed by devoting a chamber in the Vatican to a Protestant Chapel.

"Our ancestors had a tenfold horror of the Church of Rome; they first seceded from the English Church, because they suspected some of the prelates of a leaning to popery. All the prejudices and fears, that could be produced from the junction of political jealousy and religious bigotry, they brought with them to these shores, and carefully nourished. The troubles created by the Indian wars, which was stimulated by the French in Canada, kept their animosity alive, and the Prince of darkness himself was hardly more an object of horror to them, than a Jesuit. They preached and prayed most stoutly and frequently against the scarlet lady of Babylon, the antichrist of Rome; and even down to the last generation, used all the trite terms of vituperation, that were so often applied to the Pope. Their invective against him were so well known, that a gentleman of Boston who was presented to Clement XIV. was asked by that pontiff, with a good natured smile, 'whether Dr. Sewell still continued to pray for the downfall of Babylon.'

"It was not till after the peace of 1783, that attempts were made to found a Catholic Church in Massachusetts. A very few Catholic families are dispersed over the State, but the only regular church is in Boston. Their first place of worship was a small chapel, since taken down; and it was a singular circumstance, that this chapel was originally built by French Protestants, who fled from Catholic persecution. In its commencement the congregation was small, and not very fortunate in its pastors. It increased gradually by emigrants from Ireland, until the building they occupied was unable to contain them. They then built a new church, partly from the great and meritorious exertions of poor people who composed the congregation

whose zeal made them contribute all they could spare from their own support; partly by the contributions of some individuals among the Protestants, whose liberality on this occasion was not merely of the purse, but, considering the previous, hereditary prejudices, of the mind. All feelings of this kind have so nearly subsided, that the past generation can hardly picture to themselves the bigotry that oppressed even the last. The Pope is no longer an object of fear, and if the Catholic religion could get rid of some of its encumbrances, which are now not only burdensome, but ridiculous, and revert to the simplicity of primitive institutions, many classes of Protestants would approach them without distrust, and the most ancient Christian church be regarded with higher reverence. The church in Boston has derived the greatest advantage from the French Revolution, which drove into exile so large a portion of the priesthood.

"Two individuals of great acquirements, full of charity and piety, driven from their distracted country, received the charge of this infant church. They have fulfilled the numerous parochial duties required by the Catholic religion, with apostolical simplicity and evangelical zeal, neither attempting to make proselytes nor to excite controversy; and I presume it cannot be disputed, and I hope will not be considered invidious to say, (the circumstance of their congregations being taken into view) that the ministry is by far the most arduous and useful in the town."

In a note relative to the statement about Pope Clement XIV. the author says: "Before the papal power had dwindled to the present limits, the Court of Rome was amply supplied with intelligence from all parts of the world. A knowledge of minute details in distant places will not appear wonderful to those who know how the system of secret intelligence is matured by the governments, who maintain it. What seems mysterious, is in fact very simple, Boston was long headquarters of puritanism, and being most zealously opposed to the French power in Canada, and the extension of the Catholic religion, the Jesuit missionaries, who were the agents for both would of course furnish a list of chief individuals in the place, to the Ecclesiastical Police of the Pope.

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On August 24th 1674, Bishop Calderon of Santiago de Cuba on a visitation to Florida, at St. Augustine, gave minor orders to seven young men. the first conferring of Holy Orders in this country.
Shea, Vol. 1, p. 170.

## The Scotch-Irish.

*To the Philadelphia Times Book-Review:*

Your commendation of Mr. Hanna's "two heavy volumes" relating to the Scotch-Irish is merited as to the act of industry involved in the compilation. It surely was a "labor of the herculean sort."

Though the greater part of all this "collection of treatises" is not of direct American historical interest, you pithily summarize the main portions of Mr. Hanna's work on which he bestowed "labor almost inconceivable" which are of American historical interest. You do not indicate, however, whether the chapters you have concentratedly presented are of the "more matured" which may be accepted as "very nearly conclusive in a historical and critical sense."

Will you permit one to speak who has given a not limited attention to the same racial question along the lines of the plain and distinctively Irish people in America, if only as an additional aid in a solution of the subject.

First as to the name, "Scotch-Irish." "It is peculiarly American," says Mr. Hanna. That's true, but let us see about it a bit further.

These people from the North of Ireland, "called themselves Scotch," says the compiler. That's strange. One has not to go deep under the surface in historical research in our own State to discover that if it be true that these people called themselves "Scotch" they were by all others and in public records and prints called Irish—that and nothing more. The name "Scotch," I will venture to say, occurs very seldom, indeed rarely, in old time records, and when it does is understood to mean and really means people from Scotland, the plain everyday people who knew not the hyphen.

These North of Ireland Presbyterians, who came in great numbers after, say 1718, called themselves Irish and were spoken of by other people and mentioned in public records as such, an hundred times, I may say, to any instance to be cited of where they "called themselves Scotch."

They were known as Irish, but whenever it was needed to speak contemptuously of one of them as a low fellow, he was called "a Scotch-Irishman." I have found it so used as early as 1757—Mr. Hanna does not cite an earlier use—and his first instance in 1763

bears out my statement that the term was used as one of opprobrium.

In 1757 some one reported to the London authorities that the Catholics of Pennsylvania were in a plot against the government, consequent upon the anti-Catholic spirit, then prevalent because of the French and Indian wars. In endeavoring to discover who the hidden informant was—he had not given his name—he was spoken of as some despicable character, "some Scotch-Irishman." That's the way the term originated; that's the way General Lee used it during the Revolution; that's the way I have found it used late as 1796.

These North of Ireland Presbyterians who Mr. Hanna declares called themselves Scotch, did not do so when they came to organize themselves into a social body, and Mr. Hanna himself so declares.

Among the marvelous statements in his "impressive monument of his industry, acumen and intellectual grasp," is the astonishing one that when his great people "who called themselves Scotch" organized the Friendly Sons of St. Patrick of Philadelphia, they distinctly called themselves Irish.

What kind of people were they anyhow? The public called them Irish. They called themselves "Scotch," he says. When they organized as a society they declared themselves Irish and actually took the great St. Patrick as their father and banded together as his sons.

They surely didn't know themselves. If they called themselves "Scotch," why didn't they join the already formed St. Andrew's Society? The Scotch didn't take to them, though they called themselves "Scotch." To bear a name not in odium they organized as Irishmen. So this great society, the Friendly Sons of St. Patrick, that even yet, by merging, may be said to actually exist, is still Irish.

The fact is that in pre-Revolutionary days the people known as Irish were Presbyterians. Catholic immigration had not yet gained force. German Catholics were more numerous.

These Presbyterian Irish were an assertive, an audacious, pushing people. If they did not declare: We are the saints, and the land belongs to the saints, they did declare they would have the land, and that the Indians were devils and the Quakers their imps, to seek to keep them back. They were not averse to being called "Irish," but united under the name.

Now Mr. Hanna claims nearly everybody who was anybody in American history as being of a race that didn't know its own name, or who they were, whether Scotch, who wouldn't have them, or Irish

they themselves didn't want, save when they sought to honor one another.

The fact of history, as I have found it, is that for, say, the past seventy years, Irish has come to mean "Catholic," and Scotch-Irish "Protestant." That and nothing more.

When Catholic immigration began in noticeable force we meet instances of the religious antipathy of Irishmen becoming active in this country, say, about July 12. Noticeable, too, is the Presbyterian hostility to Catholicity, especially active from about 1830 to 1850.

We, see too, that others saw all this as being simply between the Irish. As Irish came in greater numbers and were nearly all Catholics, others than the Irish Presbyterians sympathized or united with them in acts of persecution or social disbarment, so that to be Irish simply got to mean Catholic, because the Irish Catholics were a solid mass against whom, it may be said, all were combined. The Presbyterian Irish simply disjoined themselves from the general classification of Irish, and called themselves and were called "Scotch-Irish," the very term of opprobrium used against them two generations before. So Scotch-Irish simply, nowadays, means Protestant Irish and Irish means to every one Catholic.

Mr. Hanna does well to uphold his people. Others are not bound to accept his statements as "historically conclusive." He could not expect that. His people are now fixed in American history as Scotch-Irish, and yet Mr. Hanna fixes them also as an ignoble class who didn't know their own position. Their sons fix it for them, though they must tarnish their forbears as a sort of mongrels who didn't know themselves.

I really reverse the picture and think better of the people who called themselves Irish, would not mingle with the Scotch, proclaimed themselves Irish, and continued to be Irish until their sons, animated with religious intolerance and bigotry, marked themselves off from the Irish and took up the name that was only bestowed upon their ancestors, who became despicable in public life. It is yet borne as a public protestation that, as Irish is Catholic, they are the kind of Irish whose fathers didn't know whether they were Irish or Scotch.

Yet I am an admirer of these people of pre-Revolutionary days. They hated England worse than the Catholic Irish. But oh, my! how they did hate popery, and when England gave the Canadians the Quebec bill, granting the Catholic church in Canada her privileges

under French law, these Irish Presbyterians just swarmed to Canada, before Independence had been declared, to capture the country. They could not hold in their hatred of the religion of the people, and they suffered for the want of good sense, as even Washington had to tell them it was.

No, they wouldn't have any Popery in the Protestant colonies, but after all they were but instruments in the hands of the Almighty, to open to the hated Church its most fertile field. Honor be to them. They were true to their convictions, and did not disown the name Irish, though their sons fear it as possibly fixing them as Catholics. We, the plain Irish, cannot look complacently upon a generation that coolly sets up its ancestors as not knowing their racial position or name, and declares they called themselves by a name odious to Americans—Scotch—and yet were such conscienceless chaps as to assume a name their sons deny their right to. I thought better of them until Mr. Hanna's books told me the kind they were, and he knows his own, I presume.

MARTIN I. J. GRIFFIN.

Philadelphia, May 3.

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## The Founding of the Catholic Total Abstinence Union of Philadelphia.

*Editor Catholic Standard and Times.*

Thirty years ago St. Patrick's day was Sunday. So to-night and during the same hour I am moved by memories of that night thirty years ago to ask you to let me correct the impressions which may have been made upon the minds of your readers by the report you have given of the remarks made at the meeting of the Total Abstinence Union when Mr. Kearney in response to a call for delegates who had been at the formation of the Union mentioned myself, and a number now deceased as prime movers, but saying "a committee met on March 17 to consider the formation of a Union, but it was not organized until September." This is wholly erroneous. At my invitation James D. Howley, Arthur Keegan, Bernard Ward and Philip Cope met at

my home, 1234 Lentz Street, (now Latona) on St. Patrick's night, 1872. Mr. Howley, Mr. Keegan and I had been delegates to the Baltimore convention on February 22, at which the C. T. A. U. of A. was organized. I there proposed the formation of diocesan unions. I was defeated and only State and district unions provided for. We Philadelphia delegates concluded that notwithstanding the decision of the national convention, a local union was a necessity, if the movement was to advance. That brought about the meeting at my home that cold St. Patrick's night. We met to form a union. We resolved to do it. We did it. We elected officers. We ordered a constitution to be prepared. We prepared it later and had it printed. That union was composed of St. Charles' Society and a youths' society of 82 boys, which I had organized September 17, 1871. We started to work as a Union. Mr. Howley was president, Mr. Keegan was treasurer and paid for the printing of the constitution. I was secretary. We held frequent meetings as a Union. Mr. Howley and I as officers of the Union, called on Father Lane, of St. Teresa's, to ask him to allow the formation of a society in that parish, which was the parish I lived in. He consented. I wrote out the notice that was read from the altar the following Sunday. The society was formed—the first born of the C. T. A. U. of A. of Philadelphia. The Union met from time to time at various places. The *Standard* of the time has reports of some of the meetings. At this time, there were two other societies not affiliated with the Union and not much disposition on the part of the active men whom we met to join it. We five who then constituted the Union, concluded to invite these societies, the Father Matthew and Our Mother of Sorrows, to meet us at Columbus Literary Institute, and with St. Teresa's Society, now formed, to resign our offices and give these societies a chance to be officially represented in the Union, if they would have it so. That was the September meeting Mr. Kearney selects as the date of organization of the Union. It was simply a meeting at which new officers were chosen. In accord with our plan I resigned the secretaryship and Mr. Blunden, of St. Teresa's, was chosen. The Union simply went on after that as it had gone on before—doing the best its members were able to do. It succeeded.

My comrades of St. Patrick's night are all dead, and this night thirty years after our meeting in my home, I am indeed sad that I, the last of the five, must meet the charge that we simply talked from

March to September, as a committee about forming a Union. Not one of my dead associates ever had the idea that they were not forming a Union on that St. Patrick's night. None ever thought that the act of giving up our official positions in order to allow others to take them would be set as the time of forming a Union which had already officially formed one society, and was seeking the co-operation of two others. They are dead. God rest their souls. They went to judgment founders of the Catholic Total Abstinence Union of Philadelphia. The Union has for thirty years borne the date March 17, 1872, as the date of its formation. I am the last. I thank God He has spared me to speak for the upholding of their names and my own as founders and not simply "prime movers." I alone of all living men was there. Mr. Kearney was not. He may think the Union began on his advent to it, but the spirits of our dead friends rise in protest against deposing those who met at my home St. Patrick's night, 1872, from being founders of the Union. Respectfully.

MARTIN I. J. GRIFFIN.

St. Patrick's Eve, 1902.

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## Religious Oppression in Massachusetts. Trial of Rev. John Cheverus for Marrying Catholics and of Mr. Kavanagh, Afterwards Governor of Maine, for Non-Support of "the Congregational Minister of His Township."

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LETTER OF REV. JOHN CHEVERUS TO BISHOP CARROLL CONCERNING HIS RETURN TO FRANCE.

[Copy in Riggs Library, Georgetown College.]

BOSTON, March 10, 1801.

RIGHT REV. SIR.—Dr. Matignon has already informed you, that for having married a Catholic couple, (though the parties presented themselves afterwards to a Justice of the Peace) I was indicted and tried last October at Wiscasset in the company, and at the same bar with thieves, men guilty of forgery, etc., etc. There is still a civil

(or rather, a very uncivil) prosecution, carried on against me, for the recovery of a fine of 50 pounds of this currency; and this I am afraid I shall be condemned to pay. I am the more inclined to think so as last Thursday, 5 inst., the judges gave us here a little specimen of their good will towards the Catholic religion and its ministers.

Mr. Kavanagh, a respectable merchant living at New Castle in the county of Lincoln, district of Maine, has fitted up at his own expense, a small neat Chapel where I officiated last year for better than three months. Moreover the same gentleman with his partner, Mr. Cottrill has subscribed $1000 for our new church and has already paid $750. He thought in consequence, he would be free from paying taxes to the Congregational Minister of his township, but the judges of the Supreme court now sitting in Boston declared unanimously that he must pay for the support of the said minister, even if he had a priest always residing with him. The Constitution said they obliges every one to contribute for the support of Protestants ministers, and them alone, Papists are only tolerated, and as long as their ministers behave well, we shall not disturb them, but let them expect no more than that." We were present Dr. Matignon and myself, and as you may suppose listening with rapture to the above and many other flattering speeches. I really believe, should my former trial come on again, these gentlemen would not be ashamed to see me on the Pillory.

I received about six weeks ago a letter from my father, inclosing another one addressed to him by my Parishioners. They beg of him to acquaint how much they long for my return. I bedewed the dear letter with my tears. I have announced that, since they were still attached to their Pastor, I did not want to break asunder their sacred and tender ties, by which the church of J. C. had bound me to them, that I was willing to return, but that my situation (and I explained them what it is) did not permit me to leave this country in a sudden manner, that I would take no final resolution till I should hear from them, and from my Ecclesiastical Superiors, that in case nothing should prevent me, I expected to be able to go from hence after Easter, next year. Ono of my Vicaries, the only one out of 4, who survived his exile, is now in my parish, with six or seven old priests at Mayenne, in the Province of Maine, now *departement de la Mayenne.*

When I came here, I promised my Bishop, I would return when-

ever it could be done. He is dead, but after his death the congregation of Cardinals appointed an Administer of the diocese who will very likely succeed to the Bishopric. I know him and believe he will send me order to return.

However we live in times where less than one year is enough to overturn not only individual projects, but even Empires and Nations, and therefore I look, as yet, on my return as very uncertain. My only wish is to obey the voice of Providence and to go wherever it calls. If I must leave this country, I shall leave it with sincere regret of not having been so happy as to be personally acquainted with you.

Your most obedient and humble servant.

JOHN CHEVERUS.

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David M. Matteson, A. M., Searcher in Historical Records, Cambridge, Mass., sends THE RESEARCHES, the following as the result of investigations.

Matignon *vs.* Inhabitants of Newcastle:—

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Records of the Supreme Judicial Court of Massachusetts,1800-02, folio, 125.

Mantignon *vs.* Inhabitants of Newcastle:—

Francis Anthony Matignon (The name is thus spelt in the records), of Boston, Doctor in Divinity, appellant vs. the inhabitants of the town of Newcastle in the County of Lincoln, appellees; from a judgment of the Court of Common Pleas, held in Boston, in and for the county of Suffolk, on the first Tuesday of January, A. D. 1800, when and where the appellant was plaintiff and the appellees were defendants. In a plea of the case as is in the papers set forth. At which Court of Common Pleas judgment was rendered that the inhabitants of Newcastle recover against the said Francis Matignon costs of suit. This appeal was brought. And now the appellant prays leave of court to discontinue this suit, which is granted, paying costs to the amount of $19.25.

This is all there is respecting the case before the Supreme Court. It came up in March, 1801. From the files of the case in the Court of

Common Pleas, at Boston, which had original jurisdiction in the suit, I find the following facts:

Matignon sued the town of Newcastle in January 1800 for $80 and damages at $100, the $80 being the amount which the town owed him, having received it to his use and had not paid it over.

Depositions were made for the defense; I find none for the plaintiff, with one exception.

Three selectmen and town assessors deposed that there had been money raised to support the regularly called minister since 1797, (there had been no established minister in the town for some years previous to that). James Kavanagh had been assessed his share and neither he nor anyone in his behalf had ever applied to them for any abatement of the assessment, nor did he tell them he was a Roman Catholic.

Two men deposed that they had seen Kavanagh and Matthew Cottrill attended public worship (the Congregational Church is here meant) at divers times. On being questioned by Kavanagh one of the men said, that he had not seen Kavanagh at meeting since Mr. Bailey became minister of the town, but he had been absent from meeting himself often. (Bailey became minister of the town in 1797.)

Kiah Bailey, the settled minister, deposed that he had never seen Kavanagh in church, and had been informed that he was a Catholic; but he could not say how reliable his information was on the subject.

One Daniel Waters deposed that one Cheverus came to the town some time in June or July, 1798 and preached at Cottrill's, and that Kavanagh was there; and in the Summer of 1799 the same preacher came again and preached near Kavanagh's house, and Kavanagh and his family attended four or five Sabbaths; and that he, the witness, was in Kavanagh's house one morning to hear what they called mass, and that he saw "Kavanagh and his wife kneel and received a thing on their tongues, appeared to me like a white wafer given them by Mr. Cheverus."

The tax collectors for 1798 and 1799 deposed that Kavanagh paid his ministerial tax for both years, but that in 1799 he and Cottrill said that they had gotten a writ against the town and would sue for the money, and drive the case as far as the law would allow, and that if they could not get free as Catholics, they would turn

Baptists, and would certainly then get clear. Another man deposed to this last statement.

John Farley, town treasurer for several years, said that in 1798 and 1799 he received Kavanagh's ministerial tax for the collector and that Kavanagh requested him to pay these taxes to Matignon in Boston. Also that in 1797 the selectmen of Newcastle gave an order on him as treasurer to the collector, discharging Kavanagh from paying any ministerial rate for that year, but that the town meeting would not admit the order at the settlement of his, Farley's account with the town.

That is all that can be gathered from the files of the case. There is nothing to show upon what the decision of the court was based, and the newspapers in January, 1800 were too full of eulogies of Washington to find room for anything else. We shall have to guess at the probable reason, and to my mind I think it is because of the lack of a settled priest.

The only evidence on this point is to the effect that Cheverus was there once in 1798, and for four or five Sundays in 1799. There is nothing to show whether these were successive Sundays.

Jonathan Greenleaf, *Ecclesiastical History of Maine,* 235, says, "that seven families from Ireland removed to Newcastle and that Cheverus first visited them in 1798, when he preached in a barn belonging to Cottrill, and celebrated mass in his house, and that the next year a store was fitted up and used as a chapel until a church was built. This church, according to Cushman, the historian of Newcastle, page 295, was built in 1808 and was erected through the liberality of Kavanagh and Cottrill, who were both men of prominence and wealth." He also says, "that the chapel was dedicated by Cheverus in 1799." He calls Cheverus, Bishop, though he was not so at that time.

At this time both Matignon and Cheverus were priests in charge at Boston. Matignon was evidently the superior, at least he was the senior in office. I have reason to suppose, though I am not sure, that they were at that time almost, if not quite, the only priests in Northern New England. They were both attached to the diocese that Carroll presides over, and they were essentially missionaries. It was doubtless part of their duty to make the circuit, and it was in that manner that Cheverus had been to Newcastle. It will be noticed that the money was to be paid to Matignon. I suppose that he

brought the suit because he was the superior of the two priests. He certainly was not himself a resident priest at Newcastle; in fact, he had undoubtedly never been there. I am not learned in the polity of Catholic Church, but it seems possible that the suit was brought in his name, because to a certain extent, being so far away from the head of the diocese, he was permitted by Carroll to bring suits which ordinarily the Bishop himself would have brought. This is, of course, only a suggestion of the reason why the suit was brought in his name. It would be very difficult to prove to a New England court of that day, or perhaps of this, that either Cheverus or Matignon could in any sense be considered as taking the place of a resident minister, and there is no evidence that there was at that time, any other priest than Cheverus, who officiated at Newcastle. This it seems to me would be the reason, or at least the excuse, under the Massachusetts law relating to the ministerial tax, why the town refused in 1797 to discharge Kavanagh's tax in that year, and presumably why his request that the amount of his tax be paid to Matignon was not honored. This, too, seems to be the best presumption as to the reason for the decision in the town's favor. It will be observed that Matignon did not press the suit in the Supreme Court.

The facts about Cheverus and Matignon have been drawn from an article in the Memorial History of Boston, III, 516ff.

If you can find out from the church records when a priest was first regularly settled at Newcastle, it might throw the needed gleam of light upon the subject, but I feel pretty sure that the decision of the court was based upon the lack of a settled priest. If I can find anyone at Newcastle to whom I can apply, I will see if I can obtain any information from there.

Since I wrote the above I have been allowed to inspect the records of the Court of Common Pleas, but without result. The record merely states that the town, in answer to Matignon's plea. denied that it owed him anything. The court decided that the answer was effective, and granted costs to the town.

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The Library of the University of Michigan, Ann Harbor, has a MS. copy of Padre Fray Pedro Font's "Journey of a tour to and fro overland from San Miguel de Orcasitas, Sonora, to the Bay of San Francisco, Cal. in the years, 1775-6."

# A Short Sketch of the Origin of the Maryland Mission.

BY FATHER CHARLES BROOKE.

George Calvert descended from the ancient and noble house of Calvert in the Earldom of Flanders, was born at Ripling, in the chapelry of Bolton, Yorkshire, about 1582.

He was educated and took his degree at Oxford. On his return from his travels, he was made Secretary to Robert Cecil, one of the chief secretaries of the State to James I. Afterwards he was made one of the clerks of the Privy Council, was knighted and in 1619 was appointed one of the principal Secretaries of State. The year after the King granted him a pension of 1000 pounds a year. In 1624 he became a Catholic, and himself announced this change to the King, rendering at the same time his resignation of his offices.

The King accepted that of the Secretaryship, but ordered him to retain his office of Privy Counsellor, which he held till the end of the King's reign. On the 6th of February he was created Baron Baltimore of Baltimore, County Longford, Ireland.

Mr. Dodd (Vol. II N. Hist. p. 46.) says, "he was the son of Leonard Calvert and Alice, daughter of John Crossland of Crossland. He was admitted a gentleman commoner of Trinity College, Oxon in 1593 at 15. This would make the year of his birth 1578. He was knighted in 1617 and on the 16th of February, 1624 was raised to the peerage. He had applied himself to maritime affairs and made some discoveries in America, in recompense whereof he was sole proprietor of a part of a continent to which he gave the name of Maryland. He was an able Statesman, an enemy however to flattery, selfishness and other vices too common among persons in that state of life. He died April 15,1632, and lies buried in St. Dunstan's Chancel, Fleet Street." So far Mr. Dodd.

To return to Father Brooke's account. "While yet Secretary of State he formed the design of establishing a colony in America. The locality to which his views were first turned was Newfoundland. He accordingly petitioned the crown and obtained a patent constituting him with right of Succession to his heirs, absolute Lord and Proprietor, with the royalties of a court Palatine of a territory in New-

foundland, to which he gave the name of the Province of Avalon.

This was the ancient name of the district in Somersetshire, in which Gladstonbury is situated, and he thought that the name of the county in which the Christian faith was first planted in Britain, would be the most appropriate designation of that which he wished to make the first Christian settlement in Newfoundland. On the death of King James (March 21, 1625) he repaired to his infant colony where he laid out much money in building a suitable residence for himself, and in promoting the interests of his plantation. The undertaking was unsuccessful. French ships of war assailed the English fishermen, and although Baltimore obtained advantage over the enemy, yet finding himself exposed to repeated attacks, he was ultimately obliged to abandon the place. He was still however bent on establishing a colony, and his views were next directed to the continent of America.

He found there a territory which appeared suited to his purpose. It lay to the North of Virginia and between that and the New England Colonies. It was unoccupied, by European settlers and still in possession of the native Indians. Lord Baltimore returned to England and solicited of Charles I, a grant of the territory in which he hoped to renew with more success his colonizing schemes. The petition was favorably received, but before the business could be concluded, Baltimore died, April 15, 1632. He was succeeded in his title by his son Cecile, who resolved to carry out his father's designs, obtained for himself the grant that had been promised to his father, and the King gave to the intended colony the name of Maryland, in honor of his Queen Henrietta Maria. The charter was dated June 20, 1632. By this charter the territory of Maryland was granted to Lord Baltimore, to be holden of the crown of England in common socage, as of the Manor of Windsor, paying yearly on Easter Sunday, two Indian arrows of those parts at the Castle of Windsor, and the fifth part of the gold and silver are found therein. Cecil married the Hon. Anne Arundel, daughter of Thomas, first Lord Arundel of Wardour. She died the 23d of July, 1649 at 34.

The following pages contain interesting papers copied and extracted from the Stonyhurst MSS. Vol. IV.

In Vol. IV. MSS. Angliæ, Stonyhurst, No. 107, are 52 pages of a mutilated printed copy of the Charter of Maryland, granted by King Charles I, to our right trusty and well beloved subject, Cecilius Calvert, Baron of Baltimore in the Kingdom of Ireland, son and heir of

Sir George Calvert, Knt., late Baron of Baltimore in the same kingdom.

In the same Vol. IV. MSS. Angliæ No. 108 is a MSS. of some pages in Latin containing the conditions proposed by the Lord Baltimore, Lord and Proprietor of the Province of Maryland in America, to all who offer themselves for the new colony, which conditions commence from the Feast of the Annunciation of the Blessed Virgin Mary, 1642, and which are to remain in force, until other or new conditions shall be published under the hand and seal of the same noble Lord. Dated London, 10 November, 1641." To these conditions is annexed an oath of allegiance to be taken by all settlers to the said Lord Baltimore. At the end is a form of certificate by the provincial of the English Province to the effect that he had read the above mentioned colonial conditions and oath, and found nothing in them or any of them, which could possibly render the said Lord Cecil Baron Baltimore, for having proposed them, or any of his officials for having published and enacted them by his order, or any other person or persons for accepting them in the Province of Maryland, amenable to any censure of excommunication Bullæ Cœnæ or guilty of any crime.

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## Galway Catholics as Settlers on Land of Washington's.

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[From Letters to Washington. Vol. IV, p. 256 ]

ROCK CREEK, Sept. 1st, 1773.

SIR.—In the Winter 1771, I received a letter from a merchant of my acquaintance in Galway, in Ireland, strongly recommending some Irish families, who had embarked for America. These poor people, finding they could not live under the exactions of their Landlord, on their leases falling, resolved to venture into this part of the world, were able to pay their passages, and bring with them some family goods and working utensils; besides the particular, and strong recommendations I received, they will show you the testimony given in their favor by the Mayor and principal inhabitants of Galway. They have had house room and firing on my land since their arrival.

The men have worked abroad and by their conduct, justified the recommendations given of them, and I am certain will be of singular service wherever they settle, particularly in making meadows, to which they have chiefly been accustomed; Thus much in justice to these poor people, I have thought proper to say, as they have an intention of treating with you about some of your backland.

Three of these men have been so far back as Buffaloe land, over the Monongahela. Upon their report, they have all concluded, to move with their families and occupy lands, as many others have done, in expectation of having the refusal, when the property is ascertained; but on seeing your advertisement, I adviz'd them to wait on you and know your terms. I have reason to expect, if these people settle themselves to their satisfaction, a very considerable number of their relations will be soon with them, who are now only waiting to hear from them. It would not I apprehend be bad policy in those who possess large body tracts of land to lay out a Glebe for a Clergyman, this would have considerable weight with many Roman Catholicks, who would probably bring their own Clergymen with them.

I intended myself taking a trip into these new countries, as they are called, and purchasing some land, if terms and title were agreeable, in hopes of making it turn to advantage, as my connections in Ireland, enable me to procure a number of very industrious settlers and among them some of property with whom I correspond. I have lately received a letter dated New York, July 26th from Mr. Foxcroft, one of the 72 intended proprietors, by which I find the charter was not then obtained. Should matters be settled time enough this Fall, I shall put my resolution into execution and if you intend to make an excursion that way, shall be glad to attend you. And am sir with esteem Your most obt. Servant.

DANIEL CARROLL.

The land referred to is advertised in "No. 1, Vol.1, of the Maryland Journal and Baltimore Advertiser," under the date of August 20, 1773, edited, published and printed by William Goddard, at the printing office on Market Street, opposite the Coffee House.

"MOUNT VERNON, VA., July 15th, 1773.

"The subscriber having obtained Patents for upwards of twenty thousand acres of land on the Ohio and Great Kanawha (ten thousand of which are situated on the banks of the first mentioned river, between the mouths of the two Kanawhas, and the remainder on the

Great Kanawha or New River, from the mouth or near it, upwards, in one continued survey) proposes to divide the same into any sized tenements, that may be desired, and lease them upon moderate terms, allowing a reasonable number of years rent free, provided, within the space of two years from next October, three acres for every fifty contained in each lot, and proportionately for a lesser quantity shall be cleared, fenced and tilled; and that, by or before the time limited for the commencement of the first rent, five acres for every hundred, and proportionately, as above, shall be enclosed and laid down in good grass for meadow; and moreover, that at least fifty good fruit trees for every like quantity of land shall be planted on the premises. Any persons inclinable to settle on these lands may be more fully informed of the terms by applying to the subscriber, near Alexandria, or in his absence, to Mr. Lund Washington; and do well in communicating their intentions before the first of October next, in order that a sufficient number of lots may be laid off to answer the demand.

"As these lands are among the first which have been surveyed in the part of the country they lie in, it is almost needless to promise that none can exceed them in luxuriance of soil, or convenience of situation, all of them lying on the banks either of the Ohio or Kanawha, and abounding with fine fish and wild fowl of various kinds, as also in most excellent meadows, many of which (by the bountiful hand of nature) are, in their present state, almost fit for the scythe. From every part of these lands water carriage is now had to Fort Pitt, by an easy communication; and from Fort Pitt, up the Monongahela, to Redstone, vessels of convenient burthen, may and do pass continually; from whence, by means of Cheat River, and other navigable branches of the Monongahela, it is thought the portage to Potowmack may, and will, be reduced within the compass of a few miles, to the great ease and convenience of the settlers in transporting the produce of their lands to market. To which may be added that as patents have now actually passed the seals for the several tracts here offered to be leased, settlers on them may cultivate and enjoy the lands in peace and safety, notwithstanding the unsettled counsels respecting a new colony on the Ohio; and as no right money is to paid for these lands, and quit rent of two shillings sterling a hundred, demandable some years hence only, it is highly presumable that they will always be held upon a more desirable footing than where both these are laid on with a very heavy hand. And it may not be amiss further to observe, that if the

scheme for establishing a new government on the Ohio, in the manner talked of, should ever be effected, these must be among the most valuable lands in it, not only on account of the goodness of the soil, and the other advantages above enumerated, but from their contiguity to the seat of government, which more than probable will be fixed at the mouth of the Great Kanawha.

GEORGE WASHINGTON.

*Bulletin, Nov.* 10, '01.

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## Washington The Free Mason.

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*The Review of St. Louis* quotes THE RESEARCHES as bringing out the curious fact that the Nuns of Nantes made a Masonic apron which was presented Washington in 1782 and adds: "Surely the good Sisters of Nantes did not know what they made when they stitched that Masonic apron for General Washington."

"By the way, will Mr. Griffin kindly inform *The Review* whether there is positive and reliable evidence that Washington was a free Mason?"

"If you have anything bearing on Washington's connection with Free Masonary I'd like to have it. I do not believe that Washington was really a Mason in good standing and at heart. I am writing something to that effect and if you have anything handy on the subject for or against, let me have it and I shall be your debtor forever.

"A SUBSCRIBER."..

I have often been asked that question and have answered it: Yes, Washington was a Free Mason. There is just as "reliable and positive evidence" to show that he was as there is to prove he was President. I have not, of course, made investigations of original and manuscript Masonic sources but I am well satisfied from many sources of information in my seekings in American History that Washington was a member of the Masonic Order.

The latest contribution to the subject is a four columned article by Rev. Edward G. Mason in the *Public Ledger* of Philadelphia February 22, 1901. By this it appears that Washington was a member of the Fredricksburg, Va., Lodge. Minister Mason relates:

"On the lodge minutes under date of November 6, 5752 (1752) appears the entry: 'Received of Mr. George Washington for his entrance £2,3.' The minutes of a lodge meeting held November 4th show that he was initiated on that night. Then follow these further entries:

"March 3d, 5753 Geo. Washington passed Fellow Craft. August 4th, 5753 George Washington raised Master Mason."

MASONIC HONORS TO WASHINGTON.

Washington visited Philadelphia in December, 1778, while Congress was in session. Masonic services were held in Christ Church on St. John's Day, Monday, December 28, the Rev. William Smith, D. D., preaching the sermon. On that occasion about 300 brethren, including the members of the Grand Lodge, all newly clothed, formed in procession, "His Excellency, our illustrious Brother, George Washington, Esq., supported by the Grand Master and his deputy," marching in the parade. An offering for charitable purposes was taken, amounting it is said, to more than £400. By order of the Grand Lodge, Dr. Smith's sermon was published in pamphlet form, and the proceeds of its sale devoted to helping the poor. It was prefaced by the following dedication:

"To His Excellency, George Washington, Esq., General and Commander-in-Chief of the Armies of the United States of North America, the friend of his country and mankind, ambitious of no higher title, if higher were possible, the following sermon, honored with his presence when delivered, is dedicated, in testimony of the sincerest affection and brotherly esteem of his merit. By order of the Brethren.

"JOHN COATS,
*Grand Secretary, Pro. Tem.*"

From this time on Masonic honors were showered thick and fast on Washington. It soon became the custom to devote the first toast at Masonic banquets to the theme, "General Washington," to show him special honors whenever he visited a lodge, and a military lodge, for which a warrant was granted October 6, 1779, from the Massachusetts Grand Lodge, took his name.

When Washington returned to Mount Vernon at the close of the war, the lodge in Alexandria, Va., addressed him a letter of greeting, and some months later he became its guest at the festival of St. John the Baptist, on which occasion he was made an honorary member of

Alexandria Lodge, No. 39. In November, 1788, the lodge, which had been working under a charter from the Provincial Grand Lodge of Pennsylvania, applied to the Grand Lodge of Virginia for a new warrant, requesting further that "Brother George Washington, Esq., should be named in the charter as Master of the Lodge." The request was granted, the lodge number being changed to 22. Washington, it may be added, had been elected Master the May previous. In 1804 the lodge applied for a change of name, and the memory of its distinguished Master has been perpetuated in the title, Alexandria-Washington Lodge, No. 22.

One of the most interesting incidents in Washington's Masonic life took place September 18, 1793, when, clad in the apron and other insignia of the Order, and holding in his hand an ivory gavel, he took a prominent part in the ceremonies attending the laying of the corner-stone of the National Capitol. On this occasion the lodges represented were No. 9, of Georgetown, and No. 22, of Alexandria. Washington marched in the procession between the Grand Master on his left, and the Worshipful Master of Alexandria Lodge, No. 22, on his right.

The circumstances of Washington's death are too well known to required repetition here. When the end came, Saturday, December 14, 1799, at the age of 68, there were at least two Masons by his bedside—one of them his family physician, Dr. Craik, and the other the Master of Alexandria Lodge, Dr. Elisha C. Dick. The funeral arrangements were in charge of a committee from the Alexandria Lodge. An emergent meeting of the lodge was called on Monday, December 16, forty-one brethren being present, and two visitors, one from Fredericksburg and the other from Philadelphia. Another Lodge in Alexandria, known as Brooke Lodge, No. 47, met at the same hour. Afterwards a joint committee of the two lodges was appointed, and the program as arranged by the first committee was adopted. Potomac Lodge, No. 9, at Georgetown, and Federal Lodge, No. 15, (now Federal Lodge, No. 1), of Washington, were invited to participate, as also the military companies of Alexandria. The funeral was held Wednesday, December 18. Of the four clergymen present three were members of the Alexandria Lodge, one of the latter, the Rev. Mr. Davis, pastor of the Alexandria Episcopal Church, officiating. The pall-bearers were six members of the same lodge, and the Master of the lodge performed the Masonic funeral rites. At the close, according to Mason-

ic custom, each brother in turn cast a sprig of evergreen upon the coffin. On the two succeeding Sundays the Alexandria Masons formed in procession, clothed in mourning habit, and marched to the Presbyterian Church, where sermons on Washington's death were preached. Many other services were held in memory of the illustrious dead at Mount Vernon, Alexandria and Washington, and later in other more distant sections of the country. Of these some were exclusive Masonic and in many others Masons had a prominent place. In the ceremonies which took place in Philadelphia, December 26, by designation of Congress, the Masons participated by official invitation, the Pennsylvania Grand Lodge being convened earlier in the day and addressed by the Grand Master, January 1, 1800, a French Lodge in Philadelphia, known as L'Amenite, No. 71, held a Lodge of Sorrow, which was attended by the Grand Officers and many local Freemasons. Addresses were delivered in both French and English.

News traveled slowly in those days. It was not until December 20, that word of Washington's death reached New York. The Grand Lodge was convened three days later, and the Masons of the city took part in a public demonstration on the 31st, on which occasion the Bible on which Washington had taken his oath as President was borne before the Grand Master. The first tiding arrived in Boston the 23d, and special Masonic services were held under the auspices of the Massachusetts Grand Lodge on the 11th of February following. Other memorial exercises were held by Grand and local lodges throughout the Union, and everywhere the Craftsmen were prominent in all demonstrations of the kind.

Washington's devotion to the Order was recognized by non-Masons, as well as Masons, and there seemed a general desire to honor the fraternity wherever his memory was honored. Much of his Masonic correspondence had been published before his death, and had, no doubt been widely circulated. In one of these letters, written in reply to an address from King David's Lodge, Newport, R. I., he had said: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be productive of private virtue and public prosperity, I shall always be happy to advance the interests of the society and to be considered by them as a deserving brother." The prominence accorded the Masonic bodies in all public memorial exercises was probably due to a wide acquaintance with the fact that Washington had often expressed his opinion of the Order in similarly high terms of appreciation.

Just a century from the day on which that great life went out into the unknown, more than 3000 members of the craft gathered about the tomb in Mount Vernon, where rest all that is mortal of the patriot, soldier and statesman. The chief address of the day was delivered from the piazza of the mansion in which he had died by William McKinley, his successor in the Presidential office and a Mason.

Concerning the Masonic apron made by the Nuns of Nantes Minister Mason, relates:

"When Lafayette visited this country in 1784, he brought as a present to his former chief and bosom friend a Masonic apron, made of white satin, with numerous Masonic ornaments worked in colored silk, the whole being the handiwork of Madame Lafayette. This with other Masonic emblems was presented in a handsomely finished rosewood box, also embellished with Masonic symbols. The apron remained at Mount Vernon quite a time after its owner's death, but was finally presented to the Washington Benevolent Society, by whom, in turn, it was given to the Pennsylvania Grand Lodge. The box became the property of the Alexandria Lodge. Another historic apron was presented to Washington, August 10, 1782, by Watson & Cassoul, a Franco-American mercantile firm, doing business in France. The apron and a Masonic sash was made, at the firm's order, by some nuns in Nantes, and is of satin, wrought with gold and silver tissue, and having the flags of the United States and France mingled with various Masonic symbols. These aprons, Hayden says, are often confused. The latter is now in the possession of Alexandria-Washington Lodge, and is kept in the box in which the Lafayette apron was originally placed. When Lafayette visited Alexandria-Washington Lodge in 1824, he wore the Watson & Cassoul apron, but from some allusion made by him in his remarks on that occasion, it is evident he supposed he was wearing the one made by his wife. After so many years the mistake was entirely natural. The Lafayette apron is worked in silk, and has on the frontlet the Mark Master's circle and secret letters, with a beehive as a mark in the centre. For the account of these aprons the writer is almost wholly indebted to Hayden's book."

## Commodore Barry and His Admirers.

PHILADELPHIA, May 5, 1902.

*Editor of the Irish Standard.*—

Philadelphia has a statue of Commodore John Barry on the Centennial Fountain of the Catholic Total Abstinence Union in Fairmount Park. I have heard it suggested that as next year is the centennial of Barry's death another statue be erected in front of our City Hall. It would be easier to do that than to get readers for his life. It was proposed last Decoration day that a thousand or more Knights of Columbus were to come from Brooklyn, N. Y., to visit Barry's grave at Old St. Mary's in a space that two dozen people would crowd. They would have come had they been permitted, and the Knights here had desired them to come. I have one subscription from a Knight of Brooklyn.

There is a Barry branch of the K. of C. here. It applied for 200 tickets of admission to the launching of the torpedo boat Barry and distributed a neat leaflet telling of Barry. I have one subscription from that branch for the Life of Barry, which every member has been notified I will issue.

I have sent out nearly 8,000 circulars at a cost of $100 and have to-day 193 subscriptions. These notices have been sent to our "prominents," our "honorables," our "esquires," our orators" and great men generally who figure as active leaders and banqueters. I have personally solicited no others so as to again demonstrate that our people don't care for such books.

Our people know nothing of Barry beyond his name and that he fought in the Revolution. That's all. They don't want to know more.

In 1895 I read before the American Historical Association at Washington a paper on Barry. It was printed by the government but not half a dozen of our people paid fifty cents for a copy.

In 1897 I issued 200 copies of as complete a history as available documents permitted, in a book of 265 pages at $2 a copy. Not over twenty copies were bought by Catholics. As the number decreased the price increased. The United States government bought twenty-five at $2.50. The rest went to collectors of Americana and libraries (not Catholic). The Portland, Me., Public Library paid $15 for its

copy. The last copy sold for $20 but that went to a Catholic priest, Father Scully, of Cambridge, Mass.

A year ago Commodore Barry's papers owned by an autograph collector, of Wilmington, Del., over fifty years, came to auction. The Library of Congress bought a few. A Protestant gentleman of New York paid $1,400 for a good share. Hon. John D. Crimmins, of New York, and a few friends here gave me authority to buy what I wanted at their charge, but prices were so enormous, because dealers had directions to buy at any cost, that I got but few, and these at my own expense. I would not waste friends' money but take the chance of examining the papers by consent of the purchasers.

I have been to Washington and New York and have examined and copied all desired. Those of Dr. Emmet in the Lenox Library are now being copied for me. Time, labor and money have been spent without limitation to get all about the Commodore. What for? Just to gratify myself and gather all that pertains to those who served my Country or my Church.

Though Barry was the foremost naval character of the American Revolution, getting the first command and fighting the last battle in command of the best vessel the United States had, being appointed the head of the new navy, he is yet unknown. Those of his own race and creed don't know him and don't want to know.

Captain Hobson, in telling at the Pan American Exposition the deeds of the Navy and naming twenty-one "conspicuous" in service, hadn't Barry in his list.

The head of the leading publishing house in this city, from whom I got an estimate of cost of publication, had never heard of Barry. A leading publisher of New York declared Barry's name not "sufficiently familiar" to justify publication of his life.

Catholics complain that he is not paraded conspicuously in our history, and the Church Progress, as you remark, grumbled that a gunboat and not a small torpedo boat, was not named after him.

When we know our own, others will know and honor them. Neither Irish nor Catholics know what their own have done in this country. They boast but cannot prove. The truth is our people are not bookish—they don't read books—they haven't a love for books, and that, says Archbishop Ireland, is next to the love of God.

A monument is not a book. I am certain I could collect more money to build a statue for our City Hall plaza from people who don't know anything about Barry than would give one dollar for a book that would, if they read it, tell them why a statue was proper.

Respectfully,

MARTIN I. J. GRIFFIN

## Saint Patrick's Pence in New Jersey 1682.

In May 1682 an attempt was made by the Legislature to secure for West Jersey a separate coinage, and there appears to the world Mark Newbie, a member of the Society of Friends and one of the earliest settlers on the site of Gloucester.

The necessity for a coin of small denomination was severely felt, and Newbie, who evidently had in his possession a quantity of copper coins, was empowered to supply the demand.

The Act provides

That Mark Newbie's half-pence called Patrick's half-pence, shall from and after th said eighteenth inst. pass for half-pence current of this Province, provided, he, the said Mark, give security to the speaker of this House for the use of the General Assembly from time to time being, that he the said Mark, his executors and administrators, shall and will change the said half-pence for pay equivalent upon demand: provided also that no person or persons be hereby obliged to take more than five shillings in one payment.

The coins were immediately placed in circulation. Newbie gave security for the issuance of his pence and to this day the coppers may be found lodged in private hands in parts of New Jersey.

From over sea the transplantation, practically in bulk, of a considerable quantity of copper coins, suggests the inquiry as to the nature of the coins themselves, and as to the manner in which they came into the possession of Mark Newbie. Unfortunately the origin of the coins is still open to controversey. Among the views taken by numismatists one finds that the Newbie or Patrick pence were models of Papist origin of the time of Charles I, upon the occasion of the Protestant massacre, that they were Dublin tokens, or that they were authorized by the Kilkenny Assembly, prototypes in silver having been minted on the Continent, and brought into Ireland, when money was scarce for use by the confederated army. That there were several varieties is well known, the most common being: on the obverse a kneeling crowned king—David, probably, or even Charles who was fond of music—playing a harp. Above is a crown in brass with the legend "Floreat Rex." The reverse shows Saint Patrick, with a trefoil in his right and a crozier in his left hand, sur-

rounded by people; at his left is a shield charged with three castles and legend "Ecce Grex." Another reverse represents Saint Patrick stretching his right hand, driving away reptiles and serpents, whilst in his left hand is a metropolitan cross, and on the extreme right is a metropolitan cross and in the extreme left a church. The legend of the latter is "Quiescot Plebs."

That Mark Newbie secured these coins in Ireland is probable true, as it was from Ireland, on the 19th of September, 1681, that he embarked in a narrow sterned bark called "Ye Owner's Adventure," commanded by Mate Dagget.

After a voyage of ten months he arrived, by the grace of God within "ye Capes of ye De La Ware," and after spending the Winter in the vicinity of Salem, finally took up a twentieth share of land, nearly midway between Cooper's Creek and Newton Creek, in what is known as the Irish Tenth. Occupying positions of trust in the Society and in the Assembly, Newbie became one of the most prominent men in the colony. He did not live to see the outcome of his project, to circulate Patrick's pence, dying early in 1683, and leaving a balance of £30 due West Jersey. With his death the story of the Newbie coppers closed forever. (New Jersey as a Colony and as a State. Vol. 1, p. 247-8.)

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The Osage Indians by treaty at Canville, Kansas, Sept. 29th 1865, granted one section of land in trust to the Catholic Mission, (18th Report Bureau Ethnology p. 836.) This seems to be the only such land cession made by an Indian tribe, from the organization of the government to 1894, when the "Schedule of Indian Land Cessions" was compiled.

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A. S. De Peyster, Commandant, writing to the Captain Langlade from Mickilimackinac 18th April 1777, said:

"Mr. Lamothe arrived here on the 11th of this month and brings us very good news, that General Howe, near New York, has gained two battles lately, and it is hoped the Americans are very much depressed, and have made overtures of accommodation.

"However General Carlton had determined to join General Howe early in the Spring near Albany, in order to give a decisive blow and teach them the respect due their King."

Wis. His. Soc. Coll. Vol. VIII p. 220.

Was this Father De La Motte?

## A New Church in an Old Town.

Cahokia, Illinois, is about to erect a fine new church. The place has a curious history. At the beginning of the last century it was known as Tamarois. Here priests of the Episcopal Seminary of Quebec founded a mission, obtained land, set up mills, and did all in their power to encourage the settlers to prosper and thrive. Here Rev. J. B. de Saint Cosme, soon after 1700 founded the Church of the Holy Family. Here Rev. Messrs. Gaston and Courrier labored, both Saint Cosme and Gaston being slain by Indians. The chapel was maintained till the fall of the French power in Canada, when the priest in charge abandoned Cahokia. It was attended from time to time by the Recollect Father Luke Collet and by the Jesuit Father Meurin who managed to escape to the English side of the Mississippi.

Rev. Peter Gibault, the patriot priest, next endeavored to restore religion, and during the American Revolution Rev. John F. Hubert, afterwards Bishop of Quebec, labored here for a time. By 1786 the old wooden church, neglected and uncared for, fell from sheer decay. The German Carmelite Father, Father Paul of St. Peter, early in 1786 induced his flock to begin the erection of a new church which was to cost 15,000 or 16,000 livres. This structure, however, was more economically erected. It was a mere log chapel, but subsequently clapboarded, it has stood to the present time. Floods reached it from time to time, but never swept it away. Last June Rev. Mr. Meifuss laid the corner stone of a new church which has been solidly built of stone at a cost of at least $20,000. It has recently been solemnly dedicated by Bishop Janssen, of Belleville, and the church of the old Carmelite Fathers, becomes the schoolhouse of the parish.

[John Gilmany Shea in *Catholic News*, Dec. 17th, 1890.]

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L'Abbe Desmoulins, Roman Catholic curate at Baton Rouge, has caused much excitement there by refusing to suffer Masonic symbols, to be united to the ceremonies of the church at a funeral. The Trustees of the church have applied to the Bishop of Louisiana that he may direct the curate to conform to their wishes on this subject.

*The Erin, Phila.* Vol. 1, No. 17, 1823.

# Catholic Historical Notes.

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Rev. Martin I. J. Griffin, son of Editor THE RESEARCHES, was, on May 24th, 1902, ordained Priest by the Most Rev. John Ireland, Archbishop of St. Paul. He was born September 10th, 1874, and received his education at parochial schools, and at La Salle and St. Joseph's Colleges, before entering the Seminary of St. Paul.

His first Mass was celebrated at the Church of Our Lady of Mercy, Philadelphia, Rev. Gerald P. Coghlan, Rector, on Sunday, June 1st. Rev. Daniel I. McDermott, Rector of Old St. Mary's, preached the sermon.

Seldom has there been such a demonstration on the occasion of a young Priest's first Mass.

I am indeed grateful beyond telling at the evidence of good-will and friendship manifested towards my son. He has been the recipient of favors, courtesies and evidences of kindness from a great host of friends, not only in Philadelphia, but from all parts of the country.

Father Griffin is attached to the Archdiocese of St. Paul.

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John Adams in writing to Rev. Dr. Morse, from Quincy, May 15th, 1815, said:

"Unitarianism is represented as only thirty years old in New England. I can testify as a witness to its old age. Sixty-five years ago my own minister, the Rev. Lemuel Briant, Dr. Jonathan Mayhew of the West Church in Boston, the Rev. Mr. Shute of Hingham.. and perhaps equal to all, if not above all, the Rev. Mr. Gray of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, farmers..... There is, my dear Doctor, at present existing in the world a Church philosophic, as subtle, as learned, as hypocritical, as the Holy Roman Catholic, apostolic and Oecumenical Church. This philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftesbury, Bolingbroke, etc., etc.," Etc.

[A. L. S. Sold at Davis and Harvey's, Phila., Nov. 29th, 1901.]

# Catholic Historical Notes.

Books printed by Bishop David.

"Vindication of the Catholic Doctrine, concerning the Use of and Veneration of Images, the honor and Invocation of Saints and the keeping and honoring of their relics," 64 pp.

"Defence of the Vindication of the Catholic Doctrine concerning the Use and Veneration of Images; etc., in answer to the reply of Rev. Nathan Hall," 106 pp.

"Address to his brethren of other Professions on the rule of faith," 56 pp.

"True Piety," published in Baltimore.

Catholic Hymn Book. 1815.

In 1825 he published "Catechism of the Diocese of Bardstown" printed by authority of Rt. Rev. Benedict Joseph Flaget, Bishop of Bardstown.

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Rev. George Junkin in an address at Lafayette College, Sept. 21st 1842, said:

"God who made man free, provided an asylum and a home for Protestantism in North America."

"The just by faith shall live;" this doctrine produced the Reformation and the Reformation produced these United States. Speaking in the belief that Sir Walter Raleigh had been in America he said, "Raleigh kindled his zeal colonization at Coligni's torch and thus an impulse, the impulse was here given which ultimately doubled the population of England and particularly of transporting thither an American tuber and filled America with the surplus population of Protestants which the root produced."

"There are now about 150,000 Roman Catholic voters in the United States, and no man who has looked into the history of the Papacy, can doubt her ability to command them all upon an emergency. But now, there never has been a canvass for the Chief Magistrate of this nation, where that number, or perhaps even half of it, would not have decided the fate of candidates.

The unhappy divisions of this Protestant nation about matter of very inferior moment, have already thrown the balance of power into the Roman Catholic hands, and our next president will most probably be chosen at Vienna or at Rome."

The following extract from an address on Marquette delivered before the Chicago Historical Society by Franklin MacVeagh, Esq., is of interest as showing the current of thought among educated laymen of the different sects:

Marquette and his compeers travelled on snowshoes when they did not go barefoot; they lived on moss when they could not luxuriously feast upon pounded maize; they lived in bark huts when fortunate enough to sleep indoors; and they died of labor and exposure when they were not murdered by the Indians. The missions, therefore, existed without great revenues, and the most they asked of their friends at home was prayers, for the souls they had come to save.

Nor let us fail to conceive the phenomenal nobleness of these Frenchmen, because they were heroes and martyrs in the name of a Church that may not be ours, and which expresses itself in ways that we may not prefer. Whosesoever Church it is and whosesoever it is not, it is at least a great Church beyond compare; and it has in its history splendid epochs, when it commanded greater self-sacrifice and higher endeavor than Christianity has otherwise known since its first lofty days. One such epoch, raised distinctly above the level of the centuries, was the epoch of the French Jesuits in North America. They were the elect of a society, which had a first claim upon the most fervent souls. The records of humanity will be sought in vain for the story of purer lives, of more steadfast apostleship, or of sterner martyrdoms. Jogues, Bressani, Daniel, Brebeuf, Lalemant, Garnier, Marquette, living and dying, illustrated the loftiest virtue in the world. No praise is too extravagant, no language is too sacred to apply to them. They were a "glorious company of apostles," they were a "noble army of martyrs."

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In "Letters of Col. Wm. Byrd, 2d. of Westover, Va." in *Virginia Magazine of History and Biography*, October, 1901, on page 123, Byrd writes to Mrs. Otway, the 2d of October, 1735."

"Most of our family has been visited this Fall with your Kentish Distemper. We have swallowed the Bark [Jesuit's bark—Peruvian bark]—but know not whether we should curse the Jesuits for filling our mouths with so bad a taste, or bless them for discovering so good a medicine."

AVE MARIA, May 25th, 1901.

Heathen lands and heathen people belonged by papal donation to the Soldiers of the Cross; they were the heritage of the Church.

The plea of conversion answered equally for conquest and subjugation of the natives on their own soil, and for transporting them to the scenes and sharers of a pure and saving faith.

[Geo. E. Ellis, in Nar. Am. and Crit. His. Vol. 11 p. 302.]

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In New York, the Assembly in 1691 declared the Act of 1683, whereby religious toleration was allowed to be "null and void." The Bill of Rights specially excluded Papists. It was repealed in 1697, by King William, but in 1700 an Act was passed whereby any Jesuit priest and Popish missionary was deemed and accounted "an incendiary, and a disturber of the public peace and safety and an enemy of the true Christian religion and shall be adjudged to suffer perpetual imprisonment." To harbor a priest was to become subject to a penalty of £200 and three days in the pillory.

The return made by Mayor Merritt of New York city to Gov. Fletcher, shows but nine Catholics in that city on June 13th, 1696.

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Rev. John Carroll writing from Baltimore January 30th 1789, to Mathew Carey, publisher, of Philadelphia, said:

"I must take this occasion to thank you sincerely for some very pertinent observations interspersed in your *Museum* on the illiberal treatment of Roman Catholics in some, indeed in most, of the United States.

"After having contributed in proportion to their numbers, equally at least with every other denomination, to the establishment of independence and run every risk in common with them, it is not only contradictory to the vowed principles of equality in religious rights, but a flagrant act of injustice to deprive them of those advantages to the acquirement of which they so much contributed.

"I wrote and sent a few reflections on this subject for the Columbian Magazine about 18 months ago, but the editor after violating his engagement, made in the outset of his work and delaying the publication for many months, printed it at length with unjustifiable retrenchment."

It appeared in *The Columbian Magazine of Philadelphia,* in supplement to first Volume, December, 1787, pages 881-2.

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## Archbishop Ireland On History.

Archbishop Ireland in his great address before the National Educational Association at Minneapolis in July, 1902, on "TRUTH, THE CHIEF VIRTUE OF THE TEACHER," spoke as follows on HISTORY.

History—the material from which is woven so largely the texture of our thoughts and our philosophy of life, is very often gathered from the mere surface of things. What was said by writers of yesterday is repeated by writers of to-day, as what had been said at an earlier date was repeated by writers of yesterday. And readers, unfortunately, are inclined to give their faith to the volume which first falls into their hands. Frequently the sources of our historical store are second-hand statements, and, in this manner, egregious historic falsehoods can be pointed out, that pass down through many generations, doing vast injustice, not only to individual names, but to whole nations and whole races. What should be done for history, is to go deeply into first sources, study each question in the light of the epoch more or less remote to which it originally belongs, by impartial investigation of contemporary documents of whatever nature these be: or, if this is impossible, for certain ones among us to seek out, as far as we may, writers who have gone to the first sources and who are noted for their fair-mindedness, and, in controverted matters, to give an attentive hearing to witnesses on both sides in the dispute.

In late years there is visible a wondrous improvement in the study of history, for which the worshipers at the shrine of truth cannot but

# Archbishop Ireland On History.

be most grateful. No one is to-day reputed a worthy historian who has not gone, in a most patient and laborious manner, to first sources. Lustre of name, literary beauty of style win no confidence, if proofs are not given of sound erudition and absolute honesty of purpose. Facts are in demand, and facts must be offered, or the volume is ruthlessly set aside. National governments honor themselves by lending aid in this search for facts. Their secret archives are opened to investigation and their treasures, hidden for ages on dusty shelves, are printed for public use, usually at the expense of governments themselves. In this instance I take pride in recalling the act of Leo XIII, twenty years ago, in giving to all enquirers free and facile access to the archives of the Vatican palace, to which there repaired in ages gone by, more than to any other center of section, the records of the plannings and doings of Christendom. But why should not governments, whether of spiritual or temporal politics, be ever ready to enlighten the world on the happenings of the past? Governments, or powers whatever, afraid of truth, are doomed, for truth crushed and silenced to-day will rise and speak to-morrow, so surely as the God of truth reigns. "Truth is mighty and it will prevail."

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LEO XIII TO HISTORIANS.

Advice of Leo XIII. to historians in general: "Men of courage," said his Holiness, "men versed in historical studies, must devote themselves to writing history in such a manner that it shall be a mirror of truth and sincerity, and that the insulting accusations too long directed against the Roman Pontiff shall be learnedly and becomingly exploded; that to scanty narratives diligent and ripened investigations shall succeed; that rash judgments shall give way to prudent verdicts; baseless views to learned criticism. Lies and falsehoods must be refuted by having recourse to original sources, at the same time remembering that the first law of history is never to set forth what it not true; that its second law is never to fear to state the truth, and lastly, never to lay yourself open to even a suspicion of a spirit of flattery or of hatred."

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*The Shamrock* (N. Y.) November 19th, 1814, contains "Brutality of the Enemy" being an account of the British attack on St. Inigoes and the desecration of the chapel, and sacred vessels—the Blessed Sacrament taken away. This was on October 31st, 1814.

## Errors of Catholic American History. — The Settlement of Maryland.—The Toleration Act.

"The Catholics of Maryland, fleeing from persecution in England formed the colony of Maryland, and embodied in the laws the great principle of liberty of conscience."

That, in various forms, is standard history among Catholics. Not one of the Catholic "gentlemen adventurers" nor Lord Baltimore's brother, Leonard who came as Governor had to "flee from persecution."

There was then no special persecution of Catholics. The Dissenters and Puritans were then getting the lash that had been lifted from the Catholics.

Lord Baltimore did not come to Maryland. He was a convert to Catholicity. That's a fact some well informed Catholics do not know and some have been surprised at being told of. He got the estates in Ireland and the title he bears in history after his conversion and from a Protestant King. The grant of Avalon in Newfoundland and of Maryland were King's favors. His attempt to colonize Avalon failed. So he sought land in a more congenial climate, and was granted Maryland. The twenty "gentlemen," who were the chief settlers, have no records of suffering for the Faith in England and so "fleeing" to Maryland to be free in the exercise of their religion.

Not a bit of concern in religion are they shown to have ever manifested either in England or Maryland. Very many, if not the majority, of the first settlers were Protestants. So Lord Baltimore had to be tolerant of necessity as he was from principle. He couldn't exclude Protestants from his colony which needed settlers.

His, alleged, "persecuted" brethren were not overeager to rush to the unknown land across the sea, even to escape the "persecutions," though two priests went with the first expedition. He was himself tolerated, in fact, if not in law, in England at the time of the two grants to him.

So he could not have restricted liberty of conscience to Catholics and would not have been permitted to try to do it. He could not, and of course would not debar Catholics from it. He wished his grant to to be peopled and prosperous. So he desired to allay religious antagonisms and have people live in harmony if not in unity.

## Errors of Catholic American History.—The Settlement of Maryland.—The Toleration Act.

Nothing appears in his papers or in others of the settlers to indicate the least concern about the Faith, or the desire to establish an asylum for his " persecuted" brethren. Even the priests who came were, as far as Lord Baltimore was concerned, but settlers of land and entitled to grants according to the number of people they brought to Maryland. None of the Lords Baltimore were specially gracious to Fathers White and Altman or their successors simply as priests. Indeed as such they were restricted, hampered and controlled and not in the gracious consideration of the Proprietors at any time. Lands given them or granted them by the Indians were taken from them. There are those who see "retributive justice" in the political and social troubles that came upon the successive Lords Baltimore for measures antagonistic to the Jesuits. The Toleration Act of 1649 sent to the Maryland Assembly by Lord Baltimore for adoption was passed. It little matters whether the majority of the Assembly were Catholics or Protestants—both claims are made. It was an attempt to keep Maryland free from the Puritan agitation and warfare prevailing in England. In plain terms it simply forbade Catholics and Protestants in Maryland from calling each other names. It really did not grant Toleration. That had existed for years.

We Catholics boast greatly about the Act granting Religious Toleration of Maryland, 1649, as establishing religious liberty in this country. But we don't want to know as C. M. Scanlan, of Milwaukee, wrote *The New Century,* of Washington, November 10th, 1900 that, "This so-called act of tolerance was the first act of intolerance in Maryland. Under it Jews, Unitarians, Infidels, etc., could be put to death for expressing their beliefs."

Mr. Scanlan says: "I believe every Catholic member voted against the Act."

Remember the Act decreed death against all who "shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the Three Persons of the Trinity or the unity of the Godhead, etc."

The Toleration Act amounted to nothing. The Puritans in England beheaded Charles I. The tribe in Maryland upset things generally and gave no toleration to Toleration.

So if Public Schools of Maryland are teaching that Protestants were in the majority in the Assembly of 1649, which passed the too much lauded Toleration Act, the children will be quick-witted enough to discover the insincerity of the Protestant Assemblymen by the sub-

sequent action of the Puritans in their intolerance towards Catholics. At the Restoration, Lord Baltimore was reinstated in his rights, and more peaceful, if not harmonious, times came again.

Catholics, after the settlement in 1633, nor at any time, did not rush from the actual persecution that at times prevailed in England and Ireland against them. Any special "fleeing" was to the Continent. It is doubtful if at any time the Catholics in Maryland were in a majority. Father White at one time wrote that "three of four parts" were "heretics." When Catholics in England were being let alone, then Religious Toleration prevailed in Maryland. When anti-Catholic agitation or persecution went on in England, then the Catholics in Maryland had a hard life of it. After the overthrow of James II. they were worried, harrassed, doubly taxed and restricted in religious exercises like the Mass to private houses, and the priests almost debarred from visiting the sick, and prevented from attending Protestants so as to save them from conversion to Catholicity. Catholic Maryland! What a misnomer at any time, and especially for nigh one hundred years prior to the Revolution of 1776.

Protestants ought to be ashamed to claim that a majority of the Assembly of 1649 was theirs in view of the subsequent wrong doing to the Catholics, and the obliteration of all signs of Toleration.

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Dr. Shea's *History of the Church,* Vol. IV, in relating the destruction in 1844, of St. Augustine's Church, Philadelphia, says: "The church was fired and the cupola soon encircled with flames, which wreathed around the old State House bell that first rung out the tidings that the Declaration of Independence had been made by the Continental Congress," (p. 51.)

That is an error: The bell and clock destroyed had been bought from the city in 1828 for $250. The bell was not the Liberty Bell, but a bell which had belonged to the Province of Pennsylvania before the Revolution and had been used to call the Assembly together. It was hung upon the State House building in front of the steeple under a small belfry and was rung for fires. When the steeple on the State House was built in 1828, clock and bell were sold to St. Augustine's church on petition of citizens of the neighborhood irrespective of religion because the situation of the church enabled the clock to be so placed as to be seen by many for a long distance just as is the case to-day.

## The Bible in Schools.

*To the Editor of The Public Ledger:*

It is noticeable that your correspondents who protest against the Bible in the public schools as an invasion of the American principle of separation of Church and State, and who deem themselves capable of advising Christians how best to maintain and promote Christianity, are themselves non-Christian, that is, those who are commonly called infidels, persons without any settled denominational religious views or doctrines.

They want the Bible kept out of the schools, fearing it may impress the youthful minds with religious opinions and so retard the growth of the non-Christianity views they hold.

No wonder they so argue when their own nothingness in religion is, as a fact, the very religion which comes from the public schools. Thus one class of the community, and that the smallest in number, as professed infidels surely are, have their system of religion established in the schools. Those who uphold, even when they do not profess avowedly by membership in one of the sects, and those who do believe and practice doctrines and exercises of some Christian denomination, as well as our Hebrew brethren, are the very ones whose religious convictions must have no bearing upon the education of their children.

The Nothingarians, as we may call them, have all the advantages of a system of education which promotes their system of religion, that is, the absence of any religious belief.

Isn't that a queer system for keen-witted Americans to have—one that gives a small minority all and deprives those who have religious convictions which they cherish as their comfort in life and their hope in the future of any?

No wonder such correspondents are alert when such a question becomes of public consideration. They are active, persistent and aggressive, and so have actually mastered the great bulk of the people by their plausible appeals for the upholding of separation of Church and State, and pointing out horrors of religious strife.

How anxious they are for peace among those with whom they have no sympathy. They have possession of the schools now, and do not wish to have their control jeopardized. The marvel is that those of religious convictions let them have their way to their own damage,

and do not set about finding a way by which religion, which cannot be known until taught, any more than arithmetic, can be taught to the children of those who believe in it, and nothing of it to the children of those who do not believe any religious doctrines ought to be taught their children. Let such have their way with their own and not with the offspring of other people, as they have their own and others under their method now.

On the other hand, look at the attitude of those who wish the Bible in the schools. They appear not so candid and fair or honest as the infidels or Nothingarians. The National Teachers' Association, at its recent convention, lamented the lack of moral teachings in the public schools. Experience has shown these educators the need of it, and perhaps the dire results of its absence. They want morality inculcated. Do they stand up boldly for the Bible as an exponent of morality, and so ask it to be returned where it has been excluded, or introduced where it is not now known? Oh, no! After mourning, almost, over the absence of moral teachings, the association put its plea for the Bible on the plane of its being a very good specimen of English, and so as a text book of literature ought to have a place in the system of public education. Isn't that a pitiable spectacle? The Bible simply a specimen—the best there is, may be, of literature.

How can it, as a piece of well written literature, lessen the immorality deplored or add strength to the inculcation of moral ideas? To do that the Bible must be read with humility, simplicity and faith as the word of God, and not as a bit of literature, the best in our language.

I wonder if these teachers who have noted the absence of moral principles in their pupils, and so think the Bible, as a piece of literature, will remedy the evil they regret to declare exists, know the practical effects of the presence of the Bible in the school room. Is it a promoter of morality? Far from it. I went to a public school, but was exempted from Bible reading. Those who did read it made known every obscene passage or text in it to others, and so every verse which impressed immoral ideas on youth was well known to all. The reading of the portions selected daily for class reading which told of uplifting and better things were not those remembered.

That was the Bible in the schools as I knew it in my youth. Even yet the teachers in national convention are deploring the lack of

morality in their pupils, but think the Bible would be the remedy. Oh, no! It would promote immorality. These teachers want morality. Don't they know that Washington, in his farewell address, which to-day is not heeded in any respect, told us all not to hope that morality could exist without religion? It does not and cannot, and there is no reason it could. If, then, the teachers want morality impressed upon youthful minds they must bring in religion to do it.

But oh, horror! Teach religion in the public schools, the schools supported by everybody's money! Other countries are doing it, and are we to admit we are so unskilled in the settlement of public questions on which depend the welfare and happiness of our people that we cannot simply, out of fear of something we could not suppress if it appeared, adopt a system of public education which will not oblige our educators in national convention to deplore the lack of morality in our public schools, and who can suggest no other remedy than to introduce Bible reading, and that not as an embodiment of moral teachings, but simply because it is a well-writen piece of English literature? That shows our educators are appalled, and not the ones to improve a system of education fraught with immorality and so of impiety. Where the Bible has been tried it tends to lessen, not to strengthen, simply because the religious idea, the teaching of the responsibility to God does not go with it, and could not be made to go with it as a specimen of literature. It could not rank even as that, as the pupils explain and strive to get at the true interpretation of the poets and writers whose literature they are given to study, but to do that with the Bible would be religion, and hence confusion would prevail. Yet we Americans boast of our progress, wisdom and ability, and yet we cannot have for our children a system of education that will satisfy all. Why Canada, for whom we almost have contempt, has done that so that general satisfaction exists.

At any rate the system we have is a failure, and a failure in its most important part, and the National Teachers' Association proclaims it. A system that does not promote morality strengthens irreligion and that brings national decay. Washington taught Americans that. We must come back to his principles in that and in all other concerns. He was God's instrument to deliver us. He was God's messenger to teach us.

MARTIN I. J. GRIFFIN.

Philadelphia, August 18, 1902.

## Some Early Day Catholic Papers.

*To the Editor of the Catholic Citizen:*

In all early Catholic matters, always keep Philadelphia at or near the top.

On November 30, 1822, was issued in Philadelphia *The Catholic Herald and Weekly Register.* It supported Father Hogan, the excommunicated priest of St. Mary's church. On February 22, 1823, was issued *The Catholic Advocate and Irishman's Journal.* Its object was "to defend our ancient and holy religion from the pestiferous breath of heretical innovation." So it supported Bishop Conwell. But before either of these had been published, *The Erin* was issued in August, 1822, and continued during 1823. Last December I examined some copies preserved in the Library of Congress, Washington, D. C.

IRISH WEEKLIES.

Still earlier was *The Irishman and Weekly Review* issued April 13, 1822. The prospectus of this publication makes no mention, however, of religion. All these publications arose out of the Conwell-Hogan controversy. The Catholics were Irish, so not only was religion outraged by its own, but as they were Irish, poor Ireland had to be traduced. So these several Irish papers came forth to her defense.

*The Irish Shield,* you say, was published in this city "by an Irishman named Pepper," but he transferred it to Boston and changed the title to *The Literary and Catholic Sentinel.* The singular fact is that Mr. Pepper was not a Catholic, though he was, at one time, editor of *The Pilot.* I once had a volume of *The Shield,* but from memory (not taking time to get the record), I think is was published in New York for a while.

But before these papers, or any you mention, even *The Catholic Miscellany* of Bishop England, was *The Shamrock or Hibernian Chronicle* of New York. A volume from December 15, 1810, to June 5, 1813, is in the Library of Congress. Also its continuation, *The Shamrock* from June 18, 1814, to August 16, 1817. During this time Thomas O'Connor, the father of the eminent lawyer, Charles O'Conor, was publisher, with Gillaspey. You will note that his father used two "n's" in his name. The son contented himself with one, having, I am told, made investigations which showed one "n"

was all that his family should use. Whether *The Shamrock* continued after 1817, I have not investigated, but I presume it did, as the record of the Library of Congress says it "became *The Truth Teller* in 1825." There is not much Catholic information in *The Shamrock* from 1810 to 1817, but there are lists of passengers arriving from Ireland at New York and Philadelphia, which it would be well for the American-Irish Historical Society to have copied and published as of genealogical value.

SOME OLD PAPERS.

*The Emigrant,* published in New York from January 16, 1833, to September 23, 1835, and called *The Emigrant and Old Countryman* from October 28, 1835, to April 18, 1838, probably are of Catholic and Irish interest. The two volumes are in the Library of Congress, but I had not time to make examinations of them on a recent vist.

*The Catholic Citizen* is not in the library. Few Catholic papers are. All ought to be, for it is a great, and will be a greater storehouse for all newspapers and other publications. I recently sent there *The Catholic Telegraph,* 1833-4, and have presented hundreds of books and pamphlets. Unless we look out for the preservation of our own records, others ought not to be expected to.

MARTIN I. J. GRIFFIN.

Philadelphia, June 21, 1902.

*Catholic Citizen,* June 28, 1902.

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## Thomas Lloyd the Stenographer.

The National Shorthand Reporters' Association held its annual convention at Boston from August 19 to 22. It appointed a committee of two Washington stenographers and made a sufficient appropriation to enable them to erect a memorial tablet near the grave of Thos. Lloyd, in St. Augustine's graveyard, in this city. Mr. Lloyd was a Revolutionary soldier, a stenographer and official reporter of the first House of Representatives, which met in this city. In 1789 he published "The Unerring Authority of the Catholic Church." He had an eventful career, which has been detailed in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, for January, 1890. This was read at the convention and determined its action.

## The Beginning of the Hierarchy in the United States.—The Appointment of a Superior.—Benjamin Franklin's Recommendation of Rev John Carroll, His Companion on the Embassy to the Canadians, in 1776.

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Monsignor Doria, the Papal Nuncio at Paris, wrote, on July 28th, 1783, Benjamin Franklin, the Minister of the United States:

"The Apostolical Nuncio has the honor to send Mr. Franklin the enclosed note, which he requests he will be pleased to forward to the Congress of the United States of North America, and support it with his credit.

NOTE.

"Before the revolution, which has just been completed in North America, the Catholics and missionaries of those provinces depended, as to their spiritual concerns, on the Apostolical Vicar, resident in London. It is well known that this arrangement can no longer exist; but as it is essential that the Catholic subjects of the United States should have an ecclesiastic to govern them in their religious concerns, the congregation *de Propaganda Fide* existing at Rome for the establishment and conservation of missions, has come to the determination of proposing to Congress to establish, in some city of the United States of North America, one of their Catholic subjects, with the powers of Apostolical Vicar, and in the character of Bishop, or simply in quality of Apostolical Prefect.

"The establishment of an Apostolical Vicar Bishop appears the most eligible, the more so as the Catholic subjects of the United States would find themselves in a situation to receive confirmation and orders in their own country, without being obliged to go for that purpose to the country of a foreign power. And as it might sometimes happen, that among the subjects of the United States, there might be no person in a situation to be charged with the spiritual government, either as Bishop or Apostolical Prefect, it would be necessary, in such circumstances, that Congress should consent to choose him from among the subjects of a foreign nation the most friendly with the United States." [*Sparks' Diplomatic Correspondence of the Revolution*, Vol. iv, p. 158-9.]

Another translation of the above may be read in De Coursey-Shea's *History of the Catholic Church in the United States*, page 56, edition 1856. The same is used in Shea's *Life and Times of Archbishop Carroll*, p. 213-4.

The Jesuits in the United States were at this very time considering the same subject. On 27th of June, 1783 they had met at Whitemarsh, Md., "to deliberate on the state of religion," and again on November 6th. At this meeting a memorial was addressed to Rome soliciting "the nomination of a Superior to be chosen from themselves." A committee was appointed "to establish a form of government for the clergy, and lay down rules for the administration and government of their property," but such rules were not adopted until October 11th, 1784.

Among the Resolutions adopted was one declaring:

That a Superior wth powers to give confirmation, grant faculties, dispensation, bless oils, etc., is adequate to the present exigencies of religion in this country.

That a Bishop is at present unnecessary. That if one be sent, it is decided by a majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy.

This Resolve was sent to Rev. John Thorpe "their agent at Rome." He did not present it.

Franklin informed Congress of the request of the Nuncio, whereupon, on May 11th, 1784 Congress resolved: That Doctor Franklin be desired to notify the Apostolical Nuncio, at Versailles, that Congress will always be pleased to testify their respect to his sovereign and state; but that the subject of his application to Doctor Franklin, being purely spiritual, it is without the jurisdiction and powers of Congress, who have no authority to permit or refuse it, these powers being reserved to the several States individually. (*Secret Journal of Congress*, iii p. 493.)

The Secretary of the Propaganda, on June 6th, 1784, presented Pius VI a report on the Church in the United States, and proposed the nomination of Rev. John Carroll, as Superior.

"Our Most Holy Father, by Divine Providence, Pope Pius VI, on the report of the undersigned, Secretary of the Sacred Congregation de Propaganda Fide, granted to the Rev. John Carroll, Superior of the Mission in the thirteen United States of North America, the faculty of administering the sacrament of Confirmation, in the said provinces

during his superiorship—the said faculty to be exercised in accordance with the rules prescribed in the instruction published by order of the Congregation on the 4th of May, 1784. Given at Rome in the house of the Congregation, on the day and year above named.

STEPHEN BORGIA,

*Secretary of the Sacred Congregation de prop. fide.*

[Shea, 11, p. 224.]

"The Sacred Congregation on the report of Reverend Stephen Borgia, its Secretary, declared Superior of the missions in the thirteen United States of North America, the Rev. John Carroll, secular priest, with authority to exercise the functions which regard the government of the missions, according to the tenor of the decrees of the Sacred Congregation, and of the faculties granted to him, and not otherwise nor in a different manner. Given at Rome the 9th of June, 1784. L. CARDINAL ANTONELLI, Prefect.

S. BORGIA.

[Shea's History ii, p. 224.]

On the evening of June 9th, 1784, the day the decree was signed, Rev. J. Thorpe, an English ex-Jesuit, agent of the clergy of the United States, wrote Dr. Carroll informing him of his appointment as Superior, and adding: "when the Nuncio, M. Doria, at Paris, applied to Mr. Franklin the old gentleman remembered you; he had his memory refreshed though you had modestly put your own name in the last place on the list."

This letter was received by Dr. Carroll on August 20th. In his reply, he spoke of Dr. Thorpe's "partiality, joined to that of my old friend. Dr. Franklin suggested me to the consideration of his Holiness."

In the writings of Franklin we find under date of July 1st, 1784: "The Pope's Nuncio called and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll Superior of the Catholic clergy in America, with many of the powers of a Bishop, and that probably he would be made a Bishop *in partibus*, before the end of the year. He asked which would be most convenient for him to come to France, or to go to St. Domingo for ordination by another Bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our government might not take offense at his going thither. I thought

not, unless the ordination by that Bishop should give him some authority over our Bishop. He said not in the least; that when our Bishop was once ordained, he would be independent of the other, and even of the Pope, which I did not clearly understand. He said the Congregation de Propaganda fide had agreed to receive and maintain and instruct two young Americans in the languages and sciences at Rome. He had formerly told me that more would be educated gratis in France. He added, they had written from America that there are twenty priests, but that they are not sufficient, as the new settlements near the Mississippi have need of some.

"The Nuncio said we should find the Catholics were not so intolerant as they had been represented; that the Inquisition in Rome had not now as much power as that in Spain; and that in Spain it was used chiefly as a prison of state; that the congregation would have undertaken the education of more American youths, and may hereafter, but that at present they are overburdened, having some from all parts of the world."

The official document appointing Dr. Carroll Superior appears to have been given to the Nuncio at Versailles and by him to Count de Vergennes, the Minister of Foreign Affairs for France, who forwarded it to Barbe de Marbois, the French Charge then resident in New York, who sent it to Dr. Carroll, that being the course of transmission of an authority to extend the Jubilee of 1775 (which was not announced on account of the Revolutionary War) to the United States. That was in October, 1784. On November 26th, the decree appointing him Superior was received, and presumably, by the same governmental channel.

[Decree, Shea, 11. p. 243.]

In November, 1784, Rev. John Carroll received from Monsignor Doria, the Nuncio at Paris, a letter saying "the interests of religion, Sir, requiring new arrangements relative to the missions of the United States of North America, the congregation of the Propaganda directs me to request from you a full statement of the actual condition of these missions. In the meantime I beg that you will inform me what number of missionaries may be necessary to serve them and to furnish spiritual aid to Catholic Christians in the United States; in what provinces there are Catholics and where is the greatest number of them; and, lastly if there are among the nations of the

country, fit subjects to receive holy orders and exercise the functions of missionaries. You will greatly oblige me by this attention and industry which you will exercise in procuring me this information. I have the honor to be, with esteem and consideration, Sir, your very humble and obedient Servant.

J., Archbishop of Selencia, Apostolical Nuncio.

The Nuncio enclosed memorandum of questions:

1. Who among the missionaries might be the most worthy, and, at the same time, agreeable to the members of the Assembly of those Provinces, to be invested with the character of Bishop *in partibus* and the quality of Vicar-Apostolic.

2. If among these ecclesiastics there is a native of the country, and he should be among the most worthy, he should be preferred to all others of equal merit, otherwise choice should be made of one from some other nation. In default of a missionary actually residing in those provinces, a Frenchman will be nominated, who will go to establish himself in America.

The Superior became the Bishop. At St. Mary's Seminary, Baltimore, may be seen this certificate.

"By these presents we testify that, assisted by the Reverend Charles Plowden, and the Reverend James Porter, priests, we did, in the chapel of Lulworth Castle, Dorsetshire, England, on August 15th, 1790, the Feast of the Assumption of the Blessed Virgin, confer Episcopal consecration upon the Reverend John Carroll, Bishop-elect of Baltimore, the Apostolic Letter, given under the seal of the Fisherman at St. Mary Major's, November 6th, 1789, having been read, and the oath having been taken by the Prelate-elect, according to the Roman Pontifical. Given at Lulworth, August 17th, 1790.

Charles Walmesley, Bp. of Rama, V. A.
Charles Plowden, Assistant Priest.
James Porter, Assistant Priest.
Charles Forrester,
Priest, Missionary-Apostolic.
Thomas Stanley.

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Bishop Calderon, of Santiago de Cuba, in 1674 made an Episcopal visitation of Florida and perhaps "actually reached South Carolina." He confirmed in the eight months of his visitation 13,152.

[Shea 1, p. 172.]

## The Glorious Record of an Illustrious Priest of the Diocese of Detroit, The Septuagenarian, Father Amandus Van Den Driessche.

There died on the morning of November 23, 1901, at his residence in Detroit, suddenly, from heart disease, while, with his rosary in his hand, he was about to enter his private chapel to celebrate the Holy Sacrifice, Rev. Amandus Van den Driessche; who for five years had been on the retired list of the clergy of the Diocese of Detroit; meanwhile enjoying a salary of $500 per year, as emeritus pastor of the suburban parish of the Assumption, at Connor's Creek.

He was born in Moorslede, in the Province of West Flanders, Belgium, in 1825.

Among such a busy people it is not unusual to find many families who have numbered among their sons and daughters, both priests and religious women.

In Father Van den Driessche's family, there were three priests and two nuns.

He came to Detroit in 1846, and completed his theological studies under the supervision of Rt. Rev. Peter Paul Lefevere, D. D., Bishop of Zela, and co-adjutor administrator of the Diocese of Detroit, to whom he was related on his mother's side. He was ordained to the priesthood December 21, 1850.

His elder brother Charles, had become a member of the Society of Jesus, and who had preceded him in coming to America, had been received into the Archdiocese of Cincinnati, by Archbishop Purcell, and joined his brother Jesuits at St. Francis Xavier's in that city, where he soon after became the active pastor of that parish, at the time in a central locality, the majority of whose members were of German and Irish nationality, the latter probably predominating. Father Charles, who had become proficient in the English language, in which he was an eloquent preacher, soon found that his Belgian name was too long, and in many cases unpronouncable, decided to change it to the shorter name of Driscoll; and by the name of Father Driscoll he soon became generally known, loved and esteemed, by the faithful of the Jesuit parish. Driscoll being an Irish name, while his natural *bonhomie* and the rosy complexion of his face, warranted the belief,

he lived, worked, and died in the belief of his parochial community, that he was in reality an Irish priest.

A younger brother came to Detroit after Father Amandus had been ordained and completed his theological course under the supervision of the Very Reverend Peter Kindekens, Vicar General. He was in time ordained and sent to Lansing, the capital of the State, where he organized St. Mary's church. When in that city some years later, I visited the Boy's Reformatory. It was 3 o'clock in the afternoon and much to my surprise and gratification, I found Father Van den Driessche instructing a numerous class of Catholic boys, preparatory to their confirmation.

None other than a family of wealth could have given the collegiate education to the three young men, two of whom subsequently became identified with the diocese of Detroit, while the third became a Jesuit, requisite to the preparatory course of theology; while after the seminary course of the two young ladies had been completed, it required at least 2000 francs for their *dot,* upon their reception into a religious community.

It was the custom of Bishop Lefevere after he had ordained the young postulants to the priesthood, to give them a short probation as assistants in his own cathedral or at one of the city parishes.

What was known at the time as the Gratiot Turnpike, was one of the main outlets leading southeast to Port Huron. About eight miles from the center of the city this thoroughfare was crossed by a deep stream leading from the forest on the north, down into Lake Ste. Claire. South of the Gratiot Turnpike, and between the latter and the lake, on the west side of the stream, the land for about a mile in width, had been owned by the Connor family, for a century or more; this was the Catholic branch of this family, prominent in the history of American civilization in Indiana, Ohio and Michigan, whose descendants still occupy a considerable portion of the family patrimony. When the townships east of Detroit were laid out and named, the territory tributory to this stream was named after it, Connor's Creek.

North of the Gratiot Turnpike, as late as twelve years ago, the territory was still owned and occupied by the descendants of the original French grantees. About the period mentioned a tract of two hundred or more acres had been purchased two miles north of the thoroughfare, as a site for the future necropolis of the Catholics of Detroit,

now known as Mount Olivet Cemetery. The approach to these grounds is by the "French Lane" from Gratiot.

While engaged in the preliminary work of the development of these romantic grounds of Mount Olivet, and on my way homeward one afternoon, a violent storm arose; my horse became so restless that I was forced to seek refuge in an antiquated looking farm house east of the "French Lane."

It was a typical French farmer's home, occupied by the owner of the farm, who was a widower, and an octogenarian, with his son and the latter's family. Seated in a capacious armchair was the maiden sister of the proprietor, who was also a nonagenarian, and who was busily engaged in plaiting fine straw into tresses for straw hats. Neither of these venerable representatives of the French race, who had been born on the soil on which they lived, understood or could speak the English language.

The home was comfortably provided, and the farm buildings were extensive and well-stocked; while large herds of horned cattle, horses and sheep could be seen grazing in the adjacent fields. About a mile east of the creek, on the south side of the road, had been located during Father Richard's time on a plot of perhaps two acres, a chapel and cemetery, where at times a priest from Detroit offered the Holy Sacrifice and instructed the children for their reception of the Holy Sacraments. East of this station or chapel, which in time was known as that of the Assumption, the land was covered by the primeval forest even as late as the early "thirties." The soil, which was heavily wooded, was of a rich loam.

In the meantime Daniel Corby, one of the original Irish Catholic pioneers of Detroit, had become a resident of the city and had invested considerable money in real estate; desirous of providing a suburban home for himself and his increasing family, he was attracted to the vicinity of Connor's Creek, where he purchased extensively from such of the French proprietors as he found disposed to part with a portion of their holdings, and building the first brick residence in that vicinity, he moved his family from the city. Following Mr. Corby, came a number of German Catholic families of intelligence, and well provided with means, who purchased land in the vicinity.

Thus was formed the nucleus of the Catholic settlement of Connor's Creek, nearly seventy years ago.

The old chapel had to be enlarged from time to time; services were held irregularly, perhaps once every two weeks under the auspices of Vicar General Badin, who had succeeded Father Richard.

The journey from Connor's Creek to Detroit was disagreeable; it had to be made, except during Winter, over muddy or dusty roads. Upon the advent of Bishop Lefevere, Mr. Corby determined that the time had arrived when the community should have a resident priest, and he approached Bishop Lefevere to this effect; but the Bishop had no available priests, and if he had there were many other and more necessitous localities in his diocese, where a priest was more decidedly needed, than Connor's Creek, which was but a comparatively short distance from Detroit.

But Mr. Corby seeing the young community of the Catholic settlement yearly increasing, determined to carry his point; funds were collected, the grounds around the old chapel were improved, a house for the priest was built and a school house also, in which a young lady of one of the Catholic families was installed as teacher. Finally in 1850, the Bishop having more priests available, saw his way clear to promise a resident pastor for Connor's Creek within a year.

Soon after Rev. Amandus Van den Driessche was appointed pastor of the church of the Assumption at Connor's Creek.

He could speak fluently the German, French and English languages; while he was zealously inspired for the success of this, his first apostolate. Moreover he found good friends and generous supporters among the Catholic families of the parish of the Assumption.

In the Spring of 1853 he notified Bishop Lefevere, that his new brick church would be ready for dedication on the last Sunday in April, and arrangements were made accordingly by the Bishop. It was while on his way to assist at this ceremony on Sunday morning, April 30, 1853, that Father Shawe, first pastor of the Cathedral of SS. Peter and Paul, Detroit, was thrown from his carriage and fatally injured; the narrative of the career of this eminent priest, was written by me and published in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, April, 1899.

I stated in that memoir, that Bishop Lefevere and Vicar General Kindekens, had such a poor opinion of American youth, that neither of them believed that a vocation for the priesthood could be developed from this source.

In fact, the young theologians prepared for ordination for the priesthood for the diocese of Detroit, had been almost entirely recruited among the pious and well-to-do families of Belgium and Holland. During his life long pastorate of the Church of the Assumption, which extended over a period of more than forty years, Father Van den Driessche traversed a series of events remarkable as they occurred, each evidencing his great zeal and sincere piety.

He built the Grotto in the cemetery, near the church, which like some of the holy shrines in Europe, has long been the center of devotion and the source of holy inspiration, and where now his mortal remains repose. It will remain a suggestive monument to his memory. But the most glorious record which this faithful soldier of Christ has left, is the development of the vocation to the priesthood of eight young men, at whose respective ordinations he assisted, while adding to the Diocese of Detroit and to outside religious congregations eminent priests of indigenous stock, valuable at the time for their local experience and knowledge of American life; while he also developed the vocations of five young ladies of his parish, and assisted at their reception into the religious communities to whose work they devoted their young lives.

The names of the eight priests I will give in alphabetical order: viz. 1. Baumgartner, Very Rev. Frid, J.; 2. Corby, Very Rev. William, C. S. C.; 3. Lefevere, Rev. Chas.; 4. Pulcher, Rev. James; 5. Reichenbach, Rev. John; 6. Rivard, Rev. James; 7. Schmittdiel, Rev. B.; 8. Chapoton, Rev. E., C. S. S. R.

Of these nearly all have some time since passed to their eternal reward, whose prayers, in their celestial sphere, have been efficacious for the "good estate" of their spiritual mentor, in this life, as well as in his life beyond the tomb

Of the survivors, the first in the list at the present time, occupies the confidential position in the religious family of Rt. Rev. Bishop Foley, D. D., of Chancellor of the Diocese of Detroit, whose onerous duties have already told upon his vigorous constitutional system.

The second, we believe, and the remaining survivor, is the Rev. John Reichenbach, officiating in the Diocese of Detroit.

But of the deceased alumni of Father Van den Driessche, I can speak with less reserve. The most distinguished is the second in the list of the original eight who graduated from the parish of the Assumption at Connor's Creek.

The Very Rev. William Corby, C. S. C., son of Daniel Corby, the pioneer Irish Catholic, first of Detroit, and subsequently of the parish of the Assumption, was sent by his father to be educated at the University of Notre Dame, Indiana, where he soon became, so to speak, the adopted son of the pious founder of this educational monument to the honor of the Mother of our Redeemer, the Very Reverend Edward Sorin.

Under his tutelage, he became and was ordained a priest of the Order of The Holy Cross, and the intimate partaker of the joys and sorrows of the venerable founder of this great institution of learning.

When subsequently, in the order of Divine Providence, Father Sorin was fated to look upon the blackened walls of the University, which he had reared in the wilds of the State of Indiana, his life's work; he was prostrated with grief and despair. The institution had been destroyed by fire. But his adopted son stood by his side; who inspired by faith in the patronage of "Notre Dame du Lac," consoled his mentor with the promise that a new Notre Dame would succeed, which would eclipse in grandeur that of its predecessor. Father Sorin submitted the control of affairs to Father Corby.

Under his directions the present University was built and completed. While it is unrivalled in magnitude, it is second to none in the United States as a Catholic center of literature; while its financial solidity outranks all other institutions of its kind in this country. Father Sorin reached the highest honors in the order of the Holy Cross; his adopted son, Father Corby, shared these honors and was moreover distinguished by the special decoration of the Holy See.

The 4th in the alphabetical order, the Rev. James Pulcher was assigned by Bishop Lefevere to pastoral duty at Grand Rapids, where he built upon the foundation first laid by the saintly Baraga, a religious structure and parochial establishment second to none outside of Detroit. Of the 5th, Rev. Chas. Lefevere, I have no reliable data; neither of the 6th, Rev. James Rivard, who was a member of the Franco-American family of this name, prominent among the original owners of the soil included within the domain of the Assumption parish.

Of the 7th, Rev. Schmittdeel, who was of Detroit, I can say, that I had the honor of his acquaintance, and can testify to his eminent standing as a priest and to his good work as pastor of the Church of St.

Michael, in Monroe, Michigan, in which city he lived and died in the odor of a holy life. Of the 8th, Rev. Father Chapoton, C. S. S. R., I can only say he was a descendant of one of the oldest Franco-American families of Detroit, whose identity, subsequent to his becoming a Redemptorist I have not traced. Of the eight priests ordained under the tutelage of Father Van den Driessche, it will be seen that three were members of wealthy German families in his parish; one a member of the pioneer Irish Catholic Corby family; one of Belgian parentage; two of Franco-American; and all mentioned, of the parish of the Assumption; Father Schmittdeel came from a respectable German family of Detroit. The five young ladies who entered religious orders under the auspice of Father Van den Driessche, were members of his parish.

Of these, Miss Corby, daughter of Daniel Corby, became prominent at St. Mary's tributary to Notre Dame; Miss Baumgartner, sister of the Very Reverend Chancellor of the Diocese of Detroit, and the others are at Monroe, Michigan.

This glorious record which immortalizes the sacerdotal career of Father Van den Driessche, probably surpasses that of any one priest who lived during the last fifty years of the past century. It is quite unnecessary to enlarge upon it, for it speaks for itself.

As years were added to the apostolic life of Father Van den Driessche, he became more and more absorbed in the completion of his Grotto. He had acquired a tract of twenty acres north of the Gratiot road.

Through this he outlined a boulevard extending from the latter thoroughfare to the northwest, which he intended should become the grand approach to the Grotto.

The design was grand, but a decade of years would have to elapse before the effect intended could have materialized. The land remains, and the trees have thrived and are beautiful, but the boulevard as well as its designer no longer exist.

Father Van den Driessche gave unceasing attention to the parochial affairs of his parish, in the fulfillment of which he was strictly conscientious; while meanwhile he became more and more absorbed in the completion of his ideal work of the Grotto.

As he approached his seventieth year however, his mind which had become absorbed in the consideration of parochial affairs, and in his overruling determination to complete the Grotto, absorbed his facul-

ties to that extent, that he became careless in his personal appearance. Which may be said to have been during the times in which we live, and among the matter of fact people among whom we associate, a very unwise, if not an unfortunate result.

As I have said, the Gratiot road was a muddy thoroughfare during most of the year, while during the fair season, it was the most dusty drive leading from Detroit.

To see Father Van den Driessche approaching his residence, at almost any time of the year, in his familiar old conveyance, was a sight not calculated to excite admiration in the appearance of this zealous priest. He was usually absorbed in prayer, or profoundly occupied in his mind with projects to undertake or to complete, regardless of the fact that his clothing was covered with dust or mud.

In the meantime changes had grown up antipathetic to the priest in the minds of some of his parishoners. A clique headed by a political functionary jealous of the renown of the devoted pastor, small in number, but vehement in abuse, boldly approached Bishop Foley and demanded the removal of Father Van den Driessche, but without result. After a careful study of the situation lasting more than a year, the Bishop came to the conclusion that a change would be advantageous to the religous interests of the people of the Assumption parish.

Father Van den Driessche was relieved and placed on the retired list as pastor emeritus of the Assumption, with a life annuity of his pastoral salary, as has been stated. He accordingly established his home in Detroit, where in his private chapel he was accustomed each morning to offer the Holy Sacrifice.

Relieved of the burden and responsiblity of parochial work, and satisfied that he had completed the Grotto to the extent possible, the pastor emeritus sought relaxation and enjoyment in literary study and work.

During the later years of his life, at a period when few men are capable of maturing and perfecting philological study works, Father Van den Driessche published in 1900, his "Progressive Dictionary for Versification," a work of 374 pages which he dedicated to Pope Leo XIII.

In his prologue, the venerable author states, "that in the seventieth year of his age, he commenced vigorously the laborious work of compiling his 'Dictionary of Versification,' arranged upon a plan so ori-

ginal and simple as to reduce to the small compass of 32,500 words, materials which, if written in the ordinary way would in the aggregate amount to 225,000,000." He concludes with these words: "As the life of the author may be near its end, he takes this opportunity to thank all friends who have in any way aided him in preparing and completing his work, which he now places before the public." In the Fall of the same year he visited Europe, taking in his native Province, in Belgium, Paris, Berlin, and finally Rome, where he had the great happiness to see the Holy Father on three official occasions.

Soon after his return from Europe, his life was suddenly ended, in the manner stated in the opening words of this notice.

In conclusion I take occasion to say, that from a life long experience as a Catholic resident of Detroit, I can claim that one of the most illustrious priests, whose lot it was to traverse a period of half a century or more, was Father Amandus Van den Driessche.

April, 1902. RICHARD R. ELLIOTT.

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## Father Richard's Escape.

Levi E. Dolsen, born near Chatham, Canada, January 1st, 1813. He was brought to Detroit in October, 1813, when ten months old. He died there on January 23d, 1887. He learned French under the tuition of Father Gabriel Richard. The historic pastor of St. Anne's had a large scar on one cheek, and one day young Levi asked him how it was caused. Father Richard replied as follows:

"I was a priest in France at the time of the Revolution, directed by Robespierre. I saw some of the soldiers near my house one day and heard them asking for me. I knew what that meant, and jumped out of a rear wondow. As I landed on the ground, a woman in an adjoining house threw a teapot at me. It broke on my cheek, inflicting a deep wound. I ran out on the street until I was exhausted. Seeing some men digging in a ditch I jumped into it. They were friends and covered up my priest's garb with their coats and vests. I was not seen and my pursuers passed by. I worked in that ditch until I got a chance to leave for America in a vessel."

[Michigan Pioneer and His. Col. Vol. 29, p. 612.]

## Catholic Historical Events Ought to Be Commemorated.

It was with special delight I read in the report of Rev. P. R. McDevitt, Superintendent of the Philadelphia Parochial Schools, his recommendation that Catholic American, especially of a local character, historical events be commemorated. Yet it may be asked where are teachers and pupils to obtain information of these events or accounts thereof. They do not exist in accessible form beyond those I have related in my JOURNAL, THE RESEARCHES, or other publications. Not much else has been related and not correctly. For forty years I have studied Philadelphia Catholic history. Near that many years ago I printed in the *Catholic Universe,* of Philadelphia, and the *New York Tablet,* of New York, and *Catholic Mirror,* of Baltimore, contributions on such events. For the past twenty years I have been steadily gathering, studying and printing on this subject.

I have more material gathered than I will ever write up and print, and which will be nearly all useless to any one else after my death. It ought all to be preserved for no one with any "sense" will follow me in this work. I advise no one to take it up, but to devote their attention to money getting. However, I, at times have satisfaction in seeing the work of my youth and manhood going on and gaining recognition even if I do not.

Father McDevitt's report reads:

NOTEWORTHY DAYS AND EVENTS.

While yielding to none in our loyal keeping of the national feasts that "endear either the man or the deed," we should strive to make memorable to our children, days and deeds and doers that emphasize the special part Catholics have had in building up and promoting the welfare of our country.

Washington, in his reply to the address presented him by the Catholics of the United States, says:

"Your fellow-citizens will not forget the particular part you took in the accomplishment of the government, or the important assistance they received from a nation in which the Roman Catholic faith is professed."

But if we do not wish these things to sink into oblivion, we ourselves must hold them "in perpetual remembrance;" we must make

them notable to the rising generation, not indeed by adding to our list of holidays, but by introducing into our regular school work commemorative exercises of a religious, literary and public-spirited character that will impress the young with a sense of what we may call "Catholic ancestral pride," and inspire them with a desire to emulate the religious and civic virtues of the American sons of the Church, while at the same time it will give them an intelligent appreciation of the claim, so often falsely made, that this is a "Protestant country."

It is to our own discredit that we ourselves have not made sufficiently prominent in our teaching these cameos of history irradiant with the light of faith and the glory of self sacrifice that are the product of the Catholic Church, as the fruit is the product of the tree that bears it. Would it not be well, then, for our Catholic teachers to make their pupils acquainted with the notable part the Church, through her children, has played in the history of our country? Should not the names of our American saints and martyrs, of our Catholic statesmen, heroes, jurists and writers be made "familiar to them as household words?" Should they not be as much at home in the local Church history of their diocese and parish as in that of their State?

To do this the teacher would have to note in the usual United States history course Catholic data of special interest. The keeping of a calendar of "days and deeds to reverence dear" would be another aid to the memory, and to a few special dates could be assigned commemorative exercises as noted above.

As a step towards the formation of such a Catholic historical calendar, we may here mention some noteworthy events. The list, being offered only as a general suggestion, is necessarily incomplete and open to such objection, elimination or addition as will adapt it to local requirements or to individual or community preferences.

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## Notable Events in Catholic American History.

In report of Rev. P. R. McDevitt, Superintendent of Parochial Schools of Philadelphia, is given the annexed suggestive list of notable events in American Catholic history.

January 1, 1800, Dr. Carr, of St. Augustine's, received into the Church a Negro slave, Caesar Ducombe.

January 3, 1864, Archbishop Hughes died.

January 5, 1860, Venerable Bishop Neumann died.

February 7, 1872, Archbishop Spalding died.

February 12, 1875, Archdiocese of Philadelphia established.

February 20, 1878, election of Pope Leo XIII.

March 15, 1790, reply of General Washington to the address of the Roman Catholics.

March 15, 1875, Most Rev. John McCloskey appointed Cardinal—the first in the United States.

March 19, St. Joseph, patron of Universal Church.

March 25, 1633, founders of Maryland arrive at St. Clement's Island.

April 8, 1808, birthday of the Philadelphia Diocese.

April 11, General Stephen Moylan, of Pennsylvania State Line, Revolutionary hero, buried at St. Mary's Philadelphia. The body was afterwards removed.

April 14, 1872, Archbishop Ryan consecrated.

May 15, 1733, purchase by Father Joseph Greaton, S. J., of the ground on which St. Joseph's Chapel, Philadelphia, was built.

May 19, 1675, death of Father Marquette at Pointe Saint Ignace, Michigan. His remains were discovered in 1877 by Very Rev. E. Jacker.

May 25, 1793, ordination of Rev. Stephen T. Badin, the first ordination in the United States. He was ordained by Bishop Carroll.

May 26,, 1853, the Forty Hours' Devotion was observed for the first time in the Diocese of Philadelphia at St. Philip's Church. The feast of Corpus Christi in the year 1853 fell on the feast of St. Philip Neri. This observance of the Forty Hours' devotion is among the earliest in the United States.

June 6, 1886, Archbishop Gibbons made Cardinal.

June 8, 1884, Archbishop Ryan becomes Archbishop of Philadelphia.

August 19, 1753, death of Father Joseph Greaton, S. J., founder of the faith in Philadelphia.

August 24, 1674, Bishop Calderon, of Cuba, confers minor orders for the first time within the territory of the United States at St. Augustine, Florida.

August 24, 1724, martyrdom of Father Rasle.

September 8, 1565, first Mass at St. Augustine, Florida, by Francesco de Mendoza Grajales, chaplain of Menendez.

September 13, 1803, Commodore John Barry, "Father of the American navy," died "at the head of the service." He is buried in St. Mary's Cemetery, Philadelphia.

September 28, 1566, Father Peter Martinez, S. J., murdered by the Indians of Florida on the Island of Tacatucuru (now Cumberland), off St. John's river.

September, 1613, Samuel Argall, from Virginia, destroyed the Catholic settlement on Mount Desert Island. Fifteen Frenchmen, including Father Masse and the commander, La Saussaye, were cast adrift in an open boat; Fathers Biard and Du Quentin were carried off to Virginia.

October 12, 1492, Columbus discovered America.

October 12, 1864, Chief Justice Taney died.

October 15, 1875, consecration of Philadelphia Diocese to the Sacred Heart of Jesus.

October 18, 1646, martyrdom of Father Jogues.

October 30, 1683, passage by the New York Assembly, under Governor Dongan, of the bill of rights, guaranteeing religious liberty.

November, 1755, expulsion of Acadians. Four hundred and fifty landed at Philadelphia.

November 22, 1632, sailing of the "Ark and Dove" from England with settlers for Maryland under Governor Leonard Calvert.

December 3, 1815, Archbishop Carroll, patriarch of the American Church died.

December 8, Mary Immaculate, patroness of the United States, solemnly chosen by the Sixth Provincial Council of Baltimore.

1626.—Father Joseph de la Roche, a Recollect from Canada, the first priest to enter the present United States.

November 6, 1789, erection of American hierarchy.

November 14, 1832, Charles Carroll died. "First Citizen," "Last Signer."

1675.—Easter Sunday. Baptism of Catherine Tegakowita, the Lily of Purity and Sanctity of the Mohawks.

1680.—Ash Wednesday. Death of Catherine Tegakowita, the Indian maiden, whose canonization was solicited by the Third Plenary Council of Baltimore.

1795, March 18th,—Father Demetrius Gallitzin ordained by Bishop Carroll, the second priest ordained in this country.

## The Jesuits' Land in Maryland.

From a manuscript "A Brief Account of the Settlement of Maryland," by B. B. B. [Benedict, Bishop of Boston] in the Rigg's Library, Georgetown College, this extract is taken:

"A question has often been asked, how came the Jesuits of Maryland possessed of so many landed estates in the State? This question may be easily answered by anyone who will take the trouble to look into the early records of the Colony. It will be there found that the Rev. Thomas Copley, called in the records, Thomas Copley, Esq., one of the early fathers, was among those who profited by the "Conditions of Plantations," published by Lord Proprietary. He effected at a very early period the transportation of a number of servants into the Province, for which he demanded and obtained 28,500 acres of land. Of this great quantity he distributed the far greater part to others, and reserved for the Society and support of the Church, which he wished not to see wholly depended upon the people, only 8000 acres. Thus as appears from the records, the first tract of land he took up for the Society was 2000 acres called St. Inigoes, 1000 called St. George's Island, and 400 acres of the townland about the town St. Mary's in different parcels. The second tract taken up by him was that of St. Thomas Manor and Cedar Point Neck. The 400 acres of townland has been diverted from the Society in consequence of an error which was committed in one of the conveyances by leaving it out; although inserted in all the other warrants, certificates and patents and conveyances as well before as after this conveyance. The Rev. Thomas Copley was a man of great prudence and foresight. In taking up these several tracts of land, he wished not to have them considered as Church lands; for he knew how easy it would be to find a pretext for confiscating them, should they be held and known as such in any change of government. Hence in every instance, he caused the patents to be issued in favor of Thomas Copley, Esq., instead of the Rev. Thomas Copley, which has in fact been the cause that we still see these lands in the possession of the Jesuits.

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In August, 1825, Bishop Conwell blessed the annex to St. Patrick's Church, Carlisle, Pa. He was assisted by Rev. Bernard Keenan, of Lancaster, Rev. Patrick J. Dwen, Pastor at Carlisle, and "presumably some of the Conewago Fathers." [Father Ganss, His. St. Patrick's.]

## The Beginning of Villanova as a Manual Labor College.

*Editor Catholic Standard and Times.*

The great demonstration last week at Villanova College, and the great importance of the institution in the educational progress of our country justifies a reference to the beginning of the college, sixty years ago.

Negotiations for the purchase of the property—the Rudolph farm—began in 1841, and on January 5, 1842, the transfer to the Augustinians was made. It is curious and all but amusing to record that the college was opened in September, 1842, as a Manual Labor College.

Here is a copy of a small board card issued by Very Rev. Dr. Moriarty, in 1842, which I have:

APPEAL TO THE BENEVOLENT.

The undersigned, in connection with other members of the Augustinian Order in Philadelphia, having lately purchased a farm in the neighborhood of that city, with a view to establish a Manual Labor College and religious institution for the education of youth, begs leave respectfully to solicit the aid of the charitable and benevolent to enable him to carry it into successful operation.

As it is designed chiefly for the benefit of those who have not sufficient means to prosecute their studies in other colleges, or who may have a vocation to the ecclesiastical state, the system of education and the domestic economy of the institution will be such as shall be adapted to form industrious and intelligent members of society, as well as pious and zealous clergymen. That such an institution is much needed, and that it will prove eminently useful, will be admitted by all who know anything of the present wants of the Church and the state of society in this country.

The sum of $6,000 has been paid on the purchase of the farm, which contains 200 acres; but it will be necessary to raise $20,000 to pay off the balance still due and erect the college buildings before the institution can go into operation, according to the contemplated plan. Being under the direction and management of a religious order approved by the Church, it will be the sacred duty of the fathers and brothers of that community to pray daily for their benefactors, by

whose charitable contributions they shall be enabled to give efficiency and stability to an establishment which, under the blessings of Providence will contribute to promote the diffusion of religion and the best interests of society.

P. E. Moriarty, O. S. A., D. D.

Such was the first call of the now great institution.

Respectfully,

Martin I. J. Griffin.

Philadelphia, June 21, 1902.

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## Profaning Sacred Objects.

September 17th, 1742, judgment by the Sovereign Council, modifying the criminal sentence pronounced against Charles Francois Havard de Beaufort, *dit* l'Avocat, a soldier of the garrison at Montreal, and Charles Lanoue and Charles Robidoux, shoemakers. [De Beaufort was convicted of having profaned the sacred words of the New Testament, as also the representation of Jesus Christ crucified, by using them both in fortune telling and in other profane and illegal practices, nay, of having scorched the hands and feet of the said crucifix, and having held it to the fire, in order to dry the drugs he had put at the back of the extremities of the wood of the said cross. He was sentenced to be beaten, scourged, etc. etc., and to spend three years in the galleys. Lanoue and Robidoux got off with a lighter sentence.]

[Canadian Archives, Sup. Rep. 1899, p. 151.]

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St. Augustine's burial ground, Philadelphia, was at the N. E. corner of Schuylkill Seventh (now Sixteenth) and St. Andrew St. (now Wallace.) It was bought by Rev. Michael Hurley from Andrew Hamilton and others on the 25th of May, 1824. It was used for several years, but finally sold for building lots. The property was subject to a ground rent of $180. It was released by Henry Beckett, trustee under the will of Mary Hamilton, deceased, by deed dated, April 17th, 1860. It was probably at this time that the bodies were removed and houses erected.

## Father Matignon of Boston Notifies the Indians of Passamaquody That He will Visit Them.

To the old men, chiefs, young men, women and children of the Indian nation of Passamaquody:

And also to their brethren of the Indian nation of the River of Penobscot. Greeting and Benediction, in the name of God and of our Lord Jesus Christ.

My dear Brethren—I write you these words, which will be handed to you by Captain Nichols, to tell you that by the mercy of God, I hope to see you in a few weeks and administer to you the consolations and the spiritual help of religion. I hope to find cause for rejoicing in your piety, your zeal, your love of virtue, your firm attachment to the holy religion, in which you have been raised, and the care you will take to avoid everything that is evil, and which might be of bad example to others. I first intended to wait for the answer of your Father, Mr. Ciquart, but my affections for you and the earnest entreaties of your deputies here, especially of Captain Nichols have almost entirely persuaded me to anticipate that moment. Nevertheless, as soon as you shall have received news of him, make haste to send them to me. I bless you all tenderly in the Lord. Communicate this letter to your brethren of Penobscot. I shall begin either with you or with them according to my finding a vessel for the one or the other place. In the meanwhile prepare yourself by prayer, the instruction of your children and good works of every kind.

May God be with you all. I am, my very dear brethren, with the most sincere affection, Your brother and Servant in J. C.

FRANCOIS ANTOINE MATIGNON.

*Pretre et pasteur de l'Eglise Cath. de Boston.*

Though not dated, this visit was probably prior to 1804, when Rev. James Romagne, a native of Mayenne, became resident missionary with the Indians.

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Charles Carroll, of Carrollton, writing to Richard Caton, July 20th, 1821, said: "When will the bricks and plank and scantling for the Catholic Chapel at Annapolis be forwarded to that city? On the 23rd inst. Taylor's to give possession of the lot." [His. Mag. Vol. 11, p. 152.]

## Charles Carroll of Carrollton Destroyed His Revolutionary Correspondence.

MANOR, October 15th, 1826.

Dear Sir—It would give me pleasure to comply with your request, but it is not in my power. I held no correspondence with the members of the Revolutionary Congress, except those from Maryland; many letters passed between Messrs. Chase and Paca and myself on the passing events of that critical period; when those events had gone by, the matters to which they related ceasing to be interesting to the writers, the letters were destroyed, at least those were directed to me.

I shall be much gratified with the perusal of Dr. Franklin's letter to the Lady on the loss of a dear connection; every subject handled by that great man bore the impress of his genius, and none was more suitable to it than administrating consolation to the person so deeply affected.

With my respects to Mrs. Gilmor, I remain, with esteem, dear sir,

Your Most Humble Servant,

CH. CARROLL OF CARROLLTON.

Addressed to Robert Gilmor, Esq., Baltimore.

[Dreer Col. Pa. His. Soc.]

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Gildea, Rev. John B..—On page 1372, you report the death of Rev. John B. Gildea. Several years ago in Baltimore I found in an old junk shop an oil portrait of this priest. I had it verified by Mr. Jno. B. Piet, who knew him well. I bought it and presented it to the Historical Department of Notre Dame University. It may be well to have it known that it is there. [Martin I. J. Griffin, in Book Six of Collections Relating to Cardinal Gibbons by John T. Reily.]

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PHILADELPHIA, December 11, 1805.

Right Rev. Sir:—These few lines are to inform you of the departure from this life of my grandmother, Mrs. Catharine Eck, for the purpose of having prayers and masses said for the repose of her soul. It was her request that at least two masses be offered up for her. All demands to be discharged when ascertained. She died this morning at 7.30 o'clock precisely.

JOSEPH ECK.

To Bishop Carroll. [From Archives at Baltimore.]

## Archbishop Eccleston and the Funeral of President William Henry Harrison in 1841.

GEORGETOWN, April 17th, 1841.

My Dear Sir—I have neither given nor refused my official sanction to the participation of Catholics in the approaching funeral solemnities, for the very simple reason that they were to take place before I received your letter, neither has any one consulted me on the subject. Should Catholics however think proper to attend as citizens and not as a religious body or with religious insignia, I would not but approve of their public spirit. Mr. Deluol in my absence will be happy to give you any further information on the subject.

I am wth Respect Your Servant in Christ.

SAMUEL, Abp. G. Balto.

(The above letter was sold at Davis and Harvey's, Philadelphia, February 26th, 1901, to W. R. Benjamin, autograph dealer, New York,)

"The funeral solemnities were those occasioned by the death of President William Henry Harrison.

*The Madisonian* of April 9th, reports among the societies participating in the procession, "The Catholic Total Abstinence Society with its auxiliaries, medals and banners."

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Nicholas Fagan was the architect of St. Augustine's Church, Philadelphia. He came from Dublin. John Fagan, the stereotyper, was his son. He was an altar boy at St. Augustine's, married the sister of Morton McMichael, non-Catholic, joined a Free Thinking Debating Society and became a Unitarian.

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In 1814, the Sons of Erin in New York to the number of 1500 worked on the forts protecting the city.

"Some women were observed busily employed in laying rods and driving pickets. One of them being asked 'What brought you here?' replied 'to assist in serving our country. I am the wife of Bernard Kennedy. I glory and boast of my employment.' We are happy to be able to designate one of these patriotic females; believing as we do, that the flame which warms her breast, burns also in that of a great majority of her countrymen.—*The Shamrock,* Sept. 3, 1814.

## THE ROMAN CATHOLIC MANUAL.

Boston, March 26, 1804.

Rt. Rev. Sir—*The R. C. Manual* sells here for 62 cents and a half. I beg of you to accept all those you wish to give away and shall take it as a favor, if you give them whenever you think proper. Should any be sold, be pleased to reimburse yourself for the Ordo, the Association, etc., and the surplus at the rate of fifty cents each copy, I should take in lottery tickets or leave at your disposal for charitable purposes. I have had 1500 copies printed; the bill of the printer amounts to $270, and I pay 12½ cents per copy to the binder. I have calculated upon giving away half of them and receiving the sum first laid out, little by little, in course of about two years.

Yours most etc.,

John Cheverus.

This *Manual* was issued a 24 mo. with the imprint of Manning & Loring. The latest price I have seen catalogued is $5.00.

An edition was issued in 1823 by Ezra Lincoln.

An edition was also issued in 1836 by Devereux & Donohoe, Boston. This is not mentioned in Wright's List. Editor The Researches has a copy.

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In seeking documents I sometimes have had strange coming to the surface of papers. Lately finding that the Adjutant General's Department at Albany, N. Y., had among its archives the journals of John S. Barnes, while on board several U. S. vessels during 1856-7, I wrote to Captain John S. Barnes, husband of grand niece of Commodore John Barry, telling him of the location of the papers. I supposed they belonged to his father and that he knew not of their whereabouts. It turned out that the journals had been stolen from Captain Barnes himself in 1857. He has been given possession after forty-five years.

Also finding that the town papers of Dover, N. H. from 1683 to 1783 were in Albany, I informed James F. Brennan, Esq., of Peterborough, N. H. who informed the Public Library at Dover. Perhaps by this time the town is again in possession of its over two centuries old records.

So there is satisfaction in hunting.

## A Monument to Commodore John Barry.

In the House of Representatives, Washington, July 1, 1902, Hon. M. E. Driscoll, of Syracuse, N. Y., introduced the following Bill, which was referred to the Committee on the Library and ordered to be printed:

A bill for the erection of a Monument to the Memory of Commodore John Barry.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the sum of twenty-five thousand dollars be, and the same is hereby, appropriated, out of any money in the Treasury not otherwise appropriated, for the erection in the city of Washington, District of Columbia, of a monument to the memory of Commodore John Barry, upon which shall be inscribed the words:

Erected to the Memory of
JOHN BARRY,
Father of the American Navy.

Said sum shall be expended under the direction of the Secretary of the Navy, or such officer as he may designate, and in such sums as the work may require from time to time.

The Ancient Order of Hibernians in National Convention at Denver, Colorado, in July, adopted this resolution:

"We are in hearty accord with the sentiment of St. Paul's great prelate, Archbishop Ireland, uttered at the banquet lately given by the Friendly Sons of St. Patrick in New York, to the French delegates, when he said: 'I charge you, Sons of St. Patrick, to see to it that in Washington city, near the monuments of Lafayette and Rochambeau there be erected a monument to some Irish soldier to commemorate the part Ireland took in the Revolutionary War.' We name, as an Irish soldier of the Revolution worthy of the honor, Captain Jack Barry, the father of the American navy, and pledge our support to the movement. We hereby appoint the national board and the state presidents of the order a committee to advance the project. We ask the members of the order in the United States to urge upon their several congressional representatives the passage of the bill recently introduced in the House of Representatives by Congressman Driscoll, of Syracuse, N. Y., appropriating $25,000 for that purpose."

Several State Conventions have endorsed this.

The resolutions might have been ordinarily respectful and have called the gallant Wexford County Catholic American, JOHN and not a nickname no one gave him in lifetime and none applied until recent years.

The erection of the monument might be deferred until Americans of his own race and creed know something of his career. They do not know and don't want to know. That I knew full well.

My new HISTORY OF COMMODORE JOHN BARRY is now printing. If you really want to know his career send me an order for a copy. Few of the millions of his boasters will do that. But all will approve of a monument paid for by the Government.

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With the January issue, the AMERICAN CATHOLIC HISTORICAL RESEARCHES, published by Mr. Martin I. J. Griffin, at 2009 North 12th Street., Philadelphia, began its nineteenth volume. As the editor rightly observes, "That's a long time for a publication not appealing to popular tastes, passions or whims to live." The RESEARCHES, which aim to open up to the general public the original sources of information on the history of the Catholic Church in this country, has lived so long because it had a useful purpose, and fulfilled this purpose. We trust it will live for many years more to expose fables and fakes and to bring out the truth, which Leo XIII. has declared to be the chief object of history. Being published quarterly at one dollar a year, it deserves much wider and more enthusiastic support than it has yet received, and we write these lines, dictated by personal gratitude to the labors of Mr. Griffin, in order make his RESEARCHES known to all our readers and to procure for them at least, a few new subscribers. Mr. Griffin as a temperance reformer we have often opposed; but Mr. Griffin as a historical researcher has always had our sympathy and support, and now that he has given up his polemical *Journal* and is devoting all his time to historical work, we consider it a duty and a privilege to advertise him and to further his work to the best of our ability.—*The Review, St. Louis, Mo.*, March 27th, 1902.

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In 1674 there were nine confraternities in St. Augustine, Florida, one under patronage of St. Patrick. [Shea, 1 p. 171.]

# Catholic Historical Notes.

On July 31st, 1902, I visited Mr. John T. Reily, of McSherrytown, Pa. We went to Conewago, "old Conewago," I had so often mentioned in Philadelphia's Catholic historical recitals. It was Mr. Reily's gatherings relating to the old shrine and its surroundings which caused the burning desire to visit this venerable sanctuary and the country thereabout, which I had read so much of and so often wondered how all appeared.

What a satisfaction it was to be at old Conewago where for more than a century and a half, devoted Jesuits labored, suffered, died and passed to Heaven. It has now passed from them by transfer to the Bishop of Harrisburg and is now simply a parish of that Diocese. Other missions have the Jesuits surrendered and always with the regret of those they ministered to.

Mr. Reily is the most persistent gatherer of Catholic historical matter in the country. Besides other publications he has issued the "Collections Relating to Cardinal Gibbons" in six books of over one thousand pages each. Think of that. He has hunted the information, examined old documents, transcribed thousands upon thousands of pages, write out his notes, set in type, printed and sent out all this material so useful to many unthankful ones who will use it for generations to come. Not many appreciate his labors, but silently away from the bustle and excitement of a big city he keeps ever on delving, gathering and printing. He merits renown and the means to do more such work.

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Archbishop Marechal in 1821-22 recorded: "There is in every diocese a great multitude of Catholics who, scattered in the villages, are destitute of churches and pastors, and if these be taken into account, it may be said there are perhaps 60,000 Catholics in the diocese of Philadelphia, and 50,000 in New York."

In the See of Baltimore he put the number of the faithful, "at least 80,000. It can be said without risk of error that there are at least a million Catholics in the United States of North America."

[U. S. His. Mag. VII, No. VII, p. 318.]

# Catholic Historical Notes.

From its issue of one hundred years ago, March 31, 1802, the *Evening Post* reprints this interesting item:—"St. Peter's Church, Barclay Street, was robbed a few days ago of part of the plate belonging to the communion table. On Monday last, a young man (who says his name is Smith, and that he is from Poughkeepsie) was apprehended on suspicion of having committed the sacrilege; and, after examination, committed to Bridewell, to take his trial at Circuit Court, now sitting. The plate was traced to the person to whom he is supposed to have sold it, and was broke in pieces. It was a present, we understand, from the King of Spain to the Roman Catholic Church in this city, and was highly esteemed. An accomplice of the said Smith is apprehended, and is now in Bridewell, on the same charge."

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A RESEARCHES subscriber asked: "Who first called the American flag 'Old Glory?'" *The Pilot*, March 8th, 1902, has this item which may be an answer to the inquiry:

"The flag, the Stars and Stripes of course, was named 'Old Glory' in 1831, by a Salem, Mass., skipper named William Driver. He was at that time captain of the brig Charles Doggett.

"Captain Driver was a successful deep sea sailor, and at the time of bestowing the name, 'Old Glory' on the Stars and Stripes, he was preparing to shape the brig's course to the Southern Pacific. The story is told by the compiler of the genealogical memoir of the Driver family, Harriet Ruth (Waters) Cooke.

"Just before the brig left Salem a young man at the head of a party of friends saluted Captain Driver on the deck of the Doggett, and presented him with a large and beautifully made American flag. It was done up in stops, and when sent aloft and broke out to the air Captain Driver christened it 'Old Glory.'"

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Lieutenant John O'Brien, of the United States army, the author of "A Treatise on American Military Law and the Practice of Courts-Martial," was put under arrest in 1831, at Norfolk, Va., by General De Walbach, a Catholic, for refusing to enter a Protestant church at the head of his command.

De Walbach was a brother of Rev. Lewis de Barth.

On the back of a pay roll of Captain Hodge's company, dated "Dorchester, Mass., November 20th, 1776" in the archives room in Boston Library, a "poetical effusion" by Shubael Wheeler of Rehoboth, described "as the poet of the Revolution," on American Liberty is written. One verse reads:

Old no papest bare the sway
Nor tyrants our reign
Treat such infringments of our rights
With resolute disdain.

[*Am, Monthly Mag.* Mar. 1902, p. 225.]

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Weld, an English traveler, who passed through Washington about 1800. "On the original location of the ground now allotted for the seat of the Federal City, the identical spot on which the Capitol now stands was called Rome. This anecdote is related by many as a certain prognostic of the future magnificence of this city, which is to be, as it were, a second Rome."

Mackall's "Early Days of Washington" [p. 292] says Weld's authority for so saying was, no doubt, an old chart or plot of ground, still extant, and of a date long anterior to the first dream of allotting it "for the seat of the Federal City."

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The Library of Congress has in its Periodical Division, *The Shamrock,* published by Edward Gillespy and Thomas O'Connor in New York. It begins with Volume 1, No. 1, June 18, 1814 and runs to August 16, 1817. It was the successor of *The Shamrock or Hibernian Chronicle,* December 15th, 1810 to June 5th 1813. In *The Shamrock* may be had the list of passengers arriving at New York and Philadelphia from Ireland. These are historically valuable.

In the Library may also be found *The Emerald,* Boston, May 3rd, 1806, to October 15th, 1808. But it has no Irish interest as the title might induce one to believe.

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From *The Shamrock or Hibernian Chronicle,* New York, April 10, 1813: "Departed this transitory life on the 2d inst at Philadelphia, Mr. Peter Farley (distiller), a native of County Cavin, Ireland, aged 32 years. The circumstances which terminated this truly worthy young man's life is really distressing. Being employed in the discharge of his professional business and unfortunately too near seated to the still, when the head of which gave way, and the burning

contents circulated in every direction and particularly over the body of the deceased. He was removed the following morning to the Pennsylvania Hospital when on the 5th day after the fatal occurrence he died. On Sunday the 4th his remains were removed therefrom and interred in the burying ground of St. Mary's chapel, attended by the Erin Benevolent Society (of which he was an active member) and a large assembly of his countrymen and other citizens. Of this much regretted young man, it may be justly observed that he was a real friend of Irishmen and a warm advocate of their wants, a dutiful son and an affectionate brother. He lived an admired member with his associates and died much lamented by all who had the pleasure of his acquaintance. May he rest in peace.

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Died: At Charleston, S. C., on the night of Tuesday, the 19th of September, [1797], and was interred the following day at the Catholic Church, Donna Maria Creagh Murphy, wife of Don Diego Murphy, Consul of His Catholic Majesty in that city, a lady of an honorable and ancient family of Ireland, but still more respectable for her amiable virtues and endearing manner. She has left an afflicted husband, three infant children and a numerous acquaintance to regret the loss of an affectionate wife, a tender mother and a sincere friend.

But mourners wipe away the gushing tear.
Angels to heaven her parting spirit bear.

[*Porcupine's Gazette,* Phila., Oct. 17th, 1797.]

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In 1674, Bishop Calderon, of Santiago de Cuba, made an Episcopal visitation of Florida lasting eight months. "His desire to restore the discipline of the church excited opposition, for an attempt was made to take his life." [Shea, 1 p. 171.]

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When the expedition under Onate, on Ascension Day, 1698, took possession of New Mexico, a solemn Mass and sermon by Father Diego Marquez and a Comedia composed by Captain Farfan, "in which New Mexico welcomed the Church beseeching her, on bended Knee, to wash away its Sins in the waters of Baptism" were special features. There were six other priests in the expedition, and two lay brothers. [Shea, 1 p. 188.]

Died—On Tuesday, 31st ult., aged about 60 years, Charlotte Cassidy, a native of Ireland, at the house of Judge Hallowell, in whose family she had resided nearly twenty-five years, and on the following day was interred in the burial ground belonging to the Holy Trinity Church in this city, attended by a considerable number of her friends, by whom she was much esteemed. She was attentive to the duties of religion as well as of morality, and is believed to have been a pious and orthodox member of the Catholic community:—a humble trust is entertained that she has met with acceptance at the throne of grace and mercy.—*Philadelphia National Gazette,* Sept. 7th, 1824.

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History of Town of Flushing, Long Island, N. Y., by Henry D. Waller, 1899, page 179, says:

"St. Michael's Roman Catholic Church had its beginning in 1826. There were then but twelve members of that Church in Flushing. They invited the Rev. Father Fannam of Brooklyn to visit Flushing and minister to their spiritual needs. He came and celebrated the first Mass in October of this year in a building on Main Street. Some time after this, in 1835, a house on Liberty Street was purchased and fitted up for public worship. The Rev. Michael Curran and the Rev. Felix Larkin, of Astoria, held service once a month."

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At last the "Father of the American Navy," Commodore John Barry, has had a boat named after him. True, it is only a torpedo boat, but while it lasts it will keep his memory alive. Had he not been an uncompromising Catholic, perhaps some majestic man-of-war would be bearing the name of old "Jack Barry" in place of a little destroyer.

[*Church Progress,* St. Louis, April 5, 1902.]

"Only a torpedo boat," but 245 feet long, or 70 feet longer than the Alliance, the best vessel of the Revolutionary navy commanded by Barry. Catholics have not kept Barry's name alive. They know very little about him and are not concerned to know. His Catholicity has had nothing to do with debarring him from having a majestic man-of-war.

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June 20th, 1817, Sister Mary Teresa Egan, niece of Bishop Egan, of Philadelphia, died at Mt. St. Joseph's, Emmittsburg, Maryland.

Detroit is one of the few cities—perhaps the only one—in the United States that has always been under the Gregorian calendar. It was under the rule of Catholic France and consequently under the operation of the Pope's method of reckoning time, until the year 1760. Great Britain accepted the new calendar in the year 1751, consequently when the English took possession of Detroit nine years later, it was unnecessary to change the method of computing time.

[C. M. Burton in Michigan Pioneer and His. Col. Vol. 29, p. 261.[

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Gregorian Chant-Book used by the Very Rev. Frai Junipero Serra. O. S. F. to teach the Indians of San Carlos, in Carmelo Valley, 1770-1784.

Sheets of music, with words, used in the mission of San Antonio de Padua.

These MS. are in the Library and Museum of the Leland Stanford Junior University.

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"The Register Book of Christenings, Burials and Marriages from ye year of Our Lord, 1775," of Ellingham and at Lingstead Lodge in Kent, England, in two Books, has in Book 1 a list of deceased Jesuits, from 1776 to 1786. In the end is this entry:

Mess. Fermor and Geeflee-time, Unknown, S. S. } Pennsylvania.

[*Old Catholic Missions* by John O. Payne, London, 1889, p. 18.]

"Fermor" is Father Farmer, who died in Philadelphia in 1786. "Geeflee" is probably Father Graessl, who died of the yellow fever in Philadelphia in 1793.

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Philomon Charles Wederstrand, born at Wye River, Md., March 7, 1776; entered Georgetown College as its second pupil (William Gaston of North Carolina being the first) on December 20th, 1791. In 1798 he was midshipman on the frigate Constellation under Commodore Truxtun, and took part in the capture of the French frigate L'Insurgente; Lieutenant on the President in 1800; commandant on the Argus in 1808; then with a flotilla under his control in the Gulf of Mexico. Resigned and during the War of 1812 took an active part in the defense of Baltimore. Died at his home in Louisiana in 1857. Portrait in History of Georgetown College.

Captain Patrick O'Flinn, Captain of militia during the Revolution, kept "The Happy Retreat" tavern, in Wilmington, Del., from 1789 until his death in 1818, and in this capacity entertained Washington, Jefferson, John Adams and wife, Louis Phillippe, Aaron Burr, Commodore Perry and other distinguished guests. It was the favorite meeting place of the Delaware Society of Cincinnati.

[Bellas' His. of Del. Soc. of Cincinnati, p. 16.]

On April 15th, 1798, Washington, from Mount Vernon, wrote Capt. O'Flinn, then at Brandywine, Del., that his miller intended leaving him in August, stated terms and wages granted; wished O'Flinn to obtain a miller; give location of the mill and stated he preferred a married man. [Calendar Washington, MS. p. 87.] Washington just a week before, April 8th, 1798, had written Oliver Evans at Philadelphia to know if he could recommend a good miller, stated the terms and requested him to converse with Col. Clement Biddle. [ibid].

Evans replied on 17th that his former miller would engage himself. Washington asked the lowest wages he would accept. On June 14th Washington wrote Evans that nothing had been heard from him since his letter of April 26th, nor anything from Captain O'Flinn at Brandywine. He wished to hear positively as soon as convenient. [Calendar Washington, MS. p. 88.]

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It is with deep regret that we record the death of Don Juan Bautista Bernareu, His Catholic Majesty's Council for the United States. This distinguished gentleman sank, on the 3rd inst., under a very painful malady, which he bore for a long time with exemplary fortitude. He was born at Alicant, in Spain, on the 14th of June, 1771, and served his King in honorable stations upwards of forty years. A more loyal and zealous Spaniard never lived; and if enthusiastic devotion to the character and welfare of his country, and thorough performance of official duties, give title to favors from the Spanish government, his very respectable family may claim much on his account, from its gratitude, justice and liberality.

The Chevalier Bernabeu was not only a faithful and able functionary, but a most accomplished and polished gentleman, with a warm heart constantly exercised in the best domestic and social relations. He enjoyed the tenderest affections of his numerous family circle; and all his external acquaintances became earnest friends, from the

special esteem which his disposition, manners, and acquirements inspired. He spoke the English, French and Italian languages as fluently as his own; he excelled in instrumental music and musical judgment; in the stages of his manhood he cultivated and progressively enlarged the college studies of his youth and the advantages of extensive foreign travel. Baltimore was his place of residence as Consul for a long series of years. The elegant hospital with which he lived there, and those superior qualities of spirit, mind and demeanor which we have indicated, have, we may affirm, left such an impression in that city that the sorrow of many of its principal inhabitants for his demise, will not be less lively than that which we and others, his friends in Philadelphia, unfeignedly expressed as immediate observers, for the last six years, of his undiminished private and official merits. From *National Gazette,* Philadelphia. [*Catholic Telegraph,* September 26, 1834.]

He is buried in Section B. of St. Mary's burial ground, back of the church near the railing. His tombstone gives date of death as Sept. 5th, 1834, age 65 years.

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There is a photograph of Pope Pius IX, 12 x 10 inches in an oak frame, in the Confederate Memorial Hall, New Orleans.

Immediately underneath the photograph are the following words, in the handwriting of the Pope: "*Venite adme omnes qui laboratis et ego reficiam vos, dixit Dominus.*" There follows a label, "Picture of his Holiness Pope Pius IX sent to Jefferson Davis while he was a prisoner at Fortress Monroe with the above comforting sentence in his own handwriting, which is certified to by Cardinal Barnabo and sealed with the Papal seal. Presented to Memorial Hall, New Orleans, La." This is in the handwriting of Mrs. Jefferson Davis.

*Tefor ego subscriptus S. Congregn de propaga N de Cardnalis Prefectus superior verba signata fuisse, Manu Hon. D. N. Pius, P. P. IX, die no Decembris, 1866. Al Card Barnato, Pref.*

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In the "Sketch of the History of Key West, Florida," by Walter C. Maloney, [1876], he says of Mrs. Ellen Mallory, "one of the earliest female settlers upon our island, one whose residence antedates, the existence of our chartered rights as citizens of Key West. [1828.]

"Methinks I hear her musical voice to-day, as she was wont to

speak, standing at the bedside of the sick and dying in days gone by. Catholic by rites of baptism, oh! how truly Catholic, in the better and non-sectarian use of that term, was her life, devoted as it was to acts of kindness. Her husband having died shortly after their arrival, she kept for many years the only comfortable boarding house on the island, located first on the north side of Fitzpatrick St., and subsequently, after the Proprietors had expressed their appreciation of her character and usefulness by a donation of a lot of ground, on her own premises, on the south side of Duval St., near Front.

"With many opportunities of becoming rich she died comparatively poor. Next to her God, her devotion centered in her son, Stephen R. Mallory, whom she brought to this island a child of tender age, and lived to see occupying a seat in the Senate of the United States as one of the Senators from Florida."

The name Stephen R. Mallory appears among the signers of the roll of the Episcopal Church in 1832. He, probably, was the father of the present Senator, who professes the faith of his mother.

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The Holy Father evidently does not share the opinion of those timid critics within the fold who consider Pastor's "History of the Popes in the Middle Ages," too outspoken. In a recent letter to Dr. Pastor, Pope Leo says: "Continue, beloved son, to devote the rich gifts of your intellect to portraying and placing in their true light, with fidelity to truth, the deeds of the Roman Pontiffs." Another passage of the same letter runs thus: "We can congratulate ourselves more every day upon having thrown open the Vatican Archives to the researches of learned men. Apart from the fact that it can no longer be affirmed that the Church is afraid of historical research, this measure has made possible the compilation of learned works which are both serviceable to the confirmation of the truth and adapted to the progress of historical science."—*Ave Maria,* April 26, 1902.

The Pope may so say, but the "Critics within the fold" will trounce these who act on the Pope's words.

The Church is not "afraid of historical research," but many churchmen are.

On July 3rd, 1892, at the Centennial Commemoration of the foundation of the City of Paterson, N. J., the rain prevented the evening's religious exercises in the tent prepared. Rev. D. Smith, pastor of St. Joseph's Church, offered the use of his church. Prof. W. Davis of St. John's choir conducted the vocal music. Rev. R. H. Conwell, Baptist, of Philadelphia, preached. He said:

"A hundred years ago it would have been regarded as heresy for a Baptist minister to have preached from the sanctuary of a Catholic Church. Paterson has set the example."

---

The Roman Catholics were excluded by law from Georgia at its first settlement and were not allowed a foothold until after the Revolution. The first church was established in 1796, in Wilkes County, at what is now Sharon or Locust Grove. The first church building was erected in Savannah in 1802. A church was built in Augusta in 1811, on a beautiful lot given by the city. It is certain that while a building was not erected until that time, there were services held for years before the house was built and the same thing is doubtless true of Savannah. [Smith's Story of Georgia, p. 498.]

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THE RESEARCHES (July, 1901, p. 118), speaking of "Pennsylvania's First Priest,"—Father John Royal, S. J.,—proposes the question: "Was he the first known native American of British Provinces who entered on a religious life?"

The first American Jesuit was Father Robert Brooke. "He was born in Maryland in 1668, and entering the Society of Jesus at Watten in 1684, was apparently the first priest of the order ordained from Lord Baltimore's Province, and he is the first of five priests his family gave to the Society of Jesus." [Shea, I, 84.]

The name of Father Robert Brooke appears continously on the records of the Maryland Mission from 1696 until 1714, when the note is appended: Obiit in Maryl., 18 July, 1714, (ita Oliver), aet 51, Soc. 30.

There is a Co-adjutor Brother, William Burley (Marylandus) in the Catalogue for 1690.

Father Henry Neale, S. J., born in Maryland, was a priest active in the ministry, and residing at St. Joseph's, Philadelphia, before P. Royal had entered the Novitiate. Other Jesuit Priests, natives of Maryland, antedating P. Royal, were Bennet Neale, Arnold Livers,

On July 3rd, 1802, at the Centennial Commemoration of the Consecration of the City of Paterson, N. J., the rain prevented the evening's religious exercises in the tent prepared. Rev. D. Smith, pastor of St. Joseph's Church, offered the use of his church. Rev. W. Davis of St. John's chapel conducted the vocal music. Rev. R. R. Caswell, Baptist, of Philadelphia, preached. He said:

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The Roman Catholics were excluded by law from worship at the first settlement and were not allowed a freehold until after the Revolution. The first church was established in 1796, in Hobart Corners, at what is now Sharon or Locust Grove. The first church building was erected in Savannah in 1802. A church was built in Augusta in 1811, on a beautiful lot given by the city. It is certain that while a building was not erected until that time, there were services held for years before the house was built and the same thing is doubtless true of Savannah. [Smith's Story of Georgia, p. 196.]

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THE RESSAUTIES (July, 1901, p. 118), speaking of "Pennsylvania's First Priest"—Father John Lloyd, S. J.—proposes the question: "Was he the first known native American of British Province who entered on a religious life?"

The first American Jesuit was Father Robert Brooke. "He was born in Maryland in 1628, and entering the Society of Jesus at Watten in 1654, was apparently the first priest of the order ordained from Lord Baltimore's Province, and he is the first of the priestly his family gave to the Society of Jesus." [Shea, I, 84.]

The name of Father Robert Brooke appears continually on the records of the Maryland Mission from 1656 until 1714, when the last note is appended: Obiit in Maryl., 15 July, 1714. (ita Oliver), Mort. 81, Soc. 30.

There is a Co-adjutor Brother, William Burley (Maryland) in the Catalogue for 1620.

Father Henry Neale, S. J., born in Maryland, was a priest active in the ministry, and residing at St. Joseph's, Philadelphia, before Bishop Neal had entered the Novitiate. Other Jesuit Priests, natives of Maryland, antedating P. Neal, were Bennet Neale, Arnold Livers,

Thomas Digges, John Digges, Matthew Brooke, Robert Knatchbull, Francis Digges, and others.

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Our readers know how strongly we have always opposed mixed marriages. If this evil continues unchecked, we shall soon have many instances of the kind which a writer in the *Catholic Columbian* reports in No. 9 of that worthy journal:

"Forty years ago, in the fertile and beautiful Frederick valley, the garden spot of Maryland, there was a Catholic church which was filled on Sundays and feast-days with Catholic families. Gradually the congregation dwindled, and in recent years virtually was extinguished. So the church building has been sold to the Lutherans. The only explanation given was mixed marriages." The writer (Mr. James R. Randall) adds the significant remark: "We congratulate ourselves upon conversions, but how many are lost to us by such nuptials?"—*The Review*, St. Louis, Mo., April 10th, 1902.

Yes, and before forty years ago the learned Judge Taney, who is so lauded by "We Catholics," set the Frederick Catholics example of mixed marriages and an agreement that his female children should be raised Protestants.

It is nonsense to "oppose" such marriages when our Prelates can be hired to marry rich ones who "mix." Let them cease this. Let the "mixed" have an unfamed Priest.

The "prominent" Catholics of to-day will have, in the great majority of cases, non-Catholic grandchildren. Take the "prominents" of half a century or more past and so test the future.

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*Williams' New York Annual Register* for 1840 says [p. 336] "There are free schools attached to each of the seven Catholic Churches in the City of New York, at which more than 5000 children are taught six hours each day. They are open to all children without discrimination, and are supported by the voluntary bounty of their founders.

The Catholic Orphan Asylum had two schools, one hundred and eighty pupils, with an average attendance of one hundred and forty-four, and received $1362.96 from public funds.

The

# AMERICAN CATHOLIC

# Historical Researches.

Vol. XIX JANUARY, 1902. No. 1

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# HISTORY

- OF -

# ...COMMODORE JOHN BARRY...

"THE FATHER OF THE AMERICAN NAVY."

In 1897 I issued 200 copies of this history at $2. As the number of copies decreased the price advanced, until the last copy for sale brought $20.

Commodore Barry's private and official papers have since been discovered, and I have examined them and had copies made of many in possession of the United States Government and private collectors.

I will issue you a new and greatly extended edition in a limited number of copies to subscribers at $2.50 a copy. The price will be higher to non-subscribers. If you will take a copy, please notify me, but do not send money until I request it.

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2009 N. Twelfth Street, Philadelphia.

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*1624-1626 East Passyunk Ave., Philadelphia, Pa.*

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INSURE

AGAINST LOSS OR DAMAGE BY FIRE

IN THE

MECHANICS

INSURANCE COMPANY

OF PHILADELPHIA.

INCORPORATED, 1854.

SIMON J. MARTIN, President,

CHARLES J. GALLAGHER, Vice President

JOHN A. SNYDER, Secretary.

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C. J. DOUGHERTY,

Undertaker,

N. W. 16th and Susquehanna Ave,, Phila'da.

ANDREW C. FOX,

Practical Roofer, Tin and Sheet-Iron Worker,

Dealers and Ranges set and repaired. Metallic and Metal Roofing. Bath Tub and Ice Boxes Lined. Jobbing of all kinds in Tin, Zinc, Copper, Black and Galvanized Iron. Estimates given and work guaranteed.

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CHARLES J. GALLAGHER, Vice President.

JOHN A. SNYDER, Secretary.

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## —SAVING FUND SOCIETY OF—

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## 1200 and 1202 Chestnut Street.

RALPH F. CULLINAN, President. IGNATIUS J. DOHAN, Vice-Pres. and Treas.
ANDREW J. KEEGAN, Asst. Treasurer.

Open daily for the transaction of business. Mondays and Thursdays, 9 a. m., to 7 p. m.
All other business days 9 a. m. to 3 p. m., except Saturday afternoons.

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Jeremiah J. Sullivan,
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# THE CONTINENTAL TITLE AND TRUST COMPANY

STEPHEN GIRARD BUILDING, Philadelphia.

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**CAPITAL, $1,000,000.00.**

**Undivided Profits, - - $ 119,429.69**

**Deposits, Sept. 24, 1901, - - 2,207,290.00**

**Commenced business March 14, 1898.**

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President, T. M. DALY.
Vice Presidents, JOHN McGLINN, CHARLES T. QUIN.
Secretary and Treasurer, JOHN F. SKELLEY.
Title and Trust Officer, PERCY R. METZGER.

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